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THE
BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, DECEMBER.

MDCCCX.

Nostra hæc militia est, ferimus quæ possumus arma.

OVID.



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P R E F A C E.

THROUGH months of real mourning for Royal calamity, amidst the suspense of political and military movements, and the progress of events such as this age has first, and let us hope last also, produced, literature has been among our chief consolations, secondary only to those which are more solemn and more secret. In the same scale and proportion we recommend it to all our readers, and would, if possible, to all the world. For this reason we continue to give, (errors excepted, as the merchants say) a complete view of all the literature of our country; not selecting a few publications on which to flourish and show away, but endeavouring, at least, to mention all. Desiring also to quicken and direct the taste for good books, we continue to distinguish, in our half-yearly preface, the most valuable of those which have lately fallen under our inspection: and, first of all, as of most importance, in

DIVINITY.

The aspect of this half-year's theology has been, on the whole, favourable; and though we cannot boast of any work of primary magnitude, yet have we several to mention of abundant merit and utility. We are inclined to lay no small stress on the continuation

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of

of the collated SEPTUAGINT. The suspension of that work, by the death of *Dr. Holmes*, was a calamitous event. The resumption of it, therefore, apparently with equal zeal and diligence, by *Mr. Parsons**, deserved to be hailed with joy, by the friends of sacred knowledge. If there be passages, as surely there are, in which that venerable version appears to retain the principal testimony of the true reading, it cannot be too highly prized, nor its purity investigated with too great care†. Our account of *Bp. Horsley's Sermons*‡ was concluded in this volume; sermons which may provoke controversy, but must always demand admiration; as the work of what he was in an eminent degree, an acute man, a profound scholar, and a sincere christian. The last, at least, of these qualities is apparent in the sermons of *Mr. Browne* at *Bampton's Lecture*§, which if they are not written with so much vigour as some former productions of that institution, are employed to prove an important point, and are not unsuccessful in the proof of it. A former Lecturer in the same pulpit, § *Mr. E. Nares*, has again appeared as a controversialist, in his *Remarks* on the associated efforts of the *Unitarians*, in what they are pleased to call an *Improved Version* of the *New Testament*¶; and he appears with vigour and success. We trust it will not be thought derogatory to the *Remarks*, or to us, that a part of them first appeared in our pages. *Dr. Marsh* also has been engaged with the *Unitarians*, on account of some remarks which had been published on his *Lectures*, which produced an ani-

* No. IV. p. 321.

† We should be glad to see that effected to a much greater extent, which *Mr. Reeves* has done for the *Psalms*, the collating and comparing of the *Septuagint Version* with the *Hebrew*. See an account of his valuable book on that subject, *B. C.* vol. xvii. p. 341, and 624.

‡ No. I. p. 381.

§ No. VI. p. 625.

¶ See Vol. xviii. pp. 482 and 548.

‡ No. I. p. 65.

P R E F A C E.

rated and very able Letter from him, addressed to the *Critical Reviewers* *.

Another controversy, that against the Predestinarians, has been ably handled by *Mr. Le Mesurier*, in a tract on that subject †. *Mr. Spry*, though too much of a Calvinist for us, is an able antagonist. ‡ *to the Barrister*, who, in opposing *Antinomian* doctrines, seemed very anxious to diffuse those of Socinus. *Mr. Faber*, if he would abate something of the minuteness of his interpretations, might be hailed as a successful illustrator of the great object of Prophecy, the future *Conversion* and *Restoration* of the *Jews* §. The instructions addressed to the parishioners of *Stradishall*, by their Rector, *Dr. Kalpy* §, are such as every other parish may read with advantage. Without assuming a controversial form, they are aimed against the most prevailing errors; particularly on the subject of faith and works.

In his Abridgement of *Hooker's* noble and important work, the *Ecclesiastical Polity*, *Mr. Collinson* ¶ has rendered an admirable service to theology. *Hooker* is one of those sacred classics **, the approach to whom, like the approach to truth itself, cannot be too much facilitated. A few republications of theological works have attracted our attention, and we wish them to attract also that of our readers. These are *Dr. Bell* on the *Missions of John the Baptist and of Christ* ††, a work long consecrated by the most judicious approbation; *Watson* on the *Future State* ‡‡, a work which will also live, and increase in fame and utility; and a selection from the excellent book of *Abbadie*, on the *Evidences* of

* No. I. p. 49. † No. II. p. 149. ‡ No. III. p. 240.
 § No. V. p. 462. ¶ No. II. p. 165. ¶ No. IV. p. 368.

** *Sacred Classics* has by some been appropriated to inspired writers. But there are also uninspired sacred classics.

†† No. IV. p. 394.

‡‡ No. V. p. 504.

Christianity*; a selection made with judgment, and particularly deserving of circulation.

Of smaller tracts and single sermons, we shall mention only a few, but those of conspicuous merit. In this select number the *Consecration Sermon*, preached by Dr. Haggitt †, is distinguished; being, both for style and matter, among the best that we have ever seen. Dr. R. Gray's *Jubilee Sermon* ‡, is also prominent in its own class; and worthy of the author of one of the most valuable among Christian books of reference §. The known acuteness and learning of Dr. Laurence appear to advantage in his *Visitation Sermon* §, "on the Metaphorical Character of the Apostolical Style," which he confirms and illustrates in a very masterly way. Of Mr. Moore's tract ¶, on the celebrated prophecy of Isaiah, "Behold a Virgin shall conceive," [ch. vii. 14, &c.] we can say without reserve, that it proceeds on just principles of interpretation, both as to the words and the sense; and is probably right, as to its most material points. We are promised more of scriptural criticism from the pen of the same author.

HISTORY AND ANTIQUITIES.

We have often paid to history the compliment of placing it next after Divinity. The history of Man is indeed, in one point of view, the narrative of the dispensations of Providence in this world: would it were not so often marked by the offences and perversions of human nature!

The *Annals of Great-Britain* **, from the beginning, of the present reign, and to the period of the

* No. VI. p. 644.

† No. IV. p. 419.

‡ No. V. p. 532.

§ *The Key to the Old Testament.*

¶ No. V. p. 530.

¶ No. IV. p. 418.

** No. III. p. 249. IV. 335.

peace of Amiens, form a work, not indeed impartially written, but, with no small degree of ability; and, by candour in some important points, redeems in part the prejudices, which in some other respects are seen to operate. This is of the more consequence, as much poison has been industriously disseminated in histories of nearly the same period*. A more particular history, but one of distinguished value, appears in the Narrative of *General Moore's Campaign* †, that campaign in which much glory was purchased with much suffering; and, as in other memorable instances, with the loss of the hero who achieved the victory. Historical in its form is *Mr. Hazlitt's Eloquence of the British Senate* ‡, being a compilation of speeches, which begins from the reign of Charles I. and is continued to the present day. Though not entirely satisfied with the execution of the work, we think it worthy of a transient reference in this place. The *Siege of Genoa*, an event of some interest in the present extraordinary war, has been given to us in English by *Mr. Maunde*, from the French Original of *Thiebaut* §; it exhibits, what may be considered at this moment as a favourable omen, a successful effort of Lord Wellington, against his present opponent Massena.

Concerning *Antiquities* we have little on this occasion to say; *Herculanensia*, indeed, the elaborate production of *Mr. Walpole* and *Sir William Drummond* §, forms a memorable exception, being full of curious enquiries, by no means within the reach of common research. *Mr. Dibdin's* republication of *Ames* and *Herbert*, on *Typographical Antiquities* ¶, is however of more general attraction. It has been begun with taste and spirit, and we trust it will be concluded in

* See our remarks on Belfham, &c.

† No. V. p. 487.

‡ No. II. p. 124.

§ No. V. p. 540.

¶ No. II. p. 97.

III. p. 260.

¶ No. I. p. 1.

good time, to the satisfaction of the public, and the advantage, as well as credit, of the meritorious compiler.

They who possess *Mr. Coates's History of Reading* may be glad to be told of the *Supplement**, we cannot to others strongly recommend it, as either curious or important.

BIOGRAPHY.

We have not for a long time had any thing so important in this class as *Dr. Wordsworth's Ecclesiastical Biography* †, which, though principally a republication of old materials, comprises a most important collection of lives, chiefly of the founders and ornaments of our church, from Wickliffe to Archbishop Tillotson. The knowledge and judgment of the compiler are every where conspicuous; and his access to the treasures of Lambeth and other Libraries has given rise to some valuable improvements. *Dr. Drake's Essays* on the authors of the *Rambler*, *Adventurer*, &c. ‡ very happily unite criticism with biography, and will be welcomed by the numerous admirers both of the works examined, and of the essayist himself. Dr. Drake has thus completed his view of our periodical writings, from their origin to the present day. As a judicious supplement to *Walpole's Anecdotes of Painting*, the work of the late *Mr. Edwards* §, himself an Artist, is extremely acceptable: and the author, whose judgment was in general good, was as free as any artist can be from the cabals and partialities of his profession. The life of *Dr. Adam*, the compiler of *Roman and Greek Antiquities* ¶, on an excellent plan, has its merits and its blemishes; but the latter are chiefly occasioned by that partiality

* No. IV. p. 398. † No. V. p. 475. ‡ No. VI. p. 577.
 § See Br. Cr. Vol. xxviii. p. 147. ¶ No. IV. p. 324.
 ¶ No. V. p. 452.

to the subject of the Memoirs, which in very recent biography is not often avoided. The *Life of Gregory King, the Calculator*, by Mr. G. Chalmers*, we shall briefly mention here, though the tract to which it is annexed will be noticed in another class. It is an interesting though brief account, of a man of real merit. A small *Dictionary of painters and other artists*† may close this branch of our enumeration.

TOPOGRAPHY.

In this division, the completest work of its kind, is Mr. Carlisle's *Topographical Dictionary of Ireland*‡. It is accidentally even more complete than his *Dictionary of England*§, of which it is a continuation. The parts belonging to Wales and Scotland are still to be expected. When completed, upon this plan, this Dictionary will approach very nearly to a perfect work of its kind. Minor works may include even more information, of trivial kinds, but this will be the standard work for men of business, and for libraries. Dr. Mauser's *Account of Berks*§, though called *Agricultural*, comprises many other objects, and is in fact a very good topography of the country. We only wish that such Surveys had always been made by men of equal intelligence. The *Zealand or Shetland Isles* have found a very excellent historian and topographer in Dr. Edmonstone¶, whose two octavo volumes fill up a chasm long vacant, in that branch of knowledge. Of the *Isle of Man* a descriptive and historical account, of small size, has appeared, without the writer's name**, we understand, however,

* No. II. p. 191. See under POETICS.

† No. V. p. 536.

‡ No. IV. p. 368.

§ See Vol. XXXII. p. 376.

¶ No. IV. p. 382.

¶ No. IV. p. 376.

** No. III. p. 347.

that

that he is gone where fame reaches not; which makes his name, of the less importance.

To come within a narrower circle of description; *Amsinck's Tunbridge Wells** is a work of beauty and expence; not that the plates are all that they might have been, but still they have their merit, and the descriptions are in general satisfactory. The *History of Shaftesbury*†, as it is called, is a small and slight book, yet in defect of larger works it may answer a temporary purpose. For the use chiefly of young persons, *Mrs. Wakefield* drew up her *Perambulations in London and its Environs*‡, and while it serves for their use, there seems to be nothing in it which maturer readers need despise.

T R A V E L S.

The Travels of *Mirza Abu Taleb*, actually written in Persian, and translated by *Major Stewart*§, have a strong and peculiar claim to attention.* For Europeans to describe the Eastern world is common; but for a native of the east to write his opinions and observations on Europe and Asia, is perfectly new and extraordinary. Such things have been feigned, but they have been very seldom realized, and the perfectly genuine travels of Abu Taleb cannot but excite an active curiosity. We remember to have seen the author when in London. Of countries which, from the peculiarity of their productions, more particularly deserved to be described, few are more remarkable than *Surinam*, and the account of *Baron Sack*||, translated from the original German, will be found, in many points, to correct the reports of *Stedman*, and other travellers. *Lambert's Travels* through

* No. III. p. 246.

† No. IV. p. 424.

‡ No. V. p. 480.

§ No. II. p. 199.

|| No. III. p. 270.

Canada * are also a curious and valuable production; the author had singular opportunities, and he employed them like a man of understanding. In *Morocco*, after the interesting account of Mr. Jackson, not much could be immediately collected; but *Dr. Buffa* † has described his own route through the country with distinctness, and has made an entertaining book, one merit of which is that it is not too large.

Other works of this kind, which have lately fallen under our notice, are on a smaller scale, except indeed *Mr. Bradford's Sketches of Spain and Portugal* ‡, which consist of picturesque views of places and persons, delineated with spirit, and executed in colour. They may form an admirable Companion to the History of General Moore's Expedition, in which they were drawn. *Henderson's* account of *Honduras* §, and the anonymous *Notes on La Plata* ||, are rather slight descriptions of their respective objects; but not so slight as to be without interest or curiosity. *Dr. Domeier's* account of *Malta* ¶ appears to have been written chiefly with a medical view; yet gives such an account of the island, its circumstances, and peculiarities, as every traveller would be glad to find on his arrival.

We come to domestic tours. That veteran Peripatetic, *Mr. Hutton*, of Birmingham, has conducted his readers at last to *Coatham* **, a bathing place in the north of Yorkshire—He is, as usual, original and amusing; and if he should wind up his authorship by a genuine and equally undisguised sketch of his own long life, as he seems to promise, he will certainly leave the world in excellent humour with him. The

* No. VI. p. 545.

† No. V. p. 502.

‡ No. IV. p. 498.

** No. I. p. 89.

† No. V. p. 525.

§ No. V. p. 524.

¶ No. VI. p. 609.

scenes which were viewed by that eminent tourist Mr. Gilpin, continue to

"Live in description, and look brown in sketch,"—even after his death; and a posthumous view of *Cambridge, Norfolk, Suffolk, and Essex*, has lately made its appearance*; a dreadful jaunt, we should think, for a *picturesque* tourist, and enough to shorten a life which had been devoted to the beauties of nature.

POLITICS.

We cannot, however, always riot among the luxuries of description, the harsher and more inflammatory fare of politics must have its turn. At present also, to make the matter worse, we have little to notice but controversial pamphlets. Among these we cannot but give particular distinction to the tract of Mr. Tinney, on the *Rights of the Sovereignty*†. The title, however, it must be confessed, does not very clearly point out the objects of the tract, which are to vindicate the cause of Spain, and to counteract the efforts of Jacobin writers, in whatever way they have been lately directed. The author is not new in the fields of controversy, but has received our praises on former occasions‡, Sir F. D'Ivernois also, still longer known in political warfare, has surpassed himself in his work on the *Continental Blockade*§. So much of luminous observation is there given, on matters both of foreign and domestic interest, that the tract cannot easily be ranked too high in the scale of political writings. We rejoice therefore to see that this work, together with the letter of the American writer, *Walsh*||, and one begun at Petersburg by a M. Faber, but stopped in its progress by

* No. IV. p. 492.

† No. I. p. 18.

‡ See Vol. xxxi. p. 663, and xxxiv. p. 628.

§ No. II. p. 107.

|| Justly commended in our Rev. for May last, p. 433.

the influence of France, has been reprinted here in a single volume, under the title of "*Offrandes à Bonaparte, par trois Étrangers* *." If such works could obtain any circulation on the Continent, they might be productive of much good.

On the constitutional side, for such we must esteem it, of the Catholic question, we have lately had some valuable publications. We may mention *the Observations of Lord Kenyon* on the subject †, the *Speech of Lord Boringdon* ‡, and that of *Lord Castlereagh* §; the latter is particularly strong on the point of the Royal Veto, on which even the friends of the Catholic cause are divided; as may be seen in one of the best productions on that side, the *Speech of Sir J. C. Hippisley* §.

On the more general topics of politics, two anonymous tracts appeared to us to deserve commendation, the one, called *Advice to the Whigs* ¶, tended to resist the efforts of the discontented in our own country; and the other, under the title of *American Candour* **, to developé the proceedings of those who are inclined to French Counsels, on the western side of the Atlantic. But the iniquity of the French government was never so exposed as by a person who not long ago was said to be very reprehensibly connected with it. This picture, drawn by *Mr. L. Goldsmith* †† is almost too horrible to be credited; and yet but too consistent with some things which we know, and with itself, to be hastily rejected.

We turn with pleasure to more general views. *Gregory King's Political Observations and Conclusions* ‡‡ published by *Mr. G. Chalmers*, are important to statistical enquirers respecting this country.

* We shall take an early opportunity of noticing the latter tract, in particular.

† No. II. p. 171.

‡ No. II. p. 192.

§ No. VI. p. 641.

§ No. VI. p. 639.

¶ No. I. p. 76.

** No. II. p. 186.

†† On the Cabinet of Bonaparte. No. V. p. 511. and VI.

p. 481. ‡‡ No. II. p. 191.

AN

An ingenious View of the general *Statistics* of Europe, translated from the German, by *Mr. Ticken**, is convenient, in a high degree, for reference and temporary information. One part of political economy, and a part of great importance, we shall perhaps see brought near to perfection, when the views of the *Society for Bettering the Condition of the Poor*† shall be so fully matured as to be adopted by the state. We have often noticed their *Reports*, and have always seen in them, with satisfaction, the union of wisdom and benevolence; the natural operation of which must be to increase the happiness not only of the poor, but of all classes of society.

LAW.

By law we have generally meant the laws of our own country; but a curious and valuable work has lately been produced by *Sir George Staunton*, introducing us to the knowledge of the penal law of *China*, by a translation of their own code‡. The judicial regulation of a country so extensive, so populous, and, in many respects, so prosperously governed, cannot but afford an interesting subject for contemplation.

Other matters belonging to this class are few and comparatively inconsiderable. The Letter to *Mr. Perceval* on the subject of *Adultery*§, and those of *Mr. Hett*, on the *Act of Toleration*¶, are well directed to their respective objects; and entitled therefore to their share of praise.

* No. II. p. 201.

† No. III. p. 209.

§ No. II. p. 196.

‡ No. II. p. 161.

¶ No. I. p. 84.

MEDICINE.

Two great works, in this branch of science, demanded our attention, and comparative observation, during the half year now past, the *Medical Dictionaries* compiled at *London* * and *Edinburgh*. Both had merit; both included Medicine and Surgery; but in the latter branch we found ourselves obliged to give the palm to the northern production. The principal English compiler had unfortunately disdained to take an ally, though not qualified to fight the whole battle himself †. The *Pharmacopœia Londinensis* ‡, appearing under the highest medical authority, is considered justly as the grammar of one part of the science; and the improvements which it has from time to time received bear testimony to the vigilance of the college. Mr. *Wardrop's* book on *Fungus Hamatodes* § contains a luminous description of a very formidable disease; and has a powerful tendency to improve and settle the line of practice in that particular branch. On the frequency and fatality of certain diseases Dr. *Woolcombe* ¶ writes with intelligence and spirit, and he puts materials into the hands of the practitioner, which it must be his business to extend and bring into use. The *Annual Medical Review* ¶¶ is the commencement of a work which promises to be useful, and is therefore likely to receive the patronage of the profession. The union of medicine and botany has often been con-

* No. II. p. 154. III. p. 288.

† It is an inconvenience also, in our opinion, that all the names of diseases are in Latin. Thus *Jaundice* is described under *ICTERUS*; but if an enquirer happens not to know that such is the Latin name, he will not find the English one, at all. At any rate there should have been such a reference as this, "*Jaundice*, see *Icterus*."

‡ No. IV. p. 332.

§ No. IV. p. 431.

¶ No. VI. p. 553.

¶¶ No. IV. p. 409.

sidered

sidered as important, and *Dr. Thornton* has called in the aid of wood-cutting to elucidate the subject. This falls in with prejudices of very long standing, and a *Family Herbal** will be expected to perform almost as much as a family physician. We will not, however, promise that such will be the result. A little work intitled *Encyclopædia Medicum*, by a *Mr. Hamilton*†, is laudable in its plan, and requires only to be more correctly printed to ensure it notice and acceptance.

LITERATURE.

Very eminent in this line is the translation of *Damestius's Synonyms*‡. The great and unavoidable extent of this branch of literary enquiry forms its principal difficulty, which in this work will be seen to be surmounted, in a very laudable degree. Much more acceptable, nevertheless, to a very large class of students will be found *Mr. Todd's Illustrations of Gower and Chaucer*§. Much is there done for the elucidation both of their history and of their writings; and even additions are made to the latter, by successful examination of manuscripts. *Prof. R. E. Scott's Enquiry into Physical and Metaphysical Science*||, may be mentioned here, though not exactly in its place; but as we have not yet completed our account of it, we shall not now pretend to give a final opinion. That the work is learned and acute, cannot be doubted, even from what we have already said of it. Two smaller publications, but highly respectable of their kind, will conclude this present head. The first of these is entitled *Motives to the Study of Hebrew*¶, in two parts, and though without a name, is known to be the production of the amiable and learned *Bishop Burgess*,

* No. III. p. 283.

† No. II. p. 138.

§ No. VI. p. 597.

† No. III. p. 304.

|| No. VI. p. 644.

¶ No. III. p. 312.

whole zeal for every thing connected with sacred literature is no less judicious than it is active. The other, equally anonymous, is an *English Grammar* * on a new and very instructive plan, which we believe to proceed from the pen of the Rev. S. Clapham, well known for many useful works in Divinity.

POETRY.

Approaching now to the close of our retrospect, we indulge ourselves in the contemplation of the poetry, which we have lately thought worthy of distinction. In this list, the Poems of the *Earl of Carysfort* † are worthy of an eminent place. So much variety of fancy, united with such correctness of taste and composition, is not often continued to the extent of two handsome volumes. We are the more pleased to bear this testimony, because we are happy to know that the private virtues of the noble writer are at least equal to his literary attainments. Of *Scott's Lady of the Lake* ‡ it is almost superfluous to give our judgment. Every one has read, and every one has formed an opinion upon it, and almost all favourable. Nor are we ambitious, in this respect, to differ from the multitude, except, perhaps, in being better able than some are, to assign the reasons for our admiration. When we speak with delight of the elegant and touching compositions of *Montgomery* §, we are not equally supported by fashion; we rather take under our protection a poet who, by some critics, has been harshly and unjustly treated. We are certain, however, that the public taste and feeling will confirm our commendation, when the modest merit of the author shall have made its way to more general notice.

* No. IV. p. 422.

‡ No. II. p. 119.

† No. I. p. 52.

§ No. III. p. 277.

Our modern Minstrels are now so numerous, that we shall not soon arrive at their last lays! In this company *Mr. Solbeby* has now enlisted himself, by his *Constance of Castile**, and has obtained an honourable place. He sings the united triumphs of England and Spain, and we hope he will have more modern successes to record. Another *Minstrel* appears in the continuation of *Dr. Beattie's*† poem of that name: a task executed, so far as it goes, with more vigour than is commonly seen in such attempts. If we turn to the very different style of didactic poetry, *Mr. Shree's Elements of Art*‡ stand for the present alone; more regular but less vigorous, than what he merely styled *Rhymes* on the same subject: but at the same time instructive, not only to students, to whom the Poem is addressed, but in fact to the public at large. The *Reliques of Burns*§, so far as they contain poetry, are worthy of his previous fame; and whatever else is comprised in the volume, either conveys information, or marks character. *Mr. Elton's Tales* from the *Gesta Romanorum* are amusing, and well versified¶, and his Imitations from Propertius, in the same volume, by no means unsuccessful. To the posthumous Poem of *R. Noyes*, entitled *Distress*||, success is the more to be wished, that the subject of it may be felt the less by his surviving orphans. It has, however, intrinsic merits, and among them the melancholy recommendation of truth and feeling.

Of republished poetry, *Mr. Fodd's* Edition of *Milton*** is the most valuable. Excellent in its first form, and now enriched by material accessions and embellishments, it claims to be regarded as one of the best existing editions of an English classic.

* No. V. p. 433.

† No. III. p. 228.

‡ No. III. p. 298.

** No. IV. p. 344.

§ No. I. p. 302.

¶ No. IV. p. 448.

|| No. V. p. 517.

MISCELLANIES.

So nearly allied is novel-writing to poetry, that if we adopted the sentiments of some theorists, we should have placed *Mrs. West's Refusal** in the preceding class. In the poetical merit of invention it certainly is not deficient, in other respects it is an instructive and well-told tale, and this is all that its author attempted to make it. The *English Dictionary of Anecdotes*†, though anonymous, is a respectable and entertaining compilation, and in conjunction with the French, from which it is not copied, will make a considerable body of such amusement. In this heterogeneous class, our transitions must unavoidably be rapid; we mention, therefore, without further introduction, *Dr. Turtton's* very elegant little manual, entitled the *British Fauna*‡, which we earnestly hope to see continued and completed, as soon as the other avocations of the author may allow. *Dr. Richardson's* tract on the virtues of his favourite grass, the *Fiorin*§, seems to bring the matter to the issue of testimony and affidavit; if these proofs can be repelled, the Doctor's triumph may still be short; but we do not ourselves see how facts, positively attested and sworn to, can easily be set aside. *Colonel Macdonald's* valuable work on the *Military Manœuvres of the French*¶, though in substance a translation, derives no small part of its utility from the very scientific preface by which he has introduced it, and the notes he has subjoined. Other military works which we have lately noticed, such as *Cooper's Military Cabinet*¶, have their merit, but, in point of profound science, must yield, we conceive, to his publications.

* No. I. p. 59.

† No. V. p. 529.

‡ No. V. p. 506.

† VI. p. 649.

¶ No. V. p. 447.

¶ No. VI. p. 636.

Here then we lay down the pen, having provided unexceptionable studies, for our readers of various descriptions, and by the time they have digested these, we shall be ready to present them with a similar supply.

Unravulso non deficit alter
 Apricus, et simili frondebit verna metallo.

1832

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THE
BRITISH CRITIC,

For JULY, 1810.

Χαλεπὸν μὲν ἄνθρωπον ὄντα δαίμονός τις ἐπὶ ῥίαν διαφυγεῖν.

LUCIAN.

It is difficult for any mortal being not to give umbrage in some quarter or other.

ART. I. *Typographical Antiquities, or the History of Printing in England, Scotland, and Ireland, containing Memoirs of our ancient Printers, and a Register of the Books printed by them, begun by the late Joseph Ames, F. R. and A. SS. considerably augmented by William Herbert, of Cheshunt, Herts; and now greatly enlarged with copious Notes, and illustrated with appropriate Engravings, comprehending the History of English Literature, and a View of the Progress of the Art of Engraving in Great Britain. By the Rev. Thomas Frognall Dibdin. 4to. 3l. 3s. Miller. 1810.*

IN this very laborious but very useful undertaking, Mr. Dibdin requires and deserves every assistance to cheer him in his progress, and we shall accordingly, as we have already done, use the best endeavours on our part to facilitate the accomplishment of his purpose. It does not appear that we can serve him more effectually, than, omitting all preliminary disquisition on his merits, by placing before our readers a summary of what will be found in the first volume, and by giving such extracts as may enable them to form a tolerable judgment of the plan and execution of Mr. Dibdin's labours. After a short but sensible advertisement explanatory

B

tory

BRIT. CRIT. VOL. XXXVI. JULY, 1810.

tory of the editor's objects and intentions, the work commences with Ames's original preface. To this copious notes are added, with a copper-plate vignette of one of the ancient Monks, whose employment was to transcribe manuscripts. This print is copied from Lambinet. Next comes a Memoir of Ames, by the late Richard Gough, Esq. of whom the following character is given, to the truth of which we willingly subscribe :—

“ It was fortunate for a mind thus ardent, and a curiosity thus insatiable, that Mr. Gough, early in life, came into the possession of a handsome patrimonial estate. His father died in the year 1751, leaving him, at only sixteen years of age, with ample means to indulge his favourite pursuits, and to gratify his ruling passions. But while the greater number of his associates might have been emulous of distinguishing themselves in the gaieties of the table, or the chace, it was the peculiar feeling and master passion of young Gough's mind, to be constantly looking upon every artificial object without, as food for meditation and record. The mouldering turret, and the crumbling arch; the moss-covered stone, and the obliterated inscription, served to excite, in his mind, the most ardent sensations, and to kindle that fire of antiquarian research which afterwards never knew decay : which burnt with undiminished lustre at the close of his existence; and which prompted him, when in the full enjoyment of his bodily faculties, to explore long-deserted castles and mansions, to tread long-neglected bye-ways, and to snatch, from impending oblivion, many a precious relic, and many a venerable ancestry ! He is the Camden of modern times *. He spared no labour, no toil, no expence, to obtain the best information ; and to give it publicity, when obtained, in a manner the most liberal and effective.” P. 20.

To

* “ I will not presume to criticise the multifarious labours of this great antiquary, who seems to have said with Gronovius, in defence of his favourite study, ‘ adeo ista res mihi placuit, ut non in dubitationem, sed liquidam sententiam adductus, exinde partem temporis mei ad hanc curam accomodans, non omiserim vel quotidie videre, si quid ampliozem ejus propositi dignitatem et emolumentum posset conducere,’ &c. *Præfat. Græcar. Antiquit.* Thus much undoubtedly, he might have safely affirmed with Fabricius, in reference to the past state of antiquarian researches, ‘ Ad hujus caliginem quæ eam undique obsedit dispellendam, et illuminandas remotissimarum ab ætate nostrâ rerum tenebras, magna cum laude elaboravi.’ *Bibl. Antiquar. Præfat. Edit. 1716.* If the style and character of his works have not been explained by himself, they are well delineated in the following language of Montfaucon : ‘ Ma maxime (says this latter author) est, de ne dire sur chaque chose en particulier que ce qu'on en peut avoir de sûr, ou de fort probable.’

To this portion of the work various notes are added by the present editor. Perhaps we may as well pause *in limine*, to give Mr. Dibdin a friendly intimation to be cautious in the progress of his work, of swelling it with too great a number of annotations. He will find his materials without these accumulate sufficiently upon his hands. But we are aware that the disposition to write notes is a sort of hobby-horse, which may be ridden too hard.

The third article is Herbert's preface, and here also are abundance of notes. This is followed by a very entertaining as well as interesting account of Herbert, part of which we extract :—

“ When occupied in taking extracts from the Caxtonian volumes in his Majesty's library, his usual custom was to come to town for a week or ten days (during the moon-light nights) to his friends Mr. and Mrs. Dennis *, in Cowper's-row, Cratched Friars ; and, rising betimes in the morning, and making a hearty breakfast upon *tepid water gruel*, he would sallly forth, with the spirit of a knight of chivalry, in pursuit of his favourite objects : nor would he, in general, return till the evening ; when

. reign'd
Full-orb'd the moon, and with more pleasing light
Shadowy, set off the face of things :

Par. Lost, book v. l. 42.

Such was the singularity and the ardour of our typographical antiquary, while engaged in the career of his great work !

probable. Quoique je m'arrête peu aux simples conjectures, je ne laisse pas de les rapporter quand elles ont de la vraisemblance. Si je m'étends en certains endroits plus qu'à l'ordinaire, c'est lorsque je trouve quelque jour à éclaircir des choses ou contestées, ou mal expliquées, par ceux qui m'ont précédé. Généralement parlant, je suis court presque par tout ; en supposant toujours que mon lecteur n'est pas un ignorant, ni un homme sans esprit, qui ne puisse faire aucun progrès dans des routes déjà applanies, p. vii. Preface *Antiquités Expliquées*.

“ They who grieve that the hand of death has for ever suspended the labours of such a man, may receive some consolation upon reflecting, that his mantle has fallen upon those who have already convinced the public of their fitness to receive it. The name of Lysons will remind the reader of those tasteful and most useful antiquarian publications to which it is subjoined—‘ **FORTUNATE ANSO!** ’ ”

* “ Mr. Dennis is brother of the late Rev. Dr. Dennis, President of St. John's College, Oxford, whose interment, in the chapel of his own college, I attended in the year 1795.”

" In the company of strangers he was shy and reserved, but in that of his intimate acquaintance he was frank and communicative. At all times Herbert was prone to admire literary eminence; and had a general respect for antiquaries and scholars. If he be taxed, in consequence, with pushing this deference too far—into pusillanimous obsequiousness—it must be remembered, that he had always a strong, and perhaps too unfavourable, a notion of the deficiencies of his own classical education. This made him too easily surrender his judgment to the opinion of another, and frequently to express doubt and diffidence upon the most simple and palpable propositions. If, therefore, he was defective in those points which shew an accomplished mind, and a strong and original manner of thinking and writing, he has avoided the more common and culpable error of rashness, precipitancy, and self-importance. With him, ignorance was tempered by diffidence, and sought to correct itself by a judicious application to the more experienced: it was not, therefore, (as we sometimes observe it) endeavouring to disguise itself by a contemptible vanity, and a callous indifference to what predecessors have written, or to what contemporaries and successors may say!

" It remains only to observe, that in regard to his moral and religious character, Herbert was correct and devout. In principles, he was a strict presbyterian; but had the good sense never to exact a conformity of opinion, on religious subjects, from those who were more closely united with him. His last wife usually accompanied him to his own place of worship, but regularly took the sacrament at the established church. Herbert would express no disapprobation at her conduct; saying, that 'God judged the heart, and not the outward form.' " P. 88.

Mr. Dibdin's opinion of Herbert's work is thus expressed:—

" He who looks into the *Typographical Antiquities of Great Britain*, (as edited by Herbert) for elegant or interesting digressions relating to the ancient literature of his country, will, unquestionably, be disappointed in his search. The editor's aim appears to have been purely typographical: to give a faithful list of the productions of the press, without engrafting thereon any account of the various works of authors, or collecting the opinions of the best critics upon their merits and demerits. Now and then, some brilliant passages from Warton, or some curious extracts from Strype and Collier, throw a gleam of amusement over eighteen hundred and thirty-eight closely printed quarto pages, of a catalogue of books published in our own country; but, to the generality of readers, Herbert's work will always continue to be 'a sealed book.' The bibliographer, book-collector, and antiquary, will, however, rarely be disappointed in their expectations; for to this latter class of readers it is replete with useful and curious information.

tion. While Herbert has equalled the industry of Bagford*, and eclipsed the reputation of Ames, he has evinced such diligence, patience,

* "As the name and labours of Bagford are so often mentioned in the course of this volume, it may not be unacceptable to the reader to peruse the following account of this typographical antiquary's visit to the 'Haarlem Book' and to Coster's Statue, as transmitted by him to the Royal Society, and published among the *Philosophical Transactions*, Vol. xxv. p. 2401. 5.

"Since my second voyage to Holland, to satisfy my curiosity, and remove some scruples about the book at Harlem, and the statue of Coster, having recollected myself after my first voyage, and discoursing with Mr. Talman, jun. about Holland and the statue of Coster, he told me he had seen the same in Holland, and that it was in the *Harlemer-street* in Leyden. This very much run in my mind, to be further satisfied that it should be in Leyden, and not Harlem, although asserted by several of our modern travellers.

"At my last being in Holland, for my further satisfaction, though I had got Mr. Ball to take the inscription for me the year before, in June 1705, having an opportunity in the company of my good friend Walter Clarel, Esq. on Wednesday, the 23d of October, 1706, we took boat for Leyden, where we arrived about six the same day; and next day, in the morning, in the company of Mr. Bovell, a student there, who was our guide into the *Harlemer-street*, so called because it leadeth to the Harlem parts, over the door of a glazier's house was the figure of Coster cut in wood, and painted with the inscription. This statue was not set up by any public authority of the magistrates of that city, but by a private man; and, if I mistake not, by the owner of the house, perhaps for the name and sake of the street, and, as I suppose, not older than 1630. This statue is done after the graved print that is in the book at Harlem, or the painting over the door of *Laurence Johnson Coster*, where they say he first practised the art of printing; but I rather take it that he lived in this house in his old age, and was church-keeper, or, as we call it, sexton, for so the word signifies both in the German and Dutch language.

"Some days after leaving Leyden, in company of my friends, Mr. John Bullord, and Mr. John Murray, we set forth from Amsterdam, in a waggon, for Harlem, to compare and collate the book, which Mr. Bullord had prepared for me, with that at Harlem, it being another impression in quarto. The name of the book, at the latter end, runs thus:—

"*This book was finished in the good city of Culenburgh, by me John Veldener, in the year of our Lord 1483, on the Saturday after St. Matthew's day.*' With the device of the printer hanging on the bough or snag of a tree, a custom they much used in those days; as may be seen by the monuments of the ancients cut on

patience, and minute fidelity, as have scarcely been exhibited by the most distinguished *foreign* bibliographers; and if he does not display

grave-stones, not only in the great church at Harlem, but several other cities in Holland, which device I will insert. The title of the book in low Dutch, the language in which it is printed, is,

De Spiegel onser Beboedenisse,

In English,

The Mirror of Salvation.

“ “ When we arrived at Harlem, much to my surprise, we found the house of *Coster* new faced with plaister, and the picture of his statue (for it is no other than a picture in oil-colours) painted on a board, let into the wall near the top of the house, although it be a small one. This house was new repaired, and to be let, although, when I was there before, it was inhabited by a cheesemonger. After viewing the house and the great church, we directed our way to the rector, who is the school-master, put in by the magistrates of the city. He not being in the way, his servant-maid took the key, and readily gave us admission into the Prince's garden, in order to shew us the book, which was removed from the stair-head of the Prince's *houffe*, or house, where we saw it last, to the further end of the garden, in a little house fitted up for that purpose, facing the garden. On the chest that it was kept in, there was the date of 1618 inlaid in the wood. Opening it, the maid shewed us the book, where Mr. Bullord collated it with the other we brought with us from Amsterdam, and found it to agree both in the words of the text, and also the pictures; they only differed in this, that being in folio, with two pictures in a page, and the words column-wise, and 25 lines in a column, containing 60 pages, and printed but on one side, and not pasted together as those at Oxford and Cambridge.

“ “ After I had gratified the maid for her trouble, we addressed ourselves to an old gardener that was at work in the garden, for Mr. Bullord had enquired of him when we came first into the garden, whether he knew any thing of the statue of *Coster*, and he readily told him he could shew him it. At the entrance into the garden, at the upper end of the summer-house, on the right hand, he pointed to it; where we saw it leaning with its left hand on the inscription, which bore date 1440, and in its right hand, the letter A in a square, with other figures—as little boys naked, and in their hand A B C, with the picture of Fame holding the letters C D and E. This was taken from the story of Janius, in his History of the Low Countries, and others from him. There are other stories painted on the walls of the summer-house, as one of the lords of the Harlem in his armour, but they not being to my purpose I shall pass them by. All these pictures, with the statue of *Coster*, are painted in distemper, and are no older (as appears by

display the liveliness of Chevillier, and the taste of Renouard, he unites in himself all the accuracy of Audiffredi, and the perseverance of Panzer. No single country can boast of such an acquisition to its history of ancient literature as our own, in the typographical labours of Herbert!" P. 91.

The fifth article is a preliminary disquisition on the early state of engraving and ornamental printing in Great Britain. Here the editor seems to have put forth all his strength; and this part of the work is moreover illustrated and embellished by a great number of very curious and splendid wood-cuts. We agree with Mr. Dibdin, that a complete history of printing is not at present to be found in any one individual work. The following are Mr. Dibdin's opinions on the subject, which we insert with pleasure, at the same time advising him, that the hypothesis of Meerman has been before exploded.

"A complete *General History of Printing* is a great desideratum. In this country we have nothing that deserves the name of it. He who shall undertake this arduous and instructive task, will do well to read the treatises of his predecessors; to compare their accounts of books with the books themselves; to lop away their tedious digressions, and to substitute, in many instances, something like reason and fact for chimera and fiction. A free admission into the cabinets of the curious, and an honest use of the privilege granted—an inspection, probably, of the chief libraries upon the continent, and especially of those in the low countries—would also be requisite to the success of such an undertaking. The great error, as I humbly submit, in almost all preceding treatises upon the Origin and Progress of Printing, has been the determination of each writer to support, through the most formidable objections, the claims of that country, and of that typographical artist in whose cause he set out as the avowed champion. The strong attachment of Junius to *Holland* and *Coster*, in aid of which he exercised a poetical fancy, has been even exceeded by the enthusiasm (or, some might call it, obstinacy) of Meerman towards the same objects. When the latter commenced his enquiries, it is certain that he had no very extensive information upon the subject. Dr. Ducatel threw out some hints relating to the claims of Holland,

by the date of the ceiling) than 1655.' *Philos. Trans.* Vol. xxv. 2401-5.

"An analysis of Bagford's papers (in the British Museum) relating to printing, with some other curious particulars concerning their former owner, will, as has been elsewhere remarked, be published by me in another bibliographical work. I shall only here add, that there are some good impressions of Coster's supposed portrait, as well as of his statue, in the *Annus Tertius Secularis inventæ Artis Typographicæ*, Harlem, 8vo. 1742."

which, as Meerman was a native of that country, he seized with avidity, and resolved to expand and consolidate them into a systematic history. Accordingly, after publishing a small octavo volume as a specimen of his large work, he appeared before the public, with his portrait, in his *Origines Typographica*, in two quarto volumes, along with a fictitious head of his beloved Coster, beautifully engraved by Houbraken. Meerman's is a learned and valuable work, and is in the hands of every bibliographer. The author had himself a fine library, and was exceedingly kind and liberal in giving the curious permission to see it. But though it be absolutely necessary to possess his performance, yet it is not free from gross errors, which have been attacked perhaps with too much severity by the acute and experienced Heineken. This latter was a *German*, and a like patriotic ardour induced *him* to give the palm of having discovered the art of printing to the cities of Mentz and Strasburg. Heineken, as now seems to be allowed, has paid too little attention to the antiquity of the claims of Haatlem, and Meerman infinitely too much: thus, although both sat out with professing to adhere to truth, both have described her not as *she really was*, but as they had *conceived or wished her to be*. The Parisian bibliographers, as their own metropolis had never been considered the cradle of the typographic art; and as they had, in consequence, no national prejudices on this score to espouse, have been more just and satisfactory. The recent treatises of Lambinet, Oberlin, Fischer, Daunou, and Santander, are highly creditable to their respective authors. The dissertations of Camus upon the *Classification of a Library*, upon a *Book printed at Bamberg in 1461*, and upon the celebrated *Tewr-darckh*, (vide p. xxiv. note, ante) in the first, second, and third volumes of the '*Mémoires de l'Institut*,' are well deserving the attention of the bibliographer. His illustrations of the latter work, to be complete, should have had a fac-simile of one of the beautiful *cuts*, as well as of the letter-press." P. xxxi. n.

We next come to an account of the life of Caxton. In this, the whole biographical history of our first printer, by Lewis, is included. Here are also numerous notes, and a plate of three supposed portraits of Caxton is prefixed. In this part of the work, the editor introduces his opinions on the Origin of Printing, as formed from various authorities. They are as follows, and we can bear willing testimony to their accuracy; and the reader is to be informed, that they effectually overturn and confute the hypothesis of Meerman in favour of Haarlem.

"Lewis, p. 4, has two short superficial notes, the one from Fox's *Acts and Monuments*, the other from Richelet's *Dictionary*, upon the Origin of Printing, which are not worth transcribing. Again, at p. 131, he has extracted the passage from Fox's *Acts* and

and Monuments at length. Instead of these, the reader will be pleased to accept of the following sketch relating to this important but most intricate and involved subject: so true being the remark of Oxonides, that—'the Art of Printing, which has given light to most other things, hides its own head in darkness;' or, according to Daunou, 'We live too near the epoch of the discovery of printing to judge accurately of its influence, and too far from it to know exactly the circumstances which gave birth to it.'

"Henne (John) Gœnsfleisch *de Sulgeloeh*, commonly called Gutenberg, the inventor of the art of printing with metal types, was born at Mentz, of noble and wealthy parents, about the year 1400. In the year 1424, he took up his residence at Strasburgh as a merchant; but from a deed of accommodation between himself and the nobles and burghers of the city of Mentz in 1430, it is evident that he had then returned to his native place. That he was a wealthy man in 1434, is proved by a document adduced by Schoepflin. Between this period and 1439, he had conceived, and perhaps made some few trials of, the art of printing with metal types. In the archives of the city of Mentz, Schoepflin discovered a document of a process carried on by Gutenberg against one George Dritzehen, from which we learn, that the former had promised to make the latter acquainted with a secret art that he had recently discovered. In the same document mention is made of *four forms* kept together by *two screws*, or *press-spindles*, and of letters and pages being cut up and destroyed to prevent any person from discovering the art.

"Oberlin, in his *Exercices de Bibliographie*, p. 44, thus translates the German passages that relate to the fusile types:—'Go, take away the component parts of the press, and pull them to pieces, then no one will understand what they mean. Gutenberg intreated him to go to the press, and open it by means of two screws, and thus the several parts would separate; that these need only be placed under the press, and no one would understand any thing about them. Gutenberg sent him to bring together all the different forms, which were pulled to pieces before him, because there were some with which he was not satisfied. Dritzehen was particularly careful to secure every bit of lead,' &c. Upon this very curious document, Lambinet remarks, that the want of correct technical expressions is sufficiently obvious in the early history of the art of printing; hence the obscurity of the original German passages, and the difficulty of translating them. Every one, continues he, will construe these passages according to his particular prejudices or partialities. It is remarkable that the ablest bibliographers have differed upon the subject of *the materials* with which Gutenberg at first printed. Schoepflin supposed them to have been *metal*; Fournier, Meerman, and Fischer, were of opinion that they were composed of *wood*." P. lxxxvii. n.

W.

We now come to the account of the books printed by Caxton, and it is impossible, and would be unjust, not to approve and commend the persevering diligence and great acuteness which every page displays. Mr. Dibdin's mode of describing these books is not only very different from that adopted by his predecessors, but he has every where enlivened his descriptions by curious anecdote and sensible remark. We subjoin two specimens: the first is the description of that very uncommon book, *THE PYLGREIMAGE OF THE SOWLE*, which the editor thus gives:—

“ As Lewis, Ames, Oldys, and Herbert, have given rather a superficial account of this extraordinary production, which, perhaps, rather than Bernard's ‘*Isle of Man**,’ laid the foundation of John Bunyan's ‘*Pilgrim's Progress*,’ I shall make no apology to the reader for the following specimens of its poetry and prose. The first chapter, which treats ‘*How the soul departeth from the body*,’ and ‘*how the foul fiend assaileth the soul*,’ opens thus:—

“ ‘ As I lay in a Saint Lawrence night sleeping in my bed, me befel a full marvellous dream, which I shall rehearse. Methought that I had long time travelled toward the holy city of Jerusalem, and that I had made an end and fully finished my fleshly pilgrimage, so that I might no further travel upon my foot, but needs must leave behind my fleshly *careyne*. Then come cruel death, and smote me with his venomous dart, through which stroke body and soul were parted asunder. And so anon I felt myself lift up into the air, seeing myself departed from my foul body; which when I beheld lying all dead without any moving, seemed me so foul and horrible, that had I not right late there before issued therefrom, I would nought have supposed that ever it had been mine. Then come there to this body the noble worthy lady the *Dame Misericorde*, and kevered [covered] it, lapping [it] in a clean linen cloth, and so full honestly laid it in the earth. I saw also the *Auterer* that cleped is *Dame Prayer*; how that she sped her to heaven-ward, wonder[fully] hastily before me: for no doubt I had full *mesfies* thereof. For why? the foul horrible *Sathanas* [Satan] I saw coming toward me, full cruelly menacing me, and saying in this wise, ‘*I have here long time abiden thee, and privily for thee lain in a wait; so it is now befallen that I have not failed of my purpose, for now art thou taken with me, and now must thou wenden in to mine habitation, condemned by right wise judgment of the sovereign judge. For now hast thou lost that lady that was thine helper and thine counsellor, Dame Grace de Dieu—it availeth thee nought for to look after her.*’

* “ Consult Mr. Todd's edition of *Spencer*, vol. ii. cxxv. for an account of this curious book, which has recently (1803) been reprinted at Bristol in a small duodecimo volume; with a portrait of the author.”

“ The pyteous compleynt of the fowle. Cap. xy.

“ O Blysful lord on hye, what shal I doo
Or in what place may I my selve hyde
Refuge ne wote I none to drawe unto
No doute I mote my judgement abyde
My foo is alwey redy by my syde
Me thapping to appele and acuse
I ac can no word my selve to excuse,

“ I am arryved to a perylous port
Ne wote I nought to whome I may retourne
I am areft now can I no comfort
Maugre my self right here I mote sojourne
Wherefor now I may forowfully morne
For in my scrip now synd I no vytayle
Ne my burdon ne doth me none awayle

“ Burdon ne scrip may I no longer here
Myn enemy so fore assetryth me
I hald it best to cast away this gere
And shap my selve pryvely to fle
O blysful lord ywys it wol nought be
And wel thou wost who that me hath abused
Myn enemy that hath me now accused.

Fol. viii-ix.

“ The following specimen has somewhat better pretensions to melody of metre.

“ Ye Confessours and other holy sayntes
And vyrgynes that ben to Criste ful dere
Entendyth to my pyteous compleyntes
Be moved now with routh upon my chere
For woman none the whiche that is ful nere
To child beryng soo of hyr peynes dredyth
As I what that my judgement procedeth

“ And yf that ye of your merytes grete
Somwhat depart to soo poure a wyght
Wold vouchesaf, and suche a grace me gete
This fowle ghooft to put oute of my syght
Yet wol I hope to Jhesu ful of myght
Of malyce whiche he hath ageyne me spoke
He shold be atteynt, and all his barres broke

Fol. xiii. rev.

“ The opening of the 34th chapter, or the introduction to the poem, which is sufficiently curious, is as follows :

“ ‘ But then heard I how humbly *Dame Mysericorde* gan to pray for me, and said in this wise : ‘ Now dear Michael, quoth she, will ye vouchsafe awhile for to tarry in your judgment ? I have a little thing

thing to do above in heaven: I think there to purchase a grace, that nothing shall be to your prejudice.' Then said the Provost, 'It liketh me right well at your request for to abide: till that ye be returned, I pray you tarry nought.' So then was the judgment suspended in to the time that mercy had been in heaven; and smartly, without tarrying, she had done her *dewoir*, and was descended down upon the scaffold. And *sothely* so saw I well she was that self fair sweet, that bare her breast always ready out of her bosom, which had me before hand in my fleshly life full often time comforted. And now she did me much more comfort, what tidings she brought.—In her hand she brought a *skypet*, and *neying* towards the balance with the head inclined, she said to the *balancer*—'how is it, quoth she, in our party?' 'Sothely, quoth Justice, had ye nought tarried, in this court full long time passed this pilgrim had been forjudged; witness upon truth and reason.' 'Now then, quoth *Misericorde*, shall I tell wherefore I have travelled?' And she took forth the Charter, and said, 'I have been in presence of our Lord Jesu Christ, and his blessed Mother, and before all the company of saints assembled together for help of this pilgrim. And so have I here our Lord's grant and charter of pardon: which I shall read to fore you: whereof who that will shall have the copy.' Then she took forth a fair charter, assailed with gold, and read it openly word for word, whereof this is the sentence:

The Charter of Mercy.

•[“ Then follows the poem of 14 stanzas; very dull, and, in part, incomprehensible.]

“ Herbert is mistaken in supposing the fourth and fifth chapters of the third book (which were wanting in his copy) to have any connection with the poem of the Life of the Virgin Mary. These chapters are filled with a description of the pains in hell inflicted upon traitors, false judges, and false witnesses.

“ The third book is devoted to the description of the tortures of the damned; and amidst a good deal of burlesque imagery, there are some few passages of terrific sublimity. An angel conducts the author [who trembles with apprehension, and wishes to recede, but is peremptorily told by his guide that he must take it all ‘with pacyence withouten ony grutchynge’] ‘through the earth, right as birds passen by the air;’ and lays open to his view the inmost recesses of hell. They arrive at a dark border which was ‘enclosed in compass all the hell about—wonder marveyulous blacke and derke ynqwe.’ Here they see a group of *unbaptised innocents* ‘fast about moving and seeking, without any rest; as if they myght have issue [egres] from that darkness, like to a bird that always continually runneth in a cage for to seek an hole where he might escape, and many hundred times essayeth the same place, and never is the wiser.’ The author very naturally expresses his surprise at this mode of punishment, but is told by his guide that it must ever continue

continue to till 'God may relieve them, for in them is no malice for to closen his mercy as is in them that be damned for their evil deeds.' They then continue their journey till they come to 'a darker place, the most wretched and desolate that ever man may come in; which were the walls enclosing of that unthrifty wretched place about.' Here the author sees 'the cursed multitude of fiends running about without any rest: some blew the fire; some with iron forks righted the brands; some with sharp hooks did their business for to draw and drefs the wretched souls into divers pains: some came, and some went,' to present 'the sinful caitiffs to their master Lucifer.'

"Then follows a singular dialogue between Lucifer and Dame Pride, the latter being described as the daughter of the former. There is something throughout this which reminds us of Milton's allegory of Satan, Sin, and Death. Lucifer is described as 'sitting in a burning chair, bound hands and feet, about the neck, and about the middle fastened with fiery chains that were full huge and of despitious weight.' Pride thus addresses him: 'Thou father, quoth she, that begat me, and formerly was called Lucifer, but now *Tenebre* by reason of thy cursedness, I defy thee as thylike—whom most reason have I to hate when thou broughtest me forth to inhabit this wretched painful place—and hither thou hastest thyself as soon as thou wert formed. And hither art thou come in an evil time; for since thou art thus fallen in my trap, thou shalt not escape me. And as thou art called King of Cursedness, thou fittest now in thine estate as a Lord in thine chair. So have I been cleped of long time passed Pride, Queen of hell-pain. For I am the eldest of all thy careful issue, and many a one have I purchased unto thy [al]legiance.' 'Accursed be thou, quoth he, and evil come to thee wretched old caitiff! and cursed be the time that I thee begat—for hadst thou not been, I had not come here, but I had for ever abode in my first joy. As soon as thou wert born, thou madest me be cast down here into this mischief, and all my subjects with me," &c. Fol. xlix. The remainder of this speech is filled chiefly with imprecations against Heaven, and with uttering oaths to be revenged, and to pull down the Almighty from his seat. It is concluded by calling on the fiends to wreak their vengeance on *Dame Pride*. Their treatment of her is too shocking to be described.

"We have next a minute account of the punishments for the several sins committed by the human race; and under that of 'Letchery' there is the following description: 'Huge multitude was there of much divers people in great pain and torment: some hanged by hooks, and some by ropes: some were brained with beetles, and some beaten with staves, and many other instruments with which they were tormented.'

"In another place there is the following piece of imagery.

"Then I saw a wonderful engine of a great wheel turning about, of which wheel one part was above earth, and the other beneath:

beneath : so that it rose out of a little door, and turned down at another : the compass of this wheel was fitted full of hooks, or iron : these hooks to rent and aracid." P. 153.

"The copy of this book in the British Museum once belonged to Thoresby, the antiquary, and seems to have been carefully corrected by him from inaccuracies of grammar. It was given to him by Mr. John Tennant, and is embellished (probably the work of some of his ancestors) with scrolls or labels upon the margin, with the 'Dramatis Personæ' inscribed upon them in a large German text hand. It formerly belonged to a Mrs. Essey, as appears from the following pious couplet on the fly-leaf :

" ' To you my nowne Dame Elizabeth Essey
I give you this boke for me to prey.'

"There is a copy of this work in the library of St. John's College, Oxford, which ends after signature n iiii, and contains 106 numbered leaves. Mr. Heber has an imperfect copy. See Bibl. R. Smith, 275, n°. 90: West, n°. 1874: Ratcliffe, 1220; Edwards's Catalogue, 1790, n°. 1324: and Bibl. Monro, n°. 3394, which latter was a folio MS. of it 'by William de Stanton, A. D. 1416, with drawings in water colours.'" P. 161.

The following ingenious and learned remarks on THE ORDER of CHIVALRY are found in the Supplement :—

"Notwithstanding the great length of the article, under this title, I hope to escape the censure of the reader if I venture upon a further extension of it, by introducing some interesting information, as well as an apposite embellishment, from one of the most elegant and instructive works which have ever graced the annals of Romance Literature. I allude to the new edition of Barbazan's 'Fabliaux et Contes,' 4 vols. 8vq. Paris, 1808.

"The original from which Caxton translated this work, was the '*Ordene de Chevalerie*' of Hue, or Hugon de Tabarie; which contains an exact and circumstantial detail of all the ceremonies performed in the dubbing of a Knight, as well as an enumeration of the duties and privileges of the same person.

"Hugues Chastelain of St. Omer was one of the followers of Godfrey of Boulogne in his enterprise to recover the Holy Land. This romantic adventurer made himself master of the city of Jerusalem on the 15th day of July, 1099, and was elected king. But he waived [waved] the ceremony of coronation, alledging that it did not become him, who had fought to establish Christianity, to wear a diadem in that place, in which his Redeemer had worn a crown of thorns, and had suffered an ignominious death. Godfrey reigned only one year, and died without issue. Baudoin, his brother, succeeded him; whose first care, on ascending the throne, was to recompense those French noblemen who had followed his brother Godfrey, and assisted in the conquest of the city. To Hue or Hugon de St. Omer, he gave the principality of Galilee, and the lordship

lordship of the Tiberiad; and it is from this latter title, by a corruption of the name, that he was surnamed Tabarie. This nobleman wrote a poem upon the *Order of Chivalry*, from which we learn that he was made prisoner by the troops of the Emperor Saladin, who exacted from him the performance of a promise to make him (the Emperor) a Knight, which was accordingly done.

"The title of this poem, consisting of 508 verses, [which is printed in the new edition of the *Fabliaux*] is as follows: 'Chi commenche l'Ordene de Chevalerie, ensi ke li Quens (*Comte*) Hues de Tabarie l'enfigna au Soudan Salehadin.' At the end

'*Explicit li Ordres de Chevalerie.*'

"It is most probable that Caxton executed his translation from a prose copy, as we shall presently see. Meanwhile, the reader may have no objection to be made acquainted with the manner in which the author and hero of the poem is led to expatiate, before the Sultan Saladin, upon the uses and applications of the several exercises and arms attached to a Knight. [Vide p. 234, ante.]

80 " — li Rois l'a par le main pris
Et en sa cambre l'en mena,
Et mout douchement li proia :
Hues, fet-il, par chele foi
Que tu doiz au Dieu de ta Loi,
Fai moi sage, quar j'ai talent
De savoir trestout l'errement ;
Et jel' feroie volentiers
Coument l'en fet les Chevaliers.
Biaus Sire, dist'il, &c. v. 74 to 83.

["The celebrated scriptural passage of 'Eye hath not seen, nor ear heard,' &c. (1 Cor. ch. ii. ver. 9.) is thus rendered :

"Car lange ne porroit conter,
Oreil oïr, ne cuer penser
Ch'est li Biautés de paradis,
Que Diex otroie à ses amis. v. 243—6.]

"Mention has been made of a prose transcript of this poem, from which it is probable that Caxton might have executed his own translation. The following is a literal version of a part of an original French prose transcript, which has been subjoined to the poem by Barbazan, 'in order (says he) that the reader may make a comparison with it.' It is taken from a 'Manuscript of N. Dame, M. 7,' and is entitled

'*L'Ordene de Chevalerie.*'

"In the reign of the Emperor Saladin, there was a prince in Galilee named Hues de Tabarie. One day, in a battle with the Turks, it pleased God that the Christians were defeated; and

Messias

Messire Hues and many other brave men were made prisoners. In the evening he was brought before Saladin, who knew him well, and was much rejoiced, and said to him, 'Hues, you are a prisoner.' 'Sire,' said he, 'I am sorry for it.' 'By my law, Hues, you have reason to be so, for you must ransom yourself, or die.' 'Sire, I would rather pay my ransom than die, if I am able to pay what you will accept.' 'Very well, said the King.—' 'Sire,' said Messire Hues, 'what shall I give you for my ransom?' 'You shall give me,' said the King, 'an hundred thousand be-
 fants.' 'Sire, that would be too great a ransom for a man of my estate.' 'Hues,' said the King, 'you are so good a knight, and so valiant, that there are none who hear of your imprisonment, or the terms of your ransom, but will send and pay it.' 'Sire,' said he, 'from what you say, I promise it: in how many months will you require it?' 'Hues,' said the King, 'I will require it in a year, upon your faith; if within a year you can pay it, I will take it; and if not, return, and I will willingly receive you.' 'Sire, I promise it to you for certain. Now give me a passport that I may return in safety to my own country as a knight.' 'Hues, I want also to speak to you.' 'Sire, and I am willing to speak to you, but where?' 'In yonder tent.' They entered it, and the King requested to be informed by Sir Hues how Knights were made according to the Christian law; and that he would explain the manner of making them. 'Sire, to whom?' 'To myself,' said the King. 'Sire, God forbid that I should lay so high a thing, and such high power, on the body of so great a man as you are.' 'Why?' said the King. 'Sire, you are deficient in some points.' 'In what, Hues?' 'Sire, you should be a Christian, and receive baptism.' 'Hues,' said he, 'do not find fault with me; you are my prisoner; if you do what I require, and return to the country where your faith is professed, you will find no one who shall blame you; and I would rather receive it from your hand, than that of any other knight; for, from a better knight than you, I could not receive it.' 'Sire,' said he, 'from what you say, I will explain it to you; but if you were a Christian, knighthood would be worthily bestowed on you.' 'Hues,' said he, 'that can by no means be at present.' Sir Hues caused every thing, befitting a knight, to be got ready. And set his [Saladin's] hair and beard in better order than it was without shaving; and put him in a bath, and asked him, 'Sire, do you know what you are first to understand by this bath?' 'No, Hues,' said he. 'Sire,' said Sir Hues, 'you ought to come out of this bath, as free from wickedness, and the pollution of sin, as a child from the baptismal font.' 'By my law, Hues, this is a very good beginning. It is true, that what is received from a good man is a gift from God.' He then led him to a new bed, and laid him in it, and said, 'Sire, this bed is a type of the great bed of Paradise, which you are to obtain by your chivalry.' And when he had lain in it, Sir Hues raised him up, and clothed him in a white robe of linen, or silk, and said,

'Sire, this *white robe*, with which I clothe you, gives you, in the first place, to understand the great purity in which you are to keep your body.' He then put on him a *red robe* of silk, and said, 'Sire, this red robe signifies the blood you are to shed in the service of God, and in the support and defence of his holy church.' He then turned his legs out of the bed, and put on him a pair of brown hose, and said, 'Sire, these *hose* signify to you the earth on which you are to dwell; for whatever advantages God may allow you to enjoy, you must remember what you are, and where you live.' He then made him stand up, and girded him with a white belt, and said to him, 'Sire, this *white belt* gives you virginity in your loins; for when a man becomes a knight, he should take great care not to sin vilely in his body.' He then brought him golden or gilt spurs, and fastened them on, and said, 'Sire, these *spurs* denote, that as prompt as you would wish your horse to be, at the touch of your spur, so ready should you be to obey the commandments of God, and to defend the holy church.' A sword was then brought, and he asked him, 'Sire, do you know that this *sword* endows you with three things?' 'What are they?' 'Uprightness, safety, and loyalty. The *cross* which is on the sword gives you safety; for after a good knight has girded on his sword, he neither can, nor ought to, be afraid of the devil. Next, Sire, the two edges of the sword endow you with uprightness and loyalty to defend the weak against the strong, and the poor against the rich, uprightly and loyally.' " P. 366.

The above very curious extract is embellished at the end by a fac-simile copper-plate of the mode of ordaining a knight of chivalry, taken from the last edition of Barbasan's *Fabliaux*.

We now take our leave of Mr. Dibdin for the present, with very little to censure, and with a great deal to approve and commend. He must excuse our noticing an inaccuracy in the note at p. ci. in the life of Caxton. He there tells his readers, "that Sweynheym, Pannartz, and Ulric Hahn, received an earnest invitation from some German monks to come and establish their presses in the monastery of Subiaco, and he adds, that they printed a Donatus and Cicero de Oratore, &c." The fact is true of Sweynheym and Pannartz, who certainly printed the books mentioned by Mr. Dibdin at the Subiaco monastery, but Ulric Hahn never was employed in that monastery, nor was he ever connected with Sweynheym and Pannartz. He went to Rome, and established himself there as a printer, the year after the above-named printers had also removed to that city, and there set up their presses in the palace of the noble family of the
C Maximi.

Maximi. But this is a slight and unimportant matter. The caution we have above given to Mr. Dibdin about an undue accumulation of notes we trust he will take in good part: avoiding this, the work will be entitled to unqualified approbation.

Exclusively of ninety wooden cuts which are interspersed in the volume, there are fourteen copper-plates. Of these last the portraits of Ames, of Herbert, (the only portrait of him, it is supposed, in existence,) of Dr. Mead, Maitaire, and Lord Oxford, form the principal in point of merit as well as size. The blooming initial capitals, as also those which are grotesque, are very curious. We heartily hope that Mr. Dibdin may have health and spirits to terminate his labours with the success that he so manifestly merits, and glad and anxious shall we be to render him every assistance in our power.

ART. II. *The Rights of the Sovereignty Vindicated; with particular Reference to political Doctrines of the Edinburgh Review, and of other periodical Publications.* By John Pern Tinney, Esq. 8vo. 210 pp. 5s. Baldwin. 1809.

IF it be a disgrace to the present age to have produced writers eminent for ingenuity and eloquence, who have not blushed to employ those talents in promoting the purposes of faction, or subverting the principles of social order, it is no less our boast that the same age has given birth to authors of better principles, who, with abilities equal at least to those of their adversaries, have stood forth the champions of truth, and maintained the best interests of society. Among these we have already had occasion to class the sensible and well-intentioned writer before us*.

One of the objects of the present work is to detect (as † Mr. Wharton has done) the fallacies and misrepresentations of the Edinburgh Reviewers, in their remarks on the affairs of Spain, and generally to show the evil tendency of their political doctrines. But this author takes a wider range, tracing through their progress all the wild theories and revolutionary opinions which produced the late anarchy and present despo-

* See Letter to Dr. Randolph, Brit. Crit. Vol. 31, page 663; Letter to Lord Eglinton, Brit. Crit. Vol. 34, page 628.

† See Brit. Crit. Vol. 34, page 189.

tism in France; and which, though hitherto successfully counteracted by the good sense of the people, still, under various shapes and pretences, assail the peace and welfare of Britain.

From such a variety of important matter, of which each portion is closely connected with the preceding and subsequent parts, it is difficult to select a sample, which, separated from the context, can give that advantageous impression of the work which will result from a connected view of the whole.

In the first division of his work the author treats of "the Affairs of Spain:" In the second (which is entitled "Of the Aristocracy of Talents") he gives, in effect, an account of the origin and progress of those doctrines which produced the French Revolution: The third treats of "the British Constitution," noticing the apostasy of certain modern writers from their original principles, particularly that of Cobbett and the authors of the *Edinburgh Review*: "The present Danger of the Constitution" (the most interesting subject of all) occupies the fourth. On each of these portions we will make some remarks, and give a few extracts as specimens of the work.

In the first part the author's chief object is to show, that the insurrection of the people of Spain against their foreign oppressor is neither founded on the principles nor conducted in the manner supposed by the *Edinburgh Reviewers*, not being a revolutionary movement of the lower orders only against the higher, but a national act, similar to our Revolution in 1688. Some passages from the *Review* in question are cited and dissected by the author, in order to show in its true colour the fallacious representation of the affairs of Spain given by the writer of that article, and to prove that the measures of the Spanish Patriots are by no means revolutionary, in the mischievous Gallic sense of that word; a sense in which * the reviewer seemed to adopt it. On the whole, the author before us appears to be justified in his account of the transactions in Spain, and in describing the insurrection as originating, not with the mere mob, but from many of the most respectable and leading men in that kingdom.

* That Reviewer insinuates that the word was popular in England before what he is pleased to term "*the reign of terror*," namely, the administration of Mr. Pitt. But it never was, nor (we trust) will be popular in the sense in which it was used by the admirers of the French Revolution.

The author, in the second part, treating of "the Aristocracy of Talents," (as it is termed) so highly extolled in the *Edinburgh Review*, enquires whether it is really desirable that an aristocracy of such talents, in the direction of which sound judgment has usually little influence, and virtue none at all, should have an uncontroled sway in the government? He then contrasts the illustrious sages of former periods in Europe (such as Bacon, More, Grotius, Puffendorf, &c. &c.) with the visionary and mischievous reformers of our own times. The great maxim of the former was "practical improvement," not "experimental speculation;" nor did they ever conceive, that "an imaginary calculation of political advantages, balanced against moral evils, justified counsel not immediately beneficial." We wish our limits permitted us to follow the author through this able statement, which, we think, clearly explains the principles of those wise statesmen and legislators, the founders, or rather improvers, of the social system of Europe. He then strongly paints the evil consequences which (admitting that they have produced some advantages) have arisen from "the diffusion of literature, the facility of acquiring a superficial knowledge of philosophy, the gradual refinement of the modern languages, and the wide extension of corrupt taste." The establishment and influence of what is called "The Republic of Letters," and the measures taken to extend that influence to all the affairs of nations, are then described with great truth and justice. That influence is considered by the author as the most efficient cause of the French Revolution, which he traces from its earliest events to the establishment of the present military despotism. In this part of the work it would be unreasonable to expect much novelty, but we do not recollect any detail of the same events which has more perspicuity, or is accompanied by more just remarks. In tracing the career of Bonaparte, the author does not pass by the atrocious acts of his first Italian campaign, which seem now to be almost forgotten in the contemplation of his later cruelties; nor does he omit his savage warfare in Egypt, as recorded by Denon, under his own immediate direction. The following observations on the general nature and principles of his government are equally striking and just.

"Whatever was most guilty and pernicious in the spirit of jacobinism; whatever principles of disloyalty, rebellion, treachery, perjury, and usurpation, had marked the progress of the revolution from its earliest commencement to this its natural termination, appeared as a distinctive feature of the consulate of Bonaparte.

Bonaparte. Had the French nation, torn by faction, desolated by crime, weary of the tumultuous tyranny of crafty atheistical regicides, and impelled by remorse; had it begun to mourn its miseries with penitence, and to sympathize with the suffering nations which were depressed by that relentless tyranny; in such a state of mind had it passed under the rule of a bold and resolute master, whose stern power should have awed factious conspirators, and whose severe but just administration should have repressed an habitual fondness of his people for rapine, slaughter, and disorder; then there might have been some hope that such vigorous despotism would have some respect to public law; that the sense and the restraints of piety and justice might be restored eventually to the embroiled multitude; and that in the process of moral amelioration, a time might come when France would resume her station in civilized society, when her greatness might be compatible with the safety of other nations, and when her people would join to lament and to repair the ruin and devastation which had been perpetrated by a savage democracy.

"But in the consular power of Bonaparte, and in the imperial rule of the great Napoleon, are still perceived the lineaments of pure, unadulterated jacobinism. In an elaborate work, by Haute-ri-ve, who was his foreign minister, (*'Chef de Relations extérieures'*) published by his authority, immediately after his accession to the consular dignity, it was distinctly announced to all the world, that the federative system which he adopted was that same upon which all the preceding revolutionary authorities had acted. It was founded in the same disregard of treaties and public law, the same principles of universal insurrection, the same means of robbery, plunder, and confiscation, the same maxim of appealing to the people in all countries against the authority of their legitimate sovereigns. 'If France cannot otherwise extend the relations of her continental federative system, she will employ the only means which the folly of the states that have abandoned her alliance, and the obstinacy of those which persist in a sanguinary war, have left at her disposal. For federative subsidies, she will substitute military subsidies; and if princes disregard the voice of self-interest, which dictates an alliance, she will virtually ally herself to their countries, which they are incapable of defending, and will convert into auxiliaries all the means of subsistence and of defence that can by any ways be furnished by the territory which her armies may occupy.'

"How successfully the tyrant has proceeded upon his grand federative maxim of jacobinism, it would be painful, and is not necessary to detail." P. 83.

Instances, in which this "federative maxim of jacobinism" has been reduced to practice, are given in great abundance; and "the peculiar character and fortune of Napoleon" are

distinguished from those of former celebrated conquerors with equal ingenuity and accuracy. In the conclusion of this part the superiority of our own country in sound learning, and the advantages derived from our general system of education (which has contributed so much to preserve us from the errors and excesses of the French reformers) are forcibly and, we think, justly described.

We could dwell with pleasure on almost every part of the next division of this work, which treats of the British Constitution, commencing with the statute of Merton, in which is recorded the celebrated answer of the Barons, *Nolumus leges Angliæ mutari*,) and coming down to the present times. The writer clearly shows, that from the earliest periods the English nation has "rejected all change upon speculative principle; and that practical utility has been always considered as the chief object and end of our laws and government.

On the influence of the Crown in the House of Commons (the clamour against which has been lately revived) the author's remarks are so judicious and apposite that we will give a part of them in his own words.

"It may be said, that a House of Commons, subject to such influence, is but an organ of royalty, a delusive phantom of public liberty, and an unnecessary incumbrance to the state. Such it would be, most truly, if its decisions were dictated by the Crown, and its deliberations controuled by authority. But that influence to which some of its members are subject, is limited, and cannot be directed beyond the ordinary administration of affairs. It can never aim at any object injurious to the public welfare, or at any increase of the royal power; but is naturally and invariably confined to those objects which are strictly within the view and intention of the British Constitution.

"It is a maxim of that Constitution, that the King shall have the appointment of the executive servants of the state. If the members of the House of Commons were all of them unconnected with any interest but that of their own house, would they not more frequently assume the right to which a minority is always devoted, and at which, once at least in the present reign, a majority directly aimed; that of controuling the King's nomination, and of imperiously fixing their own leading members in the several departments of office? Would the ministers appointed by the vote, and dependent upon the favour of that house be most solicitous of serving the King, their nominal master, or of obtaining popular applause, and the continued support of their constituent majority? In such a case the honour of the Crown would be titular, and its power extinct; while the nation,

nation, instead of the security of a powerful and permanent administration, responsible to parliament, would be governed by ministers, constituted by the House of Commons, without any responsibility; and without any possibility of long retaining their appointment; and all parties would be perpetually distracted by the uproar and the disorders, inseparable from a state of faction, and political contention.

“Those who lament that the members of the House of Commons are some of them subject to royal influence, should examine the human heart before they proceed to complaint and censure. Do they fondly believe that a numerous body, drawn promiscuously by any process of delegation, from any order of society, shall possess, individually, intelligence and virtue to be placed above delusion or indirect controul? In what age or country, under any imaginable mode of formation, has such an assembly been constituted? In the common affairs of life, for the management of municipal transactions, or of village-interests, wherever independent power is lodged in a numerous meeting, some leader invariably arises, whom it would be ridiculous to honour as possessing a purer heart, or a more able understanding, than those who submit to his direction. The nature of man is not changed by elevated rank, or by political function. That spirit of intrigue, faction, and ambition, which distracts the vestry of a parish, and the corporation of a borough, will actuate the heart of the legislator and the statesman. To complain that every individual member of parliament does not rest upon his own intelligence and knowledge, is to betray a gross ignorance of the faculties and temper which are common to all mankind. To raise an outcry, that some men are influenced by the authority of a government which has shewn itself just and patriotic, while praise is bestowed upon others who oppose that government by a slavish adherence to a leader of factious principles and unsuccessful ambition, plainly shews, that aversion to the established authority occasions the objection; and that such complaint would cease when that authority should yield to opposition.” P. 123.

There are, in this part of the work, several other remarks on the constitution of parliament, which deserve serious attention, particularly the observation on the alledged inequality and abuses in the system of representation, namely, that “theoretical defect in this instance, as in many others, is practical perfection.” The author further observes, that

“The House of Commons, practically, is an assembly, not only legislative, in conjunction with the other estates, in which capacity it is truly representative of the people, but is also, with respect to the ordinary affairs of government, mediative between the subject and the Prince, in which character, having a power irre-

irresistible by either party, it ought, in a degree, to be representative both of the crown and the nation.*

In a discussion, which follows, of the charge preferred against the late Commander in Chief, the conduct of the House of Commons on that occasion is ably and (to us) satisfactorily defended. Some animadversions on the inconsistency and tergiversation of Cobbett and the Edinburgh Reviewers conclude this part of the subject.

In the last portion of this work, wherein the present dangers to the constitution are represented with considerable force, the author observes, that the moral revolution in Europe was complete long before there was any appearance of political convulsion; the men of letters having effected an important change in the opinions, manners, and prejudices of mankind. He then adverts to the contest in this country between the party which aimed at subverting the constitution, and that which wished for its preservation, but which, the author thinks, rather strove to evade the contest than to crush the hostility "threatened by its presumptuous enemy." In this representation we in a great degree coincide; and we are convinced that the author is fully warranted in his subsequent assertions, that Mr. Pitt himself did not at first estimate the extent of the threatening peril; that he was for a long time, from inclination as well as policy, adverse to war; and that "the ministers of this country were driven from their pacific system by the violence and the direct aggression of the revolutionary power then directing the affairs of France." The doctrine of the Edinburgh Reviewers, that "the first coalition," as it is called, "against the revolution was a manifest war of aggression on the part of the allies," (a most daring assertion, after the contrary proof given by so many writers, and indeed by the avowal of Brissot himself.) is here ably combated, and, we think, decisively overthrown. There cannot indeed be a more convincing refutation of this assertion than is contained in the passage cited by the author from the Edinburgh Review itself*.

He then adverts to, and reprobates the conduct of, those writers (in our opinion justly termed "disaffected") who have invariably censured every measure of ministers during

* See the article on Segur's work, "*Sur la Politique de tous les Cabinets*," Jan. 1802.

the last and present war, who (as the author expresses it) "endeavour to root out of the public mind all confidence in the zeal and understanding of their rulers." Of this reprehensible conduct he enumerates several instances during the time of the present administration, among which the vehement opposition to the Orders in Council, retaliating on Bonaparte and his vassal states his outrageous blockading Decrees, forms the most prominent. But the able and convincing * speech of Mr. Stephen has, we conceive, set that question completely at rest. We will, however, extract the author's remarks on the injurious misrepresentations of Mr. Pitt's measures; and the rather, as we have never seen his administration termed "the reign of terror" without feeling deep indignation at the unblushing audacity of the writer.

"The measures pursued to break the vast combination of disaffected persons, which was organized in the affiliated societies, at the commencement of the last war, are stigmatized as "the English reign of terror†." Those societies were, at that time, established in perfect union throughout the empire for the avowed purpose of bringing about "radical reform," upon the principles then prevalent in France, and were in correspondence with the public enemy. The sagacious mind of Mr. Pitt detected that formidable conspiracy before it had acquired irresistible force, and being armed with extraordinary power, his vigilance and vigour, at that awful crisis, saved the monarchy, the legislature, and the laws. Let us not forget that he performed that difficult task without one capital conviction, without entrenching on the privileges of parliament, without dispensing with the trial by jury, and without the detention of one accused individual, except on suspicion founded on sufficient testimony. The constitution being saved, that extraordinary power was instantly surrendered, and the public liberties which, in practice, had never been violated, were perfectly restored. It is astonishing that a designation appropriate to that cruel tyranny which under the blood-thirsty Robespierre had tortured mankind, should now be applied to characterize those measures. It is impossible that those who love the British constitution, can denominate, as "the reign of terror," that period, when with the united voice of all loyal men, the government was impelled, by the necessities of an alarming peril, to assert the utmost majesty of the laws, and by the aid of parliament, was enabled without shedding of blood, to

* See Brit. for March, 1810, page 262.

† 13 Edinburgh Review.

quell bold sedition, and repress traitorous conspiracy. When the Edinburgh Reviewers ostentatiously reprobate the proceedings of that day as "the English reign of terror," they make themselves confederate with those who were then repressed, they oppose themselves to the principles then maintained by parliament, and avow the whole of their political system in its hugest deformity. With like asperity, the conduct of government in every department is now vilified and condemned. The wisdom and purity of parliament are disowned by a charge of corruption, venality, and weakness. The church and its possessions are regarded with malignant jealousy, as the degrading appendage of an obsolete and expiring superstition, and an usurpation of men without ability or merit. The local magistrates and the judges, whose uprightness might challenge investigation, are regarded with little reverence, and calumniated as the agents of oppressive laws. Without the possibility of truth, and in opposition to the statements of those who speak from authority and knowledge, the vulgar are persuaded that honour and promotion in the state, the army, and the navy, are not the reward of merit and the prize of service, but the acquirement of corruption, artifice, and intrigue. Opinion, which supersedes the powers of empire, and the institutions of antiquity, influenced by writers, who are popular because they are licentious, saps the foundations of established order, and threatens the superstructure of government." P. 188.

The author proceeds to reprobate, as "the most formidable engine of disaffection, the aspersions of character virulently applied to personages of exalted rank and illustrious station;" yet he properly stigmatizes as parasites to power, those who "consider wealth as a privilege for transgression, or distinguished rank a cloak for immorality." But he distinguishes, on the other hand, between the moralist, or the satirist, who freely censures the vices of the great, and those who "make that censure an instrument of political attack;" and here many of the late expressions in Cobbett's Register are cited with strong but just animadversion; expressions which we, who were well acquainted with his earlier and better works, can scarcely believe to have flowed from the pen of the same writer.

"Such reflections," this author well observes, "are traitorous to that constitution which we defend, not only for the sake of personal benefit, but zealously, with our lives and fortunes; they are incompatible with that duty which unites us to the prince by filial homage as firmly as by strict obligation, and relaxes the sternness of power in the kinder affections of parental love; they are

are an abandonment of that patriotiſm which ſubmits to a'l perſonal privation rather than to perſonal indignity; they are contrary to the example of our heroic anceſtors, who, at every period, ſuſtained their ſovereign as generously with the pledge of love as with the tribute of duty." P. 196:

The author proceeds to animadvert on the attempts made, from the conduct of one of its members, to bring the whole Royal Family into diſgrace, and he expoſes in its true colours the faction which has endeavoured, by ſuch arts, to influence and delude the people. His reasonings on the thanks to Mr Wardle and thoſe who ſupported him, and the cenſures paſſed on a large and reſpectable majority of the Houſe of Commons, are well worthy the attention of all real friends to the conſtitution. The work concludes with ſome general remarks on the evil tendency of convulſive revolutions, and the beneficial effects of the moderation diſplayed by our anceſtors in the Revolution of 1688, together with a caution againſt the preſent doctrines of modern demagogues, and againſt the conſpiracy which aims to deſtroy the peace and happineſs of Britain.

Sufficient has been ſaid to mark our opinion of this work, which we earneſtly recommend as containing the beſt conſtitutional principles, illuſtrated by the ſoundeſt arguments, enforced with honeſt but temperate zeal, and expreſſed in manly, energetic language.

ART. III. *A System of Mineralogy. By Robert Jameſon. Vol. II. and III.* 8vo. pp. 625 and 368. 1l. 1s. Edinburgh; Longman and Co. London. 1808.

THE firſt volume of Profeſſor Jameſon's System was reviewed by us in our xxivth volume, and we did not intend to have renewed the conſideration of it until the completion of the work; but as it appears, from the ſlow progreſs that is made by him, that ſeveral years will probably elapſe before the whole will be finiſhed, and that even great doubts may be entertained whether any more volumes will be publiſhed, we have beſtowed ſome attention on the continuation of the work ſo far as it has hitherto been publiſhed.

The ſecond volume contains the claſſes of foſſil ſalts, inflammable foſſils, and metallic ſubſtances. In reſpect to the firſt, it is certainly abſurd to attempt to diſcriminate them by

by their external characters, as they do, for the most part, so strongly resemble each other, that they can only be distinguished by their chemical properties. Borax is not admitted into the number, because it is said by the author, or rather his master, to be only found dissolved in water; sassolin is omitted, although its composition had been examined by Klaproth.

Inflammable fossils are divided into four genera, viz. sulphur genus, bituminous genus, graphite genus, and resin genus: the third genus contains glance coal, graphite, and mineral charcoal; and the last is composed of amber and honey-stone. Alum earth is removed from the class of earths, among which it had been placed, as a peculiar species, in the first volume, and the two pages of its description, &c. are reprinted word for word as a sub-species of brown coal. As bituminous shale is inflammable it ought likewise to have been removed to this class. Prof. Jameson very boldly affirms, that all naturalists do now consider coal as derived from plants; but we apprehend that some even of the most experienced are averse to that opinion. When the vast quantity of animal matter that is contained in the ocean, or in large lakes, is considered, it certainly appears very probable that some portion at least of the coaly strata should arise from this source.

Mr. Jameson promised in his "Mineralogical Description of the County of Dumfries" to give an account of his discovery of a new sub-species of graphite, (black lead) viz. columnar graphite. In the present work he does not mention that either of the two sub-species of this substance occur in columnar distinct concretions, but appears to include the Scottish variety in compact graphite.

Werner is said to doubt the existence of lead in white silver ore, notwithstanding Klaproth found in it from 41 to 48 per cent. of lead, with 7 to 21 of antimony; and Daubuisson says, he found in it 30 per cent. of lead and antimony. The very aspect of the species on which Werner is known to lay great stress seems an argument against him.

In our review of the first volume of this work we criticised the author's use of the Germanism, unseparated for compact: but Mr. Jameson, still retaining his peculiar language, informs us (vol. ii. p. 279.) that these words are not synonymous, for "*compact* refers to fracture surface, *unseparated* to the mass itself, so that a mineral may be compact, and also in distinct concretions." We still adhere to our

former opinion, and cannot but consider the term *unseparated* as a very inelegant and even improper mode of expressing that a fossil is found in one continued solid mass.

The iron ore described as a new species by Count Bournon, in the *Phil. Trans.* for 1803, is supposed, by Mr. Jameson, to agree with the cubic variety of compact red iron stone. It is, however, more probable that Werner has confounded the iron ore of Bournon with red iron stone, as that celebrated French mineralist has distinctly pointed out the characters by which it is distinguished from the other oxides of iron.

In treating of brown hematites, Mr. Jameson takes notice of some "agreements of colour and fracture" which occur in that sub-species of brown iron stone. This is almost the only place in which any attention is paid to this agreement, although it is certainly of the greatest consequence in arranging minerals by their habits, according to the practice of Werner.

Calamine ought to have been divided into two species, as some sorts of it effervesce with acids, and others do not. The former are not rendered electric by heat, as is the case with the latter.

When the general certitude of chemical characters is considered, it is surprising that Macquet, Lampadius, and even Klaproth, should have been led to believe that white antimony ore (vol. ii. p. 422.) contains any muriatic acid; Klaproth has since found it to be a pure white oxide of antimony, and that from Allemont in Dauphiné was ascertained by Vauquelin to be oxide of antimony, mixed with only 8 per cent. of silica, and 3 per cent. of a mixture of the oxides of lead and antimony.

The third species of the arsenic genus, viz. orpiment, is divided into two sub-species, the red and the yellow. The red is stated to be the same as realgar, and its constituent parts are quoted from Westrumb to be 80 per cent. of arsenic and 20 of sulphur, and from Kirwan to be 84 per cent. of the former and 16 of the latter. These are indeed the proportion of the ingredients in realgar; but as Mr. Jameson says that the red sub-species has a lemon yellow streak, it should seem that he has mistaken the synonyms of authors, and never examined realgar, but only orpiment which had been altered by heat. Thénard, who has particularly examined the combinations of sulphur and arsenic, has shown, in the *Annales de Chimie* for September 1806, that orpiment contains 3 parts of sulphur united with 4 of arsenic, and

and that it can only be formed by the moist way, because as soon as it is heated it becomes hyacinth coloured, and is then liable to be mistaken for realgar, which contains one part of sulphur united with 8 of arsenic by fusion, and which melts at a very low temperature.

It is certainly necessary that authors who write systems of any branch of natural history should give all the synonyms of those species which have lately been the subject of dispute; but in the Appendix no synonyme is given to what Werner calls andalusite or hard-spar, although it is probably the same stone as the Count de Bournon described as corundum, while Haüy chose rather to consider it as apyrus felspar.

In vol. ii. p. 569, the fossil called spinthere by Haüy is said "to melt very easily before the blow pipe." On referring to the work of that celebrated mineralist we could not find that any mention was made by him of this property, and which in fact it does not possess. It is now well known, that spinthere is analogous to sphene, and is of course an oxide of titanium, or, to use Werner's own denomination, of menachan.

Chromate of iron, described by Haüy as a species of iron ore, is said by Mr. Jameson (vol. ii. p. 570.) to be so nearly allied by its external characters to magnetic iron stone that it might be considered as a sub-species or *kind* of that species. Mo. s. however, assures us that chromate of iron is the acicular or needle ore of Werner, placed by Jameson (vol. ii. 522.) in the chrome genus. The needle ore, which it must be owned does not entirely answer to the description given by Haüy, has been lately examined by Dr. John, of Berlin, and it was found to contain 43.20 per cent. of bismuth, together with lead, copper, and sulphur, and some traces of nickel and tellurium; so that it ought to be removed from the chrome genus to bismuth. Indeed the whole of the chrome genus ought to be eliminated from the system, as Dr. John thinks the yellow crust considered by Werner as chrome ochre is really oxide of uranium, and the green, a carbonate of copper, lead, and perhaps of bismuth.

Such great attention, or what may rather be truly styled slavish submission, is paid to what is done in Germany; that we are surprised the author did not imitate Brochant, and candidly call his work a mere exposition in English, of the present reigning system of mineralogy in the North of Europe. There are no less than five several appendixes, according to the gradual progress of the information received from Freyberg. The first appendix details the fossils lately described by

Werner,

Werner, and admitted into his system. The second, those which have not hitherto been noticed by him, or those which, although they have been admitted into his system, have not as yet been described by the professor himself.

It is worthy of remark, that most of the species discriminated by Haüy are here acknowledged by Werner; and their descriptions moulded into his particular form; for example, pistazite, epidote of Haüy, ceylanite, pleonaste H; euclase; andalusite, feldspath apyre H; chialsoleth, macle H; scapolite, now paranthine H; arfetzite, wernerite H; anhydrite, chaux sulphaté anhydreé H; cryolite, alumine fluatée alkaline H; foliated prehnite, koupholite H; schmelzstein, left untranslated by Mr. Jameson, dipyré, or perhaps topaz H; spodumene, tryphane H; meionite, lommitte nepheline H; spinthere; copper sand, culvire muriné H; reniform lead ore, plomb arsenié H; rutilité, tirane filicéocalcaire H; fish eyestone, apophyllite H; granular actynolite, diallage H. This adoption is a sufficient proof of the accuracy of the Parisian mineralist, and of his merit in discriminating the species of minerals.

The third appendix is a tabular view of Werner's oryctognostic system, in 1803, and is said by Mr. Jameson to "approach still nearer to the natural, and to be further removed from the chemical method than heretofore; a decisive proof of the excellence of the improvements which it has lately experienced." Upon comparing this table with that prefixed to the first volume, the principal removes are of jasper and opal from the clay genus to the quartz family of the flint genus; pitchstone, obsidian, pearllstone, and pumice, are also taken from the clay genus to form a peculiar family, which is placed between those of quartz and zeolite in the flint genus, while feldspar forms also another family in the same genus, which is placed after the zeolites. The propriety of these removes is evident, but how the system can, in consequence thereof, be said to be further removed from the chemical method does not so plainly appear, since they either contain a predominating quantity of flint earth, or possess the general characters of the compounds of that earth. A new genus of earthy fossils is indeed formed under the name of the hallite genus, which includes two species, namely, boracite and cryolite; but the formation of this genus seems completely at variance with the general principles on which the remainder of the system is founded, as these species do not contain any common principle predominating either by its mass, or its qualities.

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The species described by Werner in his last course of lectures are given in the fourth appendix; and in another is exhibited the alterations made by that professor in 1805, which are of little consequence, being principally divisions of species into two or more sub-species, except that the arrangement of the metallic genera is in some respect changed. This part, however, is very imperfect, as no account is given of the differences on which these divisions are grounded.

Before we proceed to the consideration of the next volume it will be proper to notice a few blemishes of less consequence in the second. In p. 98, speaking of amber, it is said that "the benzoic acid is probably a product of distillation;" for benzoic we ought to read succinic. In p. 566, formite is said to contain only 9 per cent. of alumine; it should be 49. The other is probably an error of the press. In our former review of the first volume we gave some specimens of Mr. Jameson's logical acumen, and here, p. 568, glassy felspar is said to "occur imbedded in porphyry slate;" but the fact is, that porphyry slate is a mixed rock composed of a clinkstone ground, in which crystals of glassy felspar are imbedded as a component part of the slate. In p. 159, silver glance is said to occur in axonite, a mineral not mentioned by this name, but by that of thumerstone, (which ought to be Thum stone,) and as no synonyms are inserted in the index, the difficulty is considerably increased.

Mr. Jameson has, as in his first volume, changed in several cases the old names of minerals for the worse, as he uses copper azure for mountain blue, copper mica for arseniate of copper, oliven ore (thus introducing a most barbarous adjective into our language) for olive copper ore. It is certainly improper to use the name anhydrite for the stone called by Haüy *chaux sulfatée-anhydre*, as many other fossils have no water in their composition. Sylvan is said, p. 515, to be more expressive than tellurium; but our opinion in this respect is totally different, as we conceive sylvan applied as the name of a metal principally found in Transylvania to be highly ridiculous.

Galena is said, p. 347, to occur "seldom fused like," a strange contracted phrase. We do not thoroughly understand what is meant by this ore being "externally easily frangible." In p. 431, one of the characteristics of antimony ochre is stated in the following terms: "When it is long enclosed, it emits a weak bitter smell." In what is it to be enclosed? We suppose the hand, but it should have been

been mentioned. The colour of molybdena is described, p. 465, as "fresh burning lead gray," probably meaning that it resembles newly melted lead. An equal awkwardness is evident in the picture of red manganese ore, where read, p. 463, "colour light rose red, by weathering becomes light yellowish brown." It would scarcely be proper to be so critical in respect to these minutiae of language if the common idiom of the country were used; but when that idiom is broken through, and the acknowledged intrusion attempted to be justified by the pretence of superior accuracy, it becomes a matter of importance to determine how far this assertion is true.

The persons who have adopted in English a bold literal translation of Werner's mode of describing fossils do not seem to discriminate between the use of peculiar words as terms of art, and the abuse of expressions in common use by giving them a new signification. The adoption of terms of art from another language, or from the barbarous slang of the workshop, does not cause any confusion, but only enriches the language, at the same time, however, that the trouble of youth and foreigners in learning, it is increased. On the other hand, the alteration of the sense of expressions in common use is not only a gross offence against the purity of the language, but it renders the knowledge intended to be conveyed ridiculous to those accustomed only to the common meaning of the words, and who, of course, comprehend the far, nay very far greater number of readers. What in fact can be more ridiculous than a person affirming, that the diamond is "snow white" instead of colourless? that pumice is "swimming" instead of being so light that it will swim upon water? or when speaking of wacke, saying "it is very characteristic of it that it falls in the open air?" Nor is it less absurd to speak of the fracture of a fossil, when the grain or appearance of the broken part is meant to be described.

Since heliotrope, marle, loam, and some other minerals are enumerated by Werner as oryctognostic species, we cannot conceive why several kinds of rocks are denied a place in the System, as it is allowed that the dissimilarity of their component parts cannot be perceived by the naked eye, and the use of a lens is prohibited in the Freyberg school. Among these omitted species may be reckoned the basis of green porphyry, vol. ii. p. 131, already enumerated by Delametherie as two species, under the names of ophitine and variolite, but which he suspects to be in reality the same

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fossil; the basis of sienite porphyry, p. 140, which is the leucostine of Delametherie; transition greenstone, p. 148; graywacke slate, p. 150; those kinds of sandstones which consist of quartz grains cemented by quartz, p. 155; sandstone slate, p. 157; salt clay, p. 174; peat, p. 208; nagel fluh, p. 210; moya, p. 354; and to these might perhaps be added some kinds of graystone, p. 190.

We come at last to the consideration of the third volume, which contains an explanation of Werner's System of Geology, or, as he chuses to denominate it, Geognosy. This he founds upon successive depositions from a watery solution, of which the sea is the remains. The chaotic fluid was of a very compound nature, and the first depositions from it are principally composed of silica, alumina, and magnesia. The following metals, molybdena, menachan or titanium, tin, scheele or tungsten, cerium, tantalum, uran, chrome, and bismuth are, also inmates of these primitive depositions. This chaotic fluid gradually diminished as these sediments were deposited, so that the relative age of the sediments may, he supposes, be estimated by the elevation of their outgoings on the present surface of the earth, the highest being the oldest.

The several rocks are divided into five classes, 1. The primitive, which were antecedent to the creation of organic beings, and were deposited while the earth was still covered with water; 2. The transition, or those contemporaneous with that creation, so that the older members of this class contain scarcely any remains of those beings, while in the newer rocks of this class they are numerous; 3. Floetz, or horizontally stratified rocks, which not only contain petrifactions, but also bituminous substances, and these latter substances increase in quantity the newer the formation. 4. The alluvial, which comprehend the substances that are formed from previously existing rocks, whose materials have been worn down by water, and afterwards deposited in beds nearly horizontal on the surface of the land or at the bottom of the sea. 5. The volcanic, which arise from the spontaneous combustion of the bituminous depositions of the third class of rocks.

As the combustion of the bed of coal that so often forms the bottom stratum of the newest floetz trap formation, and which is sometimes one hundred feet thick, is thought by Werner to be the cause of volcanoes, it does not appear why volcanic rocks should be considered not only as a formation, but even a separate class of rocks, as they are

on this hypothesis only the floetz trap rocks in a state of decomposition. In p. 96 it is said, that "the volcanic slate appears foreign to the earth,—a circumstance that points out its great antiquity." This expression we do not understand.

It is evident from the above statement, that Mr. Jameson, with the generality of those who have formed systems respecting the formation of the globe, allows a considerable period of time antecedent to the creation of organic beings. Nor is this the only particular in which he differs from the account given of the creation by the inspired pen of Moses, as he proposes two separate risings of the waters of the globe. The first, according to Werner, took place before the creation of vegetables or animals, while the solid part of the globe was still submerged beneath the sea; the deposition which took place in consequence of it, and which is called by the Freyberg school the second porphyry and sienite formation is, when complete, composed, according to him, of four beds; the first of considerable magnitude, and formed from fragments of different primitive rocks; the second of claystone, rather earthy in the lower part, but gradually becoming more compact, with included crystals of felspar, which increase in number, and at length cause the rock to possess the character of porphyry; this third bed of porphyry is covered with sienite, which forms the upper part of the deposition.

The second rising of the water, to which the name of deluge may, as Mr. J. observes, be more properly applied, as the dry land had appeared, and organic bodies been formed, is, according to Werner, the last formation of the third class of rocks, and the peculiar beds which were then formed, that professor conceives to be basalt wacke, greenstone, porphyry slate, and trap tuff. An immense stratum of coal, as has been already observed, very often forms the lowermost bed of this deposition, upon which rest several beds of coarse sediments that had been merely suspended by the violent motion of the water, as gravel, sand, bituminous wood, clay, and trap tuff. The coarse chemical depositions lie upon these, as basalt, claystone, and wacke, and are covered by the fine chemical precipitates, as porphyry slate, graystone, and greenstone. As these diluvial depositions, to which Mr. J. gives the name of newest floetz trap, are seldom similar to one another, but are composed of rocks agreeing only in the above circumstances of the coarser depositions lying lower than the finer, which is contrary to the

usual mode, it appears to us more probably that it is in fact a congeries of formations added together.

It is also to be observed, that Mr. Jameſon follows Werner in claſſing obſidian and pumice as members of this depoſition. His principal reaſon is, that they contain water as one of their component ingredients, which is certainly plausible enough; but the voice of ages has given a volcanic origin to ſome varieties of theſe ſtones. And how uncertain are the geological ſpeculations of the Freyberg ſchool is evidently ſhown by the heſitation of Mr. Jameſon, whether the Caſtle rock at Edinburgh (the place of his reſidence) belongs to the neweſt floetz trap formation. Indeed, we know that the diſciples of Werner are ſo obſervant of their maſter that they dare not form an opinion of their own, but wait implicitly for his determination on the minuteſt points, and content themſelves with acquiring the faculty of recognizing at firſt ſight the minerals exhibited by him in his lectures.

In regard to the proper depoſition of coals, called by Mr. J. the independent coal formation becauſe it does not form a continuous depoſition, but occurs in ſeveral ſeparate trough-shaped hollows, and in baſins, ſo that its ſtrata are concave on their upper ſurface, we may remark, that this circumſtance ſeems to point its origin from the ſediments of lakes.

Although the third volume is doubtleſs that to which the principal attention of the author has been given, we ſtill find in it the ſame diſregard to accuracy of expreſſion as in his former productions. For after enumerating the twelve formations of floetz rocks, the three laſt of which are thus quoted, p. 155,

- “ 10. Floetz trap formation,
- 11. Independent coal formation,
- 12. Neweſt floetz trap formation,”

he thus proceeds: “ All theſe formations occur, in general, in a conformable poſition, but are covered with a great formation which we have already repeatedly mentioned, namely, the neweſt floetz trap.” Here then we learn this curious fact, that the neweſt floetz trap covers the neweſt floetz trap!

With an equal attention to propriety of expreſſion we are informed, p. 216, that the loweſt degree of activity “ of a volcano is when it throws ſmoke, and then it is ſaid to be in a ſtate of reſt.” It is to be apprehended that the neighbours

neighbours of these mountains are not perfectly pleased with this state of rest, and would much rather have the volcano enjoy a rest undisturbed by the symptoms of any activity whatever.

The heights of the mountains given in the beginning of the third volume, p. 17, are totally different from the list at the end, p. 313 et seq. And in the like manner, the table of the structure of mountain rocks is in a different order from the text; neither do the several formations of floetz rocks succeed in the same order as that in which they are enumerated.

Although Mr. Jameson promised in his first volume, p. 123, to give a description of the schorl rock of Cornwall, he has passed it without any other notice than it "is probably very intimately connected with topaz rock." He has also omitted to describe the conglomerate which is peculiar to the independent coal formation, and the fossil into which the slate clay in that formation sometimes passes. Nor is it stated whether the white stone is a distinct or subordinate formation, although this is a very important circumstance in the natural history of a rock. It forms, we believe, subordinate beds in the gneiss formation, and the garnet and cyanite that it contains may be regarded as essential constituent parts, although Mr. Jameson considers them as only accidentally contained in it.

At the same time that we thus condemn the execution of several parts of Professor Jameson's System, which is presented to the public as a work that eclipses all former writings upon mineralogy, and throws them completely into the shade, we must candidly allow, that, if we except the horrid barbarisms which he has attempted, and we are afraid too successfully, to introduce into the English language, the faults in it are rather those of the school than of the individual. The same inaccuracy of expression, the same departure from the rules previously laid down, the same uncertainty as to the real grounds upon which the species are founded, which is indeed so great that they appear to be formed only by some instinctive property in the observer, and the truly ridiculous idea of the existence of *passages* from one species of simple minerals to another, are to be found in the works of all the German mineralists.

ART. IV. *Sermons, by Samuel Horsley, LL.D. F.R.S.
F.A.S. late Lord Bishop of St. Asaph, &c.
(Concluded from Vol. xxxv. p. 616.)*

OF the first volume of these truly Christian discourses we have already made our report; and at the same time furnished our readers with the means of judging for themselves of the grounds on which the report rests. The second volume is throughout equal, in every respect, to the first—distinguished by the same originality of thought, the same vigour of style, the same critical acumen, and the same zeal for the truth as it is in Jesus. The 15th, 16th, 17th, and 18th sermons, are on the use and intent of prophecy in the several ages of the Church; and the young divine will do well to compare what Bishop Horsley has written on this most important subject, with the six discourses by Bishop Sherlock, which are on the same subject, though not exactly on the same text. The Bishop of London—then Dean of Chichester and Master of the Temple—preached from 2 Peter i. 19; the Bishop of St. Asaph, from 2 Peter i. 20, 21; but they travel over part of the same ground, and exhibit the same view of the great object of prophecy in *general*. Both prelates possessed great erudition, great strength of mind and soundness of judgment; but the reader of Bishop Horsley's four sermons will find that Bishop Sherlock was very far indeed from exhausting the subject in his six; though they are discourses of no common merit.

Bishop Horsley introduces the subject with a critical explanation of his text and of the verse immediately preceding it. He shows that the sure word of prophecy, to which St. Peter refers, includes the whole volume of prophetic writings, which were then extant in the Church of Christ—as well those predictions of our Lord, recorded in the three first Gospels, and of St. Paul in his several Epistles, as the prophecies preserved in the Hebrew scriptures. The apocalypse, not being written until many years after St. Peter's death, could not be *directly* included by him among the writing to which he exhorts the Christians of his day to take heed; but, says the Bishop,

“ Since the apocalypse, though not then written, was nevertheless an object of the Spirit's prescience, as a book which, in no distant time, was to become a part of the oracular code, we will include the apocalypse in the word of prophecy; and we will say that the whole body of the prophecies, contained in the inspired books of the Old and New Testaments, is that to which the Holy Spirit,

Spirit, in the admonition which he dictated to St. Peter, requires all who look for salvation to give heed, *as to a lamp shining in a dark place*;—a discovery from heaven of the schemes of Providence, which, however imperfect, is yet sufficient for the comfort and support of good men, under all the discouragements of the present life; as it furnishes a demonstration, not of equal evidence, indeed, with that which the final catastrophe will afford, but a certain demonstration, a demonstration drawn from fact and experience, rising in evidence as the ages of the world roll on, and, in every stage of it, sufficient for the passing generation of mankind, *that the Most High ruleth in the kingdoms of the earth*, that his providence directeth all events for the final happiness of the virtuous, *that there is a reward for the righteous*—that *there is a God who will judge the earth.*" P. 5.

He then combats, and with unexampled success, the inferences drawn by the Church of Rome from this text, for the necessity of a public and infallible interpreter of prophecy; shows that the original ought to have been rendered, "that no prophecy of the scriptures is of *self-interpretation*," because prophecy was not given to enable us to penetrate into futurity; and proves that St. Peter, in direct contradiction to the claims of his successors, the bishops of Rome, declares that Prophecy is to be interpreted neither by public bodies nor by private individuals, but by the events to which it refers.

"It was undoubtedly within the power of the Almighty to have delivered (to deliver) the whole of prophecy in terms no less clear and explicit than those in which the general promises of revelation are conveyed, or particular deliverances of the Jewish people occasionally announced; but his wisdom reprobated this unreserved prediction of futurity, because it would have enlarged the foresight of man beyond the proportion of his other endowments, and beyond the degree adapted to his present condition. To avoid this mischief, and to attain the useful end of prophecy, which is to afford the highest proof of Providence, it was necessary that prophecy should be delivered in such disguise, as to be dark while the event is remote, to clear up as it approaches, and to be rendered perspicuous by the accomplishment." P. 32.

Such is a very inadequate view of the author's fifteenth sermon; and in the three sermons immediately following, he employs the principles established in it, to interpret some very important prophecies of the Old Testament; pointing out, as he proceeds, the methods by which those principles may likewise be applied to distinguish genuine prophecy from human foresight. The sixteenth sermon is an application of them to the very first prediction which occurs in the Bible—

the prophetic curse upon the serpent, recorded in the third chapter of the book of Genesis. To illustrate this remarkable prophecy, the learned preacher supposes the words of it to be repeated to an intelligent heathen, wholly ignorant of the occasion on which they were first uttered; and very candidly acknowledges that such a man would have more than the serpent's cunning, if he could discern in them any thing prophetic. He then supposes this heathen to be made acquainted with the particulars of the story of the fall, and told that the words were addressed by the omnipotent Creator to the individual serpent which had tempted Eve. Such information would alter the case entirely, and induce our intelligent heathen to suspect immediately, that by such words, pronounced in such circumstances, "more was meant than meets the ear."

"I must here observe," says the Bishop, "that Adam, with respect to the insight he may be supposed to have had into the sense of this curse upon the serpent, was probably for some time much in the situation of our supposed heathen—aware that it contained a general intimation of an intended deliverance, but much in the dark about the particular explication of it. This prophecy was therefore, to Adam, when it was first delivered, so far intelligible as to be a ground of hope—at the same time, that the darkness of the terms in which it was conceived, must have kept him anxiously attentive to every event that might seem connected with the completion of it, and to any new light that might be given him by succeeding predictions or promises." P. 44.

The Bishop then carries his supposed heathen, whose curiosity is keen upon the subject, through the whole volume of the sacred oracles; shows how light would gradually break in upon him; and leads him, step by step, to the discovery, that the seed of the woman is an image, not generally descriptive of the descendants of Adam, but emphatically expressive of that person, who, by the miraculous manner of his conception, was peculiarly and properly the son of Eve; that the wound, to be suffered by this person in the heel, denotes the sufferings with which the Devil and his emissaries were permitted to exercise the Captain of our salvation;—and that in the accomplishment of man's redemption, and the successful propagation of the Gospel, the mortal blow was inflicted on the serpent's head.

In the seventeenth and eighteenth sermons, the learned prelate, with wonderful ingenuity, interprets the prophecy of Noah, respecting the future fortunes of his two sons Shem and Japhet, and Canaan, the youngest son of Ham; shows, from the principles which he had established on the authority

rity of St. Peter, that the quotation from Seneca's *Medea*, compared by the infidel Collins with the scripture prophecies, has no resemblance to those prophecies, nor displays more than human sagacity; and on the same principles refutes completely the objections, usually urged by unbelievers, to the interpretation of the Old Testament prophecies by the writers of the New. We cannot make an abstract of his reasoning, which is in itself concise and such as requires some attention from the reader; but we can say with truth, that, through the whole of these discourses on prophecy, he reasons in such a manner as fully entitles him to address his readers in the following words, which occur towards the conclusion of the last sermon on the subject.

“ I have now discussed the various points of doctrine that my text suggested. You have seen that it confutes those vain pretensions to an infallible authority of interpretation, which its meaning hath been perverted to support. You have seen that it furnishes rules by which the private Christian may be enabled to interpret the prophecies of scripture for himself. You have seen, that these rules are of extensive use and ready application. You have seen that by virtue of that peculiar structure, which brings them under these rules of interpretation, the most multiform of the scripture prophecies, do equally, with the most simple, afford a positive evidence of God's providential government of the world. And, lastly, you have seen, that, from this same text of the Apostle, the most specious objection which infidels have ever been able to produce against the argument from prophecy in support of the Christian revelation, receives a double answer;—one, from the fact upon which the Apostle builds his maxim of interpretation; the other, from the maxim itself—the first, defeating the objector's argument, the other, establishing the opposite of his conclusion.” P. 216.

The nineteenth sermon is a discourse of very uncommon merit. It was preached, in the Cathedral Church of St. Paul, on Good Friday, 1778, and soon afterwards published, when the author was Secretary to the Royal Society, and Chaplain to Robert (Lowth) Lord Bishop of London. The text is St. Matthew xvi. 21; and the subject, *the providence of God, and free agency of man*, illustrated by the events which ended with the crucifixion of our Saviour. It was this discourse which first involved Dr. Horsley in controversy with Doctor Priestley. That author had very lately published his *disquisitions relating to matter and spirit*, and his *treatise on necessity*; and our incomparable preacher having animadverted on these two works, without, however, naming either them or their author, Dr. Priestley immediately addressed to him a letter, which he published in the volume containing his correspondence

respondence on the same subjects with Dr. Price. Whether Dr. Horsley made any reply to that letter, which is written in terms of great respect, we know not ; but we are inclined to think that he must somewhere have animadverted on it, because Dr. Priestley contends that the doctrine of the sermon, respecting the free-agency of man, differs not from the doctrine of his own treatise on that subject. Nay, he goes so far as to say, " I am confident that, with the honest mind that I believe you to be possessed of, you will henceforth avow yourself to be what, *without hitherto knowing it*, you really are, a believer in the great and glorious, though unpopular, doctrine of *philosophical necessity*." Whether there was good ground for such confidence, the reader, who is conversant with the subject, will judge from the following extract, in which the Bishop's notions are clearly stated.

" The source of their (the Necessarians) mistake is this, that they imagine a similitude between things which admit of no comparison—between the influence of a moral motive upon mind, and that of mechanical force upon matter. A moral motive and a mechanical force are both indeed causes, and equally certain causes each of its proper effect ; but they are causes in very different senses of the word, and derive their energy from the most opposite principles. Force is only another name for an *efficient* cause ; it is that which impresses motion upon body, the passive recipient of a foreign impulse. A moral motive is what is more significantly called the *final* cause, and can have no influence but with a being that proposes to itself an end, chooses means, and thus *puts itself* in action. It is true, that *while this is my end*, and *while* I conceive *these* to be the *means*, a definite act will as certainly follow that definite choice and judgment of my mind, provided I be free from all external restraint and impediment, as a determinate motion will be excited in a body by a force applied in a given direction. There is in both cases an equal certainty of the effect ; but the principle of the certainty in the one case and in the other is entirely different, which difference necessarily arises from the different nature of final and efficient causes. Every cause, except it be the will of the Deity, acting to the first production of substances—every cause, I say, except this acting in this singular instance, produces its effect by acting *upon* something ; and whatever be the cause that acts, the principle of certainty lies in a capacity, in the thing on which it acts, of being affected by that action. Now, the capacity which force, or an efficient cause, requires in the object of its action, is absolute inertness. But intelligence and liberty constitute the capacity of being influenced by a final cause—by a moral motive ; and to this very liberty does this sort of cause owe its whole efficacy—the whole certainty of its operation ; which certainty never can disprove the existence of that liberty upon which

which itself is founded, and of which it affords the highest evidence." P. 137.

This is sound philosophy ; but whether it will be perfectly intelligible to the majority of those who are most in the practice of reading sermons, may reasonably be doubted. We request such men, however, not to be discouraged ; for if they will proceed through the whole discourse, they will be gratified with such a view of the wisdom of God in the redemption of man, as they may fully comprehend ; for it is distinguished alike by clearness and sublimity.

The twentieth sermon (from 1 Peter iii. 18, 19, 20,) is on the descent of Christ into Hell, and was reviewed by us* when first given to the public. The three next are on our blessed Lord's declaration, (St. Mark ii. 27,) that "*the sabbath was made for man, and not man for the sabbath.*"

In the first of these, the learned prelate distinguishes, as well with philosophical accuracy as with Christian piety, between the great natural duties included in the general topics of the love of God and man, and those positive ordinances of religion, which derive all their value from their divine institution. When these different duties interfere with one another, so that both cannot be performed, he proves, with the force of demonstration, and from the example of our Saviour, that the latter ought to give place to the former ; because, though the positive precepts of religion were made for men, the practice of its primary duties is the very end for which man was originally created ; and, after the ruin of his fall, redeemed. The positive precepts, however, having been given for the salutary influence which the Maker of man foresaw they were likely to have on his life and conduct.

" To live in the wilful neglect of them, is to neglect the means which infinite wisdom hath condescended to provide for the security of our future condition. The consequence naturally to be expected is that which is always seen to ensue, a total profligacy of manners, hardness of heart, and contempt for God's word and commandment." P. 214.

Having established these truths, the learned prelate proves in the next discourse, that the institution of a sabbath, under the Christian dispensation, is entitled to the very same regard as in the patriarchal ages, before the Mosaic covenant took place. He then answers several objections which have been urged to this doctrine, from the silence of the Apostles and Evangelists on the subject ; while the eating of blood, now

* See our 24th Vol. P. 81,

deemed lawful, is so solemnly prohibited by the whole college of Apostles and Elders, met in council at Jerusalem, and guided, as they declare themselves, by the immediate influence of the Holy Ghost.

In the third sermon on this text, having shown upon what principle, perfectly consistent with the objects of the original institution, the Christian sabbath was changed from the last to the first day of the week; and proved, that the passage in the second chapter of St. Paul's epistle to the Colossians, from which Calvin and others have inferred, that the observation of a sabbath is one of those carnal ordinances of the Jewish religion, which our Lord hath blotted out, will bear no such meaning, he assigns the following *moral* to our rightly observing the Lord's day.

"By keeping a sabbath, we acknowledge a God, and declare that we are not atheists; by keeping one day in seven, we protest against idolatry, and acknowledge THAT GOD, who in the beginning made the heavens and the earth; and by keeping our sabbath on the first day of the week, we protest against Judaism, and acknowledge THAT GOD, who, having made the world, sent his only begotten Son to redeem mankind. The observation therefore of the Sunday in the Christian Church, is a public weekly assertion of the two first articles in our creed—the belief in God, the Father Almighty, the maker of heaven and earth, and in Jesus Christ, his only Son, our Lord." P. 256.

But while he severely condemns the prevailing profanation of the Lord's day, and calls loudly on the great and the wealthy to set a more pious example to the poor, he is equally hostile to that pharisaical moroseness, which considers as sinful a walk in the fields, after the appropriated duties of the day have been discharged.

"The present humour of the common people leads perhaps more to a profanation of the festival, than to a superstitious rigour in the observance of it: but in the attempt to reform, we shall do wisely to remember, that the thanks for this (profanation) are chiefly due to the base spirit of puritanical hypocrisy, which in the last (17th) century, opposed and defeated the wise attempts of Government to regulate the recreations of the day by authority, and prevent the excesses which have actually taken place, by a rational indulgence.

"The sabbath was ordained for a day of public worship, and of refreshment to the common people. It cannot be a day of their refreshment, if it be made a day of mortified restraint. To be a day of worship, it must be a day of leisure from worldly business, and of abstraction from dissipated pleasure: but it need not be a dismal one. It was ordained for a day of general and willing resort

resort to the holy mountain; when men of every race, and every rank, and every age, promiscuously,—Hebrew, Greek, and Scythian; bond and free; young and old; high and low; rich and poor; one with another; laying hold of Christ's atonement, and the proffered mercy of the gospel, might meet together before their common Lord, exempt, for a season, from the cares and labours of the world, and *be joyful in the house of prayer.*" P. 272.

The twenty-fourth, twenty-fifth, and twenty-sixth sermons display, perhaps, greater ingenuity in the preacher than any other discourses in the two volumes. They are all on one text, St. John iv. 13; and, by a brief analysis of the text, the Bishop shows,

"That the Samaritans of our Saviour's day, no less than the more instructed Jews, expected a Messiah;—that they knew no less than the Jews, that the time was come for his appearance; that, in the Messiah, they expected not, like the mistaking Jews, a Saviour of the Jewish nation only, or of Abraham's descendants, but of the world—a Saviour of the world from moral rather than from physical evil." P. 285.

Of these facts, which are established in the first of the three sermons immediately under review, it is the object of the other two to investigate the causes; but the investigation, though exceedingly curious, involves so much scripture criticism, that no abstract of it could be made, that would give any tolerable notion of the force of the Bishop's reasoning. On this occasion, the Bishop seems to have been aware that he was travelling over ground on which the people would not find it easy to follow him; and that in undertaking to be their guide, he had undertaken a task of no small difficulty. But, says he,

"It is not much my practice to shrink from difficulties; nor can I bring myself to believe, that common people are so incompetent as they are generally supposed to be, to comprehend whatever the preacher will be at the trouble to explain. Under the contrary persuasion, I scruple not to serve you with stronger meats than are generally thought fit for popular digestion; though I should consult my own ease more, and your advantage less, if I could acquiesce in the general opinion." P. 303.

On this occasion we must again observe, that, though Bishop Horsey knew how to dress these strong meats, so as to fit them for popular digestion, every preacher is not equally skilled in the art of intellectual cookery. In drawing practical inferences, however, from speculative disquisition, he has set an example which all preachers are in some degree qualified to follow; and the reflections with which he concludes his dis-

quisions

quisitions on the faith of the Samaritans of Sychar, will be read with advantage by those who may find some difficulty in accompanying him through the disquisitions themselves.

“ We read of no miracles performed among the Sycharites. That we read of now is not a proof that none were performed : but if any were, it was not evidence of that kind which took possession of the hearts of the Samaritans ; they allege our Saviour’s doctrine as the ground of their conviction ; and our Saviour’s doctrine carries with it such internal evidence ;—it is in itself so rational and consistent—in its consequences so conducive to that which must be the great end of a Divine revelation, if any such be extant ;—it discovers a scheme of salvation, so wonderfully adapted, both to the perfections of God and the infirmities of men, that a mind which hath not lost, by the force of vicious habits, its natural sense of right and wrong—its natural approbation of what is good, and great and amiable, will always perceive the Christian doctrine to be that which cannot easily be disbelieved, when it is fairly propounded. The Samaritans heard this doctrine from the Divine Teacher’s mouth for the short space of two days : we, in the writings of the Evangelists, have a complete summary of his triennial preaching ; we have, joined with the detail of many of his miracles, the delineation of his character, and the history of his wonderful life of piety and love : we have seen the fortitude with which he repelled temptation—the patience with which he endured reproach—the resignation with which he underwent the punishment of other’s crimes : in the figured language of the Apostle, we ourselves have heard him preach—we have seen him crucified, we have seen him rise again : we experience his present power, in the providential preservation of his Church, and support of his doctrine. The Samaritans were convinced by a preaching of two days : how, then, shall *we* escape, if we neglect so great salvation.” P. 355.

The twenty-seventh and twenty-eighth sermons are on Philippians iii. 15 ; and, though certainly not the most valuable in the collection, are such as few other preachers could have composed. The Bishop begins his disquisition (for all his sermons open with disquisitions) by showing that the English version of this text is no true copy of the original, which he therefore criticizes, and translates for himself. The translation without the criticism would be little satisfactory to the reader, and our limits will not admit of both. Suffice it therefore to say, that in his interpretation of the passage, he agrees very nearly with Hammond, and differs totally from Whitby, whose paraphrase he shows to be inconsistent with the Apostle’s general meaning. The result of the whole is, that the utmost perfection to which a Christian can attain in this world,

world; is an earnest desire and steady pursuit of perpetual improvement in the habits of a Christian life; of which the consequence would be,

“ That all differences of opinion (at least all contentious disagreement, the great bane of Christian love and harmony) would be abolished, by God's blessing on the natural operation of this happy temper; and Christians would be established in that universal peace and charity, which is so generally professed and preached, and is so little practised.” P. 371.

In the course of his reasoning on these subjects, the Bishop takes occasion to mention that principle of human nature, well known to us all by experience, by which whatever action, whether good or bad, hath been done once, is done a second time with more ease and a better liking; insomuch that a frequent repetition heightens the ease and pleasure of the performance without limit. From the natural operation of this principle, he accounts, in the most satisfactory manner, for the general depravity which was gradually introduced into the world, in consequence of the first transgression; and had he taken into his view the doctrine of the dissertation on *the state of man before the fall*, by Bishop Bull, whom, in his first charge to the clergy of St. David's, he calls his illustrious predecessor, he would, in these discourses, have furnished us, though only incidentally, with the most rational, perspicuous, and scriptural distinction, that we have yet seen, between the present state of man and that in which he was, before he departed from what in our article is called, his “ original righteousness.”

The sermon, with which these volumes conclude, was preached in the Cathedral Church of St. Asaph, on the day of public thanksgiving for the victory obtained by Lord Nelson over the combined fleets of France and Spain, off Cape Trafalgar. The text is Daniel iv. 17; and the principal object of the learned preacher, is to explode the notion of *Guardian Angels*, whether of nations or of individuals. In his opinion, THE WATCHERS and THE HOLY ONES, mentioned by the prophet, are the three Divine Persons in the Godhead; and the arguments by which he supports this opinion are certainly plausible, if not absolutely conclusive. The conclusion of the verse, in which “ the MOST HIGH is said to rule in the kingdom of men; to give it to whomsoever he will; and to set up over it the basest of men, is applied with great energy to the circumstances of the period at which the discourse was preached; and is indeed as applicable to the circumstances of Europe just now, as it was five years ago. The

sermon,

sermon, however, is all, except a very few pages, theological, and not political; and as well worthy of the attention of the intelligent Christian, as if it had not been occasioned by any temporal event.

Should we be accused, as by some of our readers we probably shall be, of having devoted to this publication a larger proportion of our journal than we usually allot to the review of two octavo volumes of sermons, we beg leave to reply, that the sermons of Bishop Horsley are of a very superior order to those which usually come before us. We have, indeed, no hesitation whatever to say, that no such sermons have issued from the British press since the commencement of our critical labours; and that whenever we shall have the good fortune to meet with two such volumes again, we shall with pleasure review them with the same minuteness, and allot to them an equal proportion of our pages. No church has produced a greater number of valuable sermons, adapted as well to the library as to the pulpit, than the Church of England; but of late years our preachers seem to have considered the excellence of a sermon as consisting wholly in the discussion of some moral question, in smooth and well turned periods. To give to our readers an adequate view of such sermons, neither time nor labour is requisite. The text generally stands at the top of the discourse as a mere *motto*; and the question is discussed, or the duty enforced, by arguments, which have very little dependence on it. Widely different from this was the practice of the late Bishop of St. Asaph. Considering, and justly considering, the illustration of the sacred text as the only way in which persons uninspired: *can preach the word of God*, he seems to have made it a rule, in every discourse, either to prove the truth of some Christian doctrine, or to explain some obscure or ambiguous passage of Scripture; and then to deduce from such doctrine or passage, the practical inferences which naturally flow from it. This is, indeed, *Gospel preaching* in the best sense of the phrase: it is likewise performing what every Clergyman of our Church undertook to perform when he was admitted into the order of priesthood; but let it never be forgotten, that this is something very different from *wresting* the scripture, to make it support the peculiar doctrines of any artificial system.

In the short advertisement prefixed to these sermons, Mr. Horsley informs us, that, among other manuscripts of his father's, all ready for publication, he is in possession of a translation of the book of Psalms, accompanied with notes, critical and explanatory; "that it will extend in bulk to two volumes quarto: that in justice to his family, he cannot venture

to draw the expences of such a work on himself, without the prospect of a fund to answer them ; but that he will proceed to the press, the moment that one hundred names shall be found as purchasers." If, after the Bishop's translation of Hosea, so generally and so justly admired, any doubt could have remained of his qualifications for translating and illustrating the book of Psalms, that doubt must now be completely removed ; for we know not where any portion of scripture is so finely illustrated as the forty-fifth Psalm is in the first volume of these sermons. When, in addition to this fact, we call to mind the eminent services rendered by the Bishop to the cause of Christianity in general, and of the Church of England in particular ; the respect professed for his talents, his learning, and his zeal, by every true son of the Church ; and take into our consideration some other circumstances, which, as they are generally known, need not be stated ; we cannot suffer ourselves to entertain of our countrymen so unfavourable an opinion, as that they will not vie with each other in giving to the son of such a prelate every encouragement to publish, not merely the critical translation of the Psalms, but a uniform edition of all his father's theological works. Even the controversy with Priestley, might, by a few additional notes, be rendered as useful at present as it was twenty years ago ; for the race of Unitarians is far from extinct ; nor has their zeal abated. In the mean time we must take leave of Mr. Horsley, hoping soon to have occasion to pay our respects to him again as the biographer of his father and the editor of his works ; and assuring him of all the aid and encouragement that we can give him, we heartily wish him success in these and all such laudable undertakings.

ART. V. *A Letter to the Conductor of the Critical Review, on the Subject of religious Toleration ; with occasional Remarks on the Doctrines of the Trinity and Atonement.* By Herbert Marsh, D.D F.R.S. Margaret Professor of Divinity in the University of Cambridge. 8vo. 37 pp. with 8 pp of notes. 1s. 6d. London, Rivingtons ; Cambridge, Deighton. 1810.

WHETHER it was worthy of Dr. Marsh to enter into any thing like a laboured controversy with the conductor of the Critical Review, appears to us to be at least doubtful. We readily acknowledge, indeed, that when an author loses credit with the public, he ceases to be useful ;
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56 *Marsh's Letter to the Conductor of the Critical Review.*

that every author is in danger of losing credit, if he suffer the *calumnies* of reviewers to pass current without contradiction; and that the first part of Dr. Marsh's Lectures has been grossly misrepresented, and their author basely calumniated in the Critical Review. It was therefore proper to refute these calumnies, to correct these misrepresentations, and to expose to public view the contradictions maintained by the reviewer, that the Lectures might not be prevented, by the clandestine arts of a Socinian, from producing the general good which they are unquestionably calculated to produce. This, however, might have been done as effectually, and we think with greater dignity, merely by reprinting, in one column, the passages to which the reviewer objects, and which are so perspicuously and accurately composed, that they cannot *really* be misunderstood, and placing over against them, in another column, and without any comment, the view of them given by this illiberal and intolerant Socinian. The cool contempt displayed by such a reply, would probably have carried equal conviction to the minds of his readers in general, and certainly would more have galled the mind of his reviewer, than a letter, from which that reviewer, whether fairly or not, may draw the inference that he has been at least able to ruffle Dr. Marsh's mind. Such is our opinion; but Dr. Marsh has judged otherwise, and perhaps more correctly. Be this as it may, certainly no victory was ever more complete, than that which he has here gained over his antagonist, whom he has convicted of wilful falsehood and misrepresentation; of using opprobrious language; of palpable contradictions; and of a spirit as intolerant (as indeed the spirit of *modern liberality* generally is,) as any that ever dictated a papal bull, or presided in the court of Inquisition. For the merits, however, of the controversy, we must refer our readers to the *letter* itself, after furnishing them with the following specimen of the author's style of composition and argument.

"I acknowledge your right to propagate your own opinions with all the force which argument can give them: I dispute not your privilege of directing all the powers of reason against the tenets of the established Church. But *I do* dispute your right to load with opprobrious names the members of that Church, because they contend that its doctrines are conformable with Scripture. *I do* dispute your right to brand, as intolerant and as bigots, the defenders of the faith, for which Cranmer wrote, for which Cranmer died. Or may the *test* which *you* apply to religious creeds, be so severely rigid, that all who subscribe not to *your* articles, must be condemned as weak or vicious? Does

the Church which you condemn; impose a test like *this*? Or is character of less value than emolument? While you pretend to be the advocate of *free* inquiry, shall you presume to vilify a creed because it is not *your own*? *Universal* toleration was once the theme: but toleration is now applied in a more restricted sense: it *now* means the endurance of every thing, and of any thing, but THE DOCTRINES OF THE ESTABLISHED CHURCH. How *long* they will be endured, I know not. The assailants are numerous, and active on every side: they are provided with all the implements of warfare, with all the means of influencing the public opinion. There is hardly a religious sect which is not provided with some literary journal, in which its *own* authors are invariably commended, and the advocates for the Church of England invariably condemned. And though they *dissent* from each other, they all *agree* in opposing the establishment. For *this* purpose mutual jealousies subside; and the very discord which divides them from the Church, becomes among themselves a bond of union. To this formidable and systematic warfare what do *we* oppose? That we are *able* to oppose, cannot be doubted, when we consider that the clergy of the Church of England are, without exception, the most learned body in the kingdom. Both classic and scientific knowledge is furnished by the clergy. And can it be supposed, that men like *these* are without the *ability* to defend the doctrines to which they have subscribed? No! But we want either the *zeal* which animates our opponents, or the *courage* to stand forward in defence of our own cause. We are afraid of being thought intolerant, if we do but assert that our articles are true; we are afraid of being charged with bigotry, if we are not ready to concede *every thing* to *those* who are ready to concede *nothing* to *us*: we are afraid of being branded as persecutors, if, while we are ready to grant toleration to *all*, we choose that no exception should be made for *ourselves*. This is not unknown to the Critical Reviewer. You, Sir, are well acquainted with that noble maxim, that when confutation is difficult, an adversary must be silenced by abuse: you are well informed of the benefits which result from a copious application of those terms of reproach, which are calculated to please the ears of the vulgar: and you are equally skilful to apply them, in proportion as the importance of your adversary makes him more obnoxious. You know, likewise, that one effectual mode of degrading a religion is to degrade its most distinguished professors. I do not affect, Sir, to despise the calumny which is disseminated in a public journal: I do not affect to disregard the credit, which, if an author loses, he must cease to be useful: and still less am I indifferent to the decision of that tribunal to which I now appeal. But though I am not indifferent to *praise*, I am less indifferent to *duty*. And here I have a conscious satisfaction, of which no man can deprive me.

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I enjoy the consciousness, that I execute my office to the best of my *ability*, devoting to it my time, and even sacrificing my health. I enjoy, likewise, the consciousness which arises from an *honest* discharge of it,—the consciousness of not betraying the cause which I approve, the cause which has been entrusted to my care, and which I am pledged to defend."

ART. VI. *Dramatic and Narrative Poems.* By John Joshua, Earl of Carysfort, K. P. 2 vols. 8vo. 11. 1s. Mackinlay. 1810.

IF the phrase of "the mob of gentlemen who write with ease," was apposite in the time of Pope, it is certainly much more so at the present day. Among our modern writers of poetry, refinement seems another word for imbecility, and rhythm is so smooth, so soft, so melodious that whilst the ear receives no cause of offence, the understanding has no resting place, and we glide along from page to page, without any improvement of our time, or addition to our stores of information. At intervals, however, as in the present instance, some better and more congenial spirit presents itself, to rouse us from the somniferous lethargy which the perusal of modern poetry has a tendency to excite, and gladly and thankfully do we exult, when any new star appears in the poetic firmament, to cheer us on our way.

These two elegant volumes from the pen of Lord Carysfort, contain seven dramatic and narrative poems. In the first volume are found the four dramatic pieces on the subject of Caius Gracchus, Monimia, the fall of Carthage, and Polyxena. At the end of each piece are some concise, but judicious observations, explanatory of the subject, and of the motives and intentions of the noble author. In the first of these poems, the Caius Gracchus, are many very striking and impressive passages, and the interview between the mother and the son, between Cornelia and Gracchus, cannot be perused without the deepest emotion. Its pathos, noble sentiment, and beauty of language, cannot easily be surpassed; the same may be said of many parts of Monimia, particularly of the conclusion.

The fall of Carthage is upon the Grecian model, and has its chorus and semichorus. From this the subjoined extract cannot fail of leaving a very favourable impression with the reader; indeed, in the whole of this poem there is a great deal of original thinking.

CHORUS.

CHORUS.

“ Silent, firm, compact, and strong,
Move the Roman bands along ;
Erect their crests, and bold their tread ;
Soon to mingle with the dead,
Shakes beneath th’ affrighted land !
Carthage her heroic band
Marthalls on her lofty towers,
All her warriors, all her powers ;
Every bosom beating high,
Full of hope and firm to die.
Hovering o’er, the god of war
Sends his dreadful voice afar ;
Furies swell the horrid sound ;
Till from ‘Tartarus profound,
Consist fierce and wild dismay,
Death and ruin rise to day !
Many a weeping dame shall tear,
Frantic, her dishonour’d hair !
Ere the westering sun shall fail,
Many a youth lie cold and pale !

“ Oh execrable lust of boundless sway
Loves not the spring thy fair Hesperian shore ?
And beams not there Apollo’s genial ray
On cluster’d vines, and Ceres’ golden store ?
That thou shouldst envy Afric’s torrid plain,
Her sandy desarts, and her forests drear,
Where the gaunt lion holds his savage reign,
And livid snakes the poison’d wound prepare ;
And listen rather to the groan of death,
The shriek of fear, the widow’d matron’s cry,
Than, in thy native bowers, where zephyrs breath
Through myrtle shades, be blest with social joy !

“ But ah ! Ambition’s lofty brow
Scorns social joy, and mocks at woe
Which others feel. But Chance and Fate,
Though now with cruel Hope elate,
Thy fancy riot in the spoils,
Ev’n now for thee may spread the toils,
Which shall thy lawless course confine ;
Till awful Nemesis assign
Shame and anguish to control
Thy rage, and scourge thy guilty soul,
For she, of sovran deity
Conceiv’d by stern Necessity,
Hears not the pray’r ; but firm to scan
The actions, and the heart of man,

To these unfolds the glorious rest
 Of th' Elysian mansions blest;
 To those the realms Cocytus laves
 Where roar the Phlegethonic waves:
 And the rebellious Titan race
 Howls in th' unextinguish'd blaze.

" Oh Peace, sweet smiling daughter of the skies!
 With whom the sacred choir of muses moves,
 Inviting with celestial harmonies
 The graces, and the blooming train of loves,
 O'er the blest land their influence benign
 Gently to shed, with renovating power,
 And to the arts, and learning's spirit divine,
 Restore soft leisure, and the silent hour!
 For ever art thou fled? The clash of arms,
 The cries of battle, chill our hearts with fear!
 Portentous signs I view! These fierce alarms
 Proclaim the last sad day of Carthage near!"

Vol. 1. p. 272.

The story of the Polyxena is of course, as the author acknowledges, borrowed from the Hecuba of Euripides. The character of Cassandra is sustained throughout with great force and pathos, and is composed in the genuine spirit of classical taste and information.

The first poem of the second volume is founded on the Heathen mythology, and the idea of Britain's being colonized by Brutus, the descendant of Æneas. This is in blank verse. It is very spirited as a composition, and the tale is remarkably well told. The bower of Melissa is in rhyme, and extends to six cantos. It is by no means easy to do justice to the warmth of imagination, the ingenuity, and the elegance of this poem; it possesses every requisite which ought to characterize a composition of the kind. The events are so happily contrived, so well connected, and lead the reader, in so pleasing a manner, to the catastrophe, that it will endure a comparison with the best effusions of the kind, from either Dryden or Pope. The following short extract will serve to give an idea of the spirit of the whole poem.

" Much marvell'd at that sight the noble youth,
 Doubt si'd his mind. But now the shield of truth,
 With his neglected armour, thrown aside,
 Lay useless; while Æcina, like a bride
 Soft blooming, breathing love, and fond desire,
 Shot through each trembling nerve resistless fire.

Thus,

Thus, in delicious madness, many a day
Flew swiftly by, yet not without allay
The bliss, while often in the lonely hour
The angel conscience on his ear would pour
His warning, and with forceful touch pourtray'd
Melissa's bower, and his deserted maid;
Such musings fill'd his mind, when, lo, it chanc'd
His eye upon the lofty chamber glanc'd,
Where all deform'd with rust, in order'd files
Stood rang'd of many a luckless knight the spoils
Anxious he sought his own. And soon their light
Not yet by time grown dim, attracts his sight.
Eager he springs to seize. With shrieks and cries
The palace rings, and all around him rise
Terrific forms, which clubs and lances wield,
And crowd to thwart, and drive him from the shield.
He, rous'd by hope, their threats and force disdain;
Presses undaunted on, and the bright prize obtains.

"Th' illusion fled. No more, with wanton wing,
Light zephyrs fling around the balmy spring;
No leafy bower excludes the sultry beam
No vale is vocal with the murmuring stream;
Rich chambers, breathing late Arabia's gale;
Gloomy and waste, infectious stench exhale.
And that fair dame, with vice polluted breast,
His new purg'd eyes and chasten'd thoughts detest.
Then in the shield's clear mirror he surveys
The savage beastly crew, the shield displays
Forms once in human semblance cast, defac'd
By arts of that curs'd witch, and foul disgrac'd.
Around their hearts, base, sordid passions twine
Indissoluble bonds, and quench the spark divine.
Mov'd at the sight, he sheds some pitying tears,
Then, joyful at the danger scap'd, he fares
Forth on his way with courage undismay'd,
And prudence by experience firmer made." Vol. II. p. 240.

The concluding piece in these volumes is called the Statues, or the Story of Zeynu Lashâm. This is also a very pleasing tale, and indicative of rich and copious stores of fancy and embellishment.

These poems, we have no hesitation in asserting, will be an acceptable present to the lovers of poetry, but more particularly the latter volume. If the noble author should have any more tales of this description in the recesses of his portfolio, we hope that the gratification which must of course be experienced by the readers of these, and which we have no doubt will be very general, may be an inducement with his Lordship no longer to withhold them from the public.

ART. VII. *The Alexandrian School; or, A Narrative of the first Christian Professors in Alexandria: with Observations on the Influence they still maintain over the Established Church.* 8vo. 58 pp. 2s. Clarke, New Bond-street. 1809.

THE object of the author of this pamphlet is to show the necessity of a revival of the Articles and Liturgy of our Church, by proving that they contain several tenets, in his opinion erroneous, and derived from the Platonic school of Alexandria. He fails, however, entirely in his proof, and seems indeed to know very little either of ancient Alexandria or of its celebrated school. After telling us, that Alexandria was built by *Dimacrates* instead of *Dinacrates*; and that the genius of Plato acquired a *supreme ascendancy* over the Christian school of sacred literature in that city, when it is well known, that the Christian philosophers of Alexandria were, or professed to be, *Eclectics*; he chooses to consider *Tertullian* as of the Alexandrian school, for no other reason, as it appears to us, but because that author believed in the agency of malevolent spirits! Yet he confesses, what it would indeed be ridiculous to deny, that the Jews appear, from the writings of the New Testament, to have admitted the intervention of evil spirits respecting the *dæmoniacks*, an opinion, however, which, he says, was not sanctioned by our Saviour.

Into the *truth* of the opinion we are not here called upon to enter. We are very well acquainted with what has been written by the two MEDES and by FARMER on the one side of the question, and by the Bishops WARBURTON and HORSLEY on the other; but without interposing our judgment between such combatants, we think it impossible to read the account which is given, in the three first Gospels, of *the devils entering into the herd of swine*, without perceiving that our Saviour gave greater countenance to the opinion, than he would have done had it been a dangerous error. From a source therefore very different from the school of Alexandria, *Tertullian may have derived, and probably did derive, his belief in the agency of malignant spirits.*

The present author, who seems to have no reverence for the Fathers of the Church, especially such of them as believed in the existence of *dæmons*, quotes two passages from two works falsely attributed to St. Cyprian*, for no other

* *De Aleatoribus*, and something that we have never seen, here called *The Confession*.

purpose, that we can perceive, than to exhibit that Father in a ridiculous and contemptible light. With the same view he refers to a passage of St. Cyprian's tract *De Idolorum vanitate*, which is undoubtedly genuine; and talks contemptuously of an argument of the translator, Mr. Marshall, (for he seems very conversant with translations,) which it is much easier to wily than to refute. All this, however, is foreign from the purpose; for St. Cyprian was not of the Alexandrian school, nor are his works much imbued with the tenets of any sect of philosophers of the age in which he lived.

Origen was indeed a philosopher, and of the Alexandrian school; he was likewise a pupil of St. Clement and Ammonius Saccas, though not, as this author affirms, *Aumonius Secas*, for there was no such man; but for what purpose Origen was introduced into this pamphlet we cannot conceive. The erroneous opinions which our Church is here said to have derived from the Alexandrian school are those which are usually considered as the distinguishing tenets of Calvinism; but nothing can be farther removed from Calvinism than the singular opinions of Origen, of which his notions about *future punishment* are of themselves a complete demonstration. This author is likewise egregiously mistaken when he says, that Origen instituted a school at Cæsaria in Palestine. He instituted indeed a school at Cæsarea, or, as it should be written, Cæsareia; but if there was in Palestine such a city as Cæsaria, we never before heard of it.

That St. Austin introduced into the Church some of those notions about *original sin*, the *divine decrees*, and *irresistible grace*, that are now called Calvinism, is indeed true; and that he derived them from the endless controversies among the heathen philosophers on the question *πότεν τὸ κακόν*, and from the stoical doctrine of fate, we have no doubt; but we know not on what authority he is here affirmed to have derived his scheme of theology from Origen. That St. Austin had read the works of Origen can hardly be questioned; but the peculiar opinions by which these two great men were characterized, though they both delighted too much in allegorical interpretations of the Scripture, were at the utmost variance from each other. Were the case, however, otherwise, and were this author better qualified than he appears to be for the task which he has undertaken, he has in fact neither traced nor attempted to trace, any peculiar doctrine from the school of Alexandria, through the medium of Tertullian, and Cyprian, and Origen, and Augustine, down to the Liturgy and Articles of our Church.

That the distinguishing tenets of Calvinism have their origin partly in the schools of heathen philosophy we have acknowledged to be our opinion; but were we to prove the truth of that opinion, we would not begin with the school of Alexandria, or any other heathen school, but with the works of Calvin. Such dogmas of his as are not found in Scripture we would endeavour to trace *backwards* to their several sources; and a friend of our's has long ago projected a work on this plan, in which he thinks he shall be able to trace them through the works of St. Austin to the sources which we have already mentioned. In the mean time, we have repeatedly proved, that our Articles and Liturgy are not Calvinistical, and that the sense in which the present author objects to them is not the sense in which our Reformers meant to impose them on the Church. Indeed we cannot enough wonder at his supposing that the thirteenth article comes to us from any school of heathen philosophy, as we are not aware that any doctrine similar to the doctrine of it either *was* or *could* be taught by any heathen whatever.

But though we say this, we wish not to be understood as enemies to a revival of the *language* of the Articles, were the spirit of the age adapted to such an undertaking; for all living languages fluctuate so much, that in the course of two centuries and a half many of the *words* of them suffer a great change in their meaning. The language of the thirteenth article is certainly such as to give occasion to the scorner of the present day to blaspheme; and yet the *real doctrine meant* (as Dr. Laurence has completely proved *) to be *established* in that article, is as certainly orthodox and rational. The rage for innovation, however, and the combination of Catholics, Methodists, and Socinians against our truly apostolic Church, are so formidable at present that it seems more than doubtful whether so much could be gained by any revival as to counterbalance the danger which we should certainly run by substituting even one set of *words* for another; especially as the Articles have been completely proved to admit of a sense to which we are persuaded that the author of the tract before us has no objection. He seems indeed to be a faithful son of the Church, untainted by the spirit either of latitude or of heresy, and in publishing the pamphlet before us, influenced by the purest motives. We do not indeed think him master of the subject which he has undertaken to discuss; and he occasionally writes in very

* See his Bampton Lecture *passim*, but more especially Sermon V.

unbecoming terms of "the clumsy hands of the Fathers of the Church and modern divines," whilst his tumid style, often disfigured by broken metaphors, is ill adapted throughout to the nature of his subject. Still we cheerfully acknowledge that he appears to mean well; and if he would give us less declamation and more criticism and reasoning, we should be glad to meet with him again on this or any other subject.

ART. VIII. *The Refusal*. By the Author of the "*Tale of the Times*," "*Infidel Father*," &c. 12mo. 2 vols. 1l. 1s. Longman and Co. 1810.

THE writings of Mrs. West are distinguished always, not only by their ingenuity and originality, but also by their powerful tendency to promote the best objects, morality and religion. In the present production all these qualities are conspicuous, and though we might recommend it strongly, and perhaps effectually, in a very few words, we are tempted to depart from that conciseness, with which we usually notice works of this class, for the sake of laying before our readers a few of those passages which are more particularly excellent.

With the most indispensable quality of a novel, that of exciting curiosity and interest, "*the Refusal*" is successfully endowed. It is as attractive as the idle can wish, and as instructive as the moralist can demand. The latter quality, without the former, would be of small avail; it would be like a feast of physic, to which no one would sit down, however it might be recommended for salubrity. No such effect can be apprehended here. The principal characters are interesting, and in many respects original; the subordinate personages are amusing. An important secret is intimated in the beginning, concerning which the reader never ceases to feel an interest, till it is developed, which is near the end of the tale. In drawing her principal character, that of Lord Avondel, Mrs. West has ventured upon an arduous task. She has undertaken, and we think with success, to represent an able and high-minded statesman, of pure and disinterested patriotism, whose chief foible is that strong desire of general approbation, which is but too apt to insinuate itself into men who feel conscious of extraordinary powers. The best parts of Lord Avondel's character, she seems to have sketched from an original, which we know, from her other writings, to have had her high admiration, the public character of Mr.

Pitt. The foibles which she has thrown in, were not to be found in that model; but they serve to render the character more dramatic, and to bring about the catastrophe. The gentle and amiable character of Lady Avondel is highly interesting; and though, by her extreme diffidence and timidity, when placed in an elevated situation, she a little loses the esteem of the reader, as well as that of her husband; yet she recovers both in a natural and effectual manner, when driven by circumstances to act with an energy, of which she had no previous consciousness.

The great lesson inculcated by the whole narrative, is the imperfectness of the highest human motives, and the perfect operation of those supplied by religion, in the most trying situations that can be imagined. Subordinate to that is the sacredness of the conjugal tie, and the danger, as well as immorality of yielding even to mental infidelity. With the management of the events in the latter part of the story, we are in general highly satisfied. Perhaps, in one instance, the character of Lord A. is lowered rather more than is consistent with some of the qualities described as inherent in him; but it was necessary to give a strong instance of the danger of misplaced reliance: and from that cause so much evil may be produced, even in the strongest minds, that it is difficult to pronounce what is improbable, or at least impossible for it to effect. Mrs. W. has managed the catastrophe of her tale according to her own ideas of poetical justice, in which we completely agree; nothing being, in our opinion, more pernicious than the common doctrine of novels, that virtue is always finally happy, and vice miserable in this world: a position which every view of real life contradicts, and which gives an importance to worldly prosperity or adversity, inconsistent with true religious principles. What Mrs. West advances on this subject is so well founded, and well expressed, that we shall do a public service by giving additional circulation to her sentiments.

“ Poetical justice is so little similar to real life, that I am apt to consider the constant attendance to the maxim, that “ though vice triumphs for a time, virtue is always victorious at the last,” which the fashion of literature now requires, to be one cause of the prevailing sentiment, that temporal prosperity is the criterion of merit; an opinion which peculiarizes the present age, though it is equally contradicted by Scripture and history; I mean if by merit we understand virtue. Nor have we any reason to recur to past ages, as the present furnishes many striking examples in public and private life, of the most atrocious wickedness becoming remarkable by an uninterrupted career of good fortune,

"Why then does poetical justice require us always to visit those offences with visible punishments, which the Almighty oftener spares? To be instructive, fiction must be a faithful imitation of real events, chosen with skill, and adapted to moral improvement. Surely, one reason for this vapid repetition of a flattering deception, is, that prosperity, "the god of this world," has taken such hold of our hearts, that we can form no conception of happiness, or even tranquillity, but as plants growing under the shade of his temple. We underrate "that peace of God which passeth all understanding," and we believe "the worm which dieth not" is too feeble an instrument of torture for unrepentant sin, unless poverty and affliction envelope it in sackcloth and ashes. Even moral writers often insist on the necessity of decorating virtue with adventitious splendors, in the face of those Divine precepts which teach us, that if we will be faithful soldiers of our master we must expect to be assailed by outward conflicts of sorrow as well as temptation, though, if we resist the one, and endure the other, we shall have inward repose.

"Still, I willingly admit, nothing has so great a tendency in the common course of things, to exalt a nation as universal justice, benevolence, temperance, and piety. Whenever the practice of these virtues becomes general, public prosperity and the success of good individuals will be combined by the same course of events, but while vices of a contrary description prevail, they who would preserve their innocence must arm their minds to expect disappointments and vexations, a conflict and not a crown. But if their hearts are right with God, these evils will be infinitely counterpoised by a calm serenity of mind, arising from a victory over irregular desires, a patient dependance on unerring wisdom, a happy consciousness of acting as they ought, and such a moderate estimation of this world as renders them, at once thankful for its blessings, and unenslaved by its enjoyments. And the certainty of that event which poisons all the pleasures of vice and luxury, administers ineffable consolation to those who consider the present state of things as probationary not retributive.

"It is not with a view to diminish the incentives to a life of virtue, but to place them on a steadfast basis, that I wish to discourage the habit of teaching youth, that there is an absolute connection between goodness and success, while their future experience must shew it to be uncertain and precarious. And even granting that the temporal rewards of virtue were less arbitrary, by instructing the opening mind to expect them, do we not inculcate that vice of selfishness which is so opposite to the Christian temper, and so subversive of public spirit, on which the safety of our empire, humanly speaking, depends? The rising generation will probably be called to the most strenuous exertions, the most severe sacrifices. Let them therefore be taught to look for happiness in the inward consciousness of acting as they ought.

Prosperity may be the portion of true worth, or it may not, just as suits the grand designs of Providence, or its own spiritual advantage, but the riches of a contented well regulated mind are its certain portion." Vol. III. p. 400.

Some very excellent remarks on this subject appeared in a French Journal, in 1807 *, signed CH. V.G. in opposition to a M. Bonald, who had written on the morality of tragedy. A few of these, as the work is not much circulated in England, we shall subjoin, in confirmation of Mrs. West's sentiments.

" Je pourrais étendre et développer ici ce que j'ai avancé plus haut sur les dangers que l'on court, en cherchant à porter le peuple à la vertu, par l'observation de la *justice poétique*. Le moindre de ces dangers est qu'il ne voie dans vos instructions que des fraudes pieuses, et qu'il vous prenne pour de bonnes gens, qui veulent lui montrer le monde autrement qu'il n'est, comme s'il devait s'en rapporter à vos fictions plutôt qu'à la histoire, et à son expérience. Le mal sera bien plus grand s'il vient ensuite à réfléchir, et à se dire : on veut que je fasse le bien, et que j'évite le mal pour être heureux ; mais si le bonheur est mon but principal, c'est à ma sagesse d'en choisir les voies. Et que sera-ce, s'il observe avec nous que le poëte devient alors une Providence bien plus juste que Dieu même, pour les êtres de sa création. Ce contraste entre la scène tragique (and it applies equally to other fictions) et celle du monde sera t'il bien propre à lui inspirer cette soumission aux décrets éternels, cette résignation aux ordres de Dieu, cette vénération silencieuse pour ses impénétrables desseins, qui sont le devoir du vrai Chrétien, comme du véritable philosophe". P. 201.

Many other arguments are accumulated, to the same effect, which fully confirm the sentiments of Mrs. W. In consequence of these principles, the conclusion of this novel, if not so pleasing to some readers as it might have been made, is solemnly and materially instructive ; and the situation in which the heroine is finally left, gives not only an additional interest, but a new elevation to her character. It is in the third volume that the moral is developed, and therefore that the most instructive parts of the novel occur ; to this therefore we shall confine our extracts. So much just observation of human character appears in the following passage, that we shall with pleasure copy it.

" Though free from every taint of vanity, Lady Selina rejoiced at perceiving she had regained her influence over his [Lord Avondel's] mind, and she hoped in the calm intercourse of friend-

* " Esprit des Journaux, Juillet 1807, p. 185 et seqq."

ship, which now promised to gild their declining days, to communicate gradually (for her knowledge of the human heart discouraged the expectation of sudden changes) to this idolater of honour, this man of unswerving rectitude, this consummate hero, and accomplished gentleman, that pious humility, and meek resignation, which she had learned while languishing on the bed of pain, or suffering in silence the mental tortures of undeserved reproach, heart-wounding disappointment, and contemptuous neglect. Without the means of solacing her griefs by the reflected pleasures of beneficence, restrained from justifying her fame by her own high sense of duty to her guilty mother and dissipated sister, too independent in her character to solicit from others that pecuniary assistance which, from the circumstances of her birth, she believed she had justly lost, she prayed and suffered for three and twenty years, alternately accused as an abominable branch whom society had justly cast out, as an avaricious worldling, who refused to distribute the hoards her mother had accumulated, and as a capricious, fretful being, whose only affliction was a wretched temper, fostered in moody solitude, till it became utterly irreconcilable with the habits of the world.

"No particular malevolence gave birth to these censures. Sorrow had not warped the natural gentleness of her temper; and though her limited circumstances restrained her bounty, her heart overflowed with good-will for every living creature, and the few comforts which she enjoyed resulted from her endeavours to make others happy. Yet, thus it is that the world often treats a character of Selina's stamp, not from enmity, but garrulity. We have, generally speaking, a strong dislike to being kept in the dark, and whenever there is something mysterious in the conduct of our neighbours, we are apt uncharitably to conclude, that it arises from a disgraceful cause. Hence the success of specious characters; hence the general failure of timidity and unobtrusive worth. Lady Selina lived in what is called a sociable neighbourhood, among the rich and prosperous, with whose habits hers did not accord, and to whose festivities she could contribute no additional zest, except that of stating that they visited a right honourable. Most of them had sailed down the stream of life so smoothly as never to have experienced personal affliction, and as they possessed the philosophical quality (so often called good-nature) of bearing the sorrows of their friends and connexions with easy indifference, nothing but the severe visitings of bodily disease, or the failure of the Bank, could have convinced them that "man is made to mourn." People thus circumstanced, who never voluntarily visit the house of sorrow as a preparatory school for themselves, are firmly persuaded, that every body may if they please be happy, and they entertain the same antipathy to the countenance of melancholy, though illuminated by the seraphic smile of resignation, as Cæsar did to the lean and wrinkled Cassius; for with them unhappy people

people labour under a threefold ban, they do not contribute to their pleasures, they are apt to ask favours, and they remind them that prosperity is of temporary duration.

"In assigning these reasons for Lady Selina's being unpopular, I wish to serve many worthy people, who, to the anguish of untold grief, find the vexation of undeserved opprobrium unexpectedly superinduced; and I would caution those who pique themselves on their penetration to be less active in supplying the hiatus which prudence or modesty leaves unfilled. In so doing they often launch into the boundless sea of conjecture, and with no worse motive than a desire to shew their own talents, shape the mist-enveloped character into a demon or a fury. And yet, perhaps among the cares which haunt the sleepless couches of those possessed by that species of sorrow which is compelled to hide its festering wounds, (and how often does delicate sorrow take that shape) none is more tormenting than the consciousness, that though concealment is their duty, reproach uses it as a covert from whence she may shoot those barbed arrows, which most severely wound a susceptible ingenuous mind." P. 257.

The following reflections on an event in the history, are also important. They are occasioned by the narrative of a guilty person, written under extreme despondency.

"A narrative penned in such circumstances, by a hand convulsed with pain, and trembling with the prelusive horrors of meditated suicide, obliterated in many parts by tears which had flowed from eyes long since closed in death, and breathing the proud yet deep remorse of an afflicted rather than a contrite spirit, now removed to that world where adulation cannot soothe, nor rank protect, must surely have checked the career of the most abandoned libertine, and taught him to consider the ultimate end of criminal artifices and desires. Still more must he have been awed into the subjugation of his passions, by reflecting on the subsequent miseries entailed on virtuous and highly deserving lovers. Who shall set bounds to the overflowings of ungodliness, or predict where the evils occasioned by one wicked deed will terminate? If the innocent offspring are not, as in this instance, the victims, the influence of a bad example is incalculable. It misleads inexperience, it corrupts simplicity; folly flies to it as an excuse, and it hardens frailty into depravity. How carefully should the powerful and the eminent consider their ways, especially at this period, when the sword of divine punishment is apparently suspended over our menaced country! And how strictly does it behove every private individual to act the part of the real patriot, by guarding his conduct with such religious and moral vigilance as not to add to the burden of national sin, the only invincible enemy of England. Surely, it augurs ill respecting the state of public virtue, to see so little of that grave abhorrence of vice in the abstract, which, without infringing the claims

claims of candour and charity to particular offenders, marks the pure morals of a high-minded people. We may laugh at folly, we may ridicule slight deviations from rectitude; but, by what strange perversion of our faculties does the most direct breach of the holy laws of God, the most determined contempt of every solemn tie, abandoned profligacy, avowed prostitution, or shameless effrontery, excite mirth instead of chilling the reflecting mind with horror?" P. 311.

Many other passages of powerful impression in their places, we are precluded from extracting, by their intimate connection with the story of the novel, which we purposely forbear to anticipate; and we conclude our sketch of the book by assuring our readers that, to our feelings, what it contains for amusement is good, but what it intimates or expresses for instruction, is admirable. The tone of religious and moral feeling would soon be raised among us, if such works alone were produced in this class of composition.

ART. IX. *Remarks on the Version of the New Testament, lately edited by the Unitarians, with the Title of "An improved Version, upon the Basis of Archbishop Newcome's New Translation, with a corrected Text, and Notes critical and explanatory. London, 1808." Being a dispassionate Appeal to Christians of various Denominations, on some of the first and most generally received Doctrines of the Bible. By the Rev. Edward Nares, M.A. Rector of Biddenden, Kent; Author of the Bampton Lecture Sermons for 1805, &c. 8vo. 258 pp. 9s. Cadell and Davies. 1810.*

OUR approbation of these Remarks may naturally enough be presumed, since we printed a part of them as a review of the book there examined, and would have printed the whole, had not their extent been too considerable for that purpose. In the present volume, our valuable friend and coadjutor has reprinted what was inserted in the British Critic, which extends to his 60th page, with few alterations, and the insertion of a passage at p. 41—47, in answer to a cavil made against him by Dr. Carpenter; an answer which appears to us completely satisfactory.

The author proceeds from the place above-mentioned, as had been pointed out in the conclusion of the critique, with the passages of Scripture which imply the pre-

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existence of our Saviour. Without entering into the particulars of the investigation, which could not easily be abridged, we find, in the very beginning of it, a note which contains so just a remark with respect to the early errors on the subject of our Saviour, that we are induced to insert the chief part of it.

“ It has been continually pretended, that what is thought to favour the doctrine of the Trinity and the two natures of our blessed Lord, in the evangelical and apostolical writings, was directly pointed against the Gnostics, who had interwoven their strange fancies with the simple truths of Christianity. What the Gnostics brought to the Gospel is one thing, what they derived from it another. I confess it has for a long time appeared to me capable almost of demonstration, that instead of the Trinitarian terms (if I may so express myself) being opposed to the Gnostic heresies, the latter are a strong confirmation that the Trinitarian doctrines were expressly taught and countenanced by our Lord and his Apostles. I agree exceedingly with the learned Mac-knight, in what he says for instance of the Docetæ and Cerinthians, who fell into *opposite* extremes in their opinions concerning Jesus Christ. “ It is probable,” says he, “ that the Apostles taught, and that the first Christians believed Christ to be *God and Man*, for if the *Docetæ* had not been taught the *divinity* of Christ, they had no temptation to deny his humanity; and if the *Cerinthians* had not been taught the *humanity* of Christ, they would have been under no necessity of denying his divinity.” This, I confess, exactly accords with what has long been my own private opinion, as to all the leading features of the Gnostic heresies; for instance, how came Simon Magus, their great leader, and undoubted contemporary of Christ, and his Apostles, to pretend to be the Supreme God thus distinguished: the *Father* among the Samaritans, the *Son* among the Jews, and the *Holy Spirit* among the heathens, if these terms or notions had not been suggested to him by the Apostles of Christianity, whom he meant both to oppose and *rival*? How came he (according to Mr. Jones, who places a confidence in the Homilies of Clement of R.) to lay claim to the *Eyw Ekw* of our Lord, so as to induce even *Dissidius* to worship him, unless he had well understood the full force of that remarkable expression, though he might dispute, like others, our Lord’s own pretensions to it?” P. 65.

The following observation also appears to us replete with truth, yet modestly expressed.

“ Whenever I am engaged in these researches I confess, (though I would wish to say it without offence) that I feel astonished at the trifling criticisms of modern Unitarians; the low ideas they seem to have of the Scripture phraseology; and their direct contradiction

tradition of plain matters of fact. I can scarcely bring myself to turn to their references, so totally do they seem to carry us away from the real object of discussion. Because for instance, St. John uses *αρχη*, in some passages of his Gospel, to express the beginning of his ministry; it is inferred that it *cannot possibly imply more in the first verse of the first chapter*, whereas the real and true question is, not what the general meaning of *αρχη* may be, but whether in this particular passage*, St. John could mean less than *that beginning of things*, described in the first chapter of Genesis, when the world was made, according to the Targumists, by the *Memra Jehovah*, or WORD of GOD. *That beginning*, as Grotius insists, "*Cum primum rerum Universalitas cepit creari.*"

"What strange, I must say rather what deceitful criticism, it seems to be to send the unlearned to passages in which the term beginning evidently implies the "beginning" of Christ's ministry, in order to induce them to believe that St. John could not have intended it in any other sense in the first ver. of his Gospel, though it had been a tradition of long standing both among Jews and Gentiles, that *in the beginning of all things, God had created the world by his WORD or Logos?*" P. 73.

After illustrating the remarkable words of Malachi, in

* "Beza has well observed "*Quotiescunque fit Principii mentio, significationem illius ad id de quo accommodare necesse est.*"—It certainly appears to us, that *αρχη* is used in quite different senses, in the 1st Epist. of John,—in the 24th verse of the 11th chapter for instance, as Grotius says, *αρχη* *lumen* est, de tempore, prædicati Evangelii; but in the 1st verse of the 1st ch. "*idem tempus notari quod in primis verbis Evangelii Johannis et in Genesios.*" The present Editors take upon them to tell us that it is otherwise, but we cannot believe them, nor can I help expressing my surprize, that the learned Whitby should think it necessary to interpret *αρχη* uniformly throughout these Epistles; because in the 3d chap. of the 1st Epist. ver. 8; it seems manifestly to be used in the sense of the beginning of the world, *οτι αρχη ε δαβδολος αρμαρταβι*, which ought alone to carry any Christian back to that beginning of things, when the seed of the woman, was promised to bruise the serpent's head: I have said so much upon this subject in a former note, that I need not dwell longer upon it at present than to declare it to be my firm opinion, notwithstanding the decisions of many great scholars may be against me, that *αρχη*, in the beginning of St. John's Epistles, expresses the actual pre-existence of that Being who was manifested in the flesh for our redemption, that Being whose *εξοδοι* or goings forth, were *αρχη*, *εξ εμμου αιωνος*, as Micah terms it."

his third chapter, "The Lord whom ye seek shall suddenly come to his temple," &c. Mr. E. N. says, "this is the fount of knowledge which the Unitarians despise as mystical and unintelligible, but it is purely scriptural. It is capable of being understood without the illustration of Targumists or Rabbins. It is to be found in the Bible, in the very words and terms of Scripture; it may be obscured or misrepresented, but it cannot be annihilated." P. 87.

After illustrating, somewhat at large, the opening of St. John's Gospel, the author passes to the beginning of the Epistle to the Hebrews, in which the pre-existence of Christ is also strongly asserted. This discussion is continued with force and clearness, as far as the 125th page, when the author adverts more generally to the purpose and design of the pretended improved Version. In commencing this part, he gives so good a view of the method used by the *sei-disant* improvers, that we are tempted to insert it.

"The professed design of the Improved Version, as stated in the introduction, is to rescue the public from the "technical phraseology of a systematic theology:" this gives a strange air to many of their notes; the general mode of instruction is in the way of affirmation. Pains are generally taken to tell the ignorant what things *are*, as for instance, what a *ransom* is, what a *sacrifice*, what a *propitiation*, what a *sin-offering*, &c. But the style of these Editors is totally different. The whole of their efforts are directed to the discovery and relation of what things are *not*, a ransom is *not* a ransom, nor a sacrifice a sacrifice; sins are *not* sins, nor bearing of sins bearing of sins; intercession is not intercession, nor propitiation, propitiation. This is puzzling enough to be sure, but I suppose not beyond the capacity of these improvers. If they understand themselves, their capacity must indeed be great, for their system appears to me, I must freely confess, so opposite to the real language of Scripture, as to be wholly irreconcilable to it." P. 125.

These assertions are afterwards distinctly proved, and these methods of improvement not only exemplified but examined. At page 144 the doctrine of atonement is considered a good deal at large; and at page 163, the text of Romans ix. 5, on which the Unitarian improvers have curiously employed their talents, Philippians ii. 6—9 is discussed at page 176, and Colossians i. at page 181. The necessity of commenting thus upon detached passages, as they appear to have been misrepresented by the Unitarians, necessarily gives somewhat of a desultory appearance to these Remarks. Should they be reprinted, which we think extremely probable; an index of passages so discussed, will be
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a very proper addition to the work; and will give it, in some degree, the utility of a comment on the New Testament.

In taking out leave of a book in which we naturally feel so strong an interest, we must still be allowed to say, that it appears to us to be strongly argued, with sound and good learning as to Greek, and occasionally Hebrew criticism. The introduction explains the motives and designs of the author; and is particularly valuable for an estimation of the various readings on St. John's Gospel, as they appear in the editions of Wells and Griesbach*, by which it is shown that, notwithstanding their number, they very immaterially affect the sense. It would be useful to extend this kind of estimate to all the books of the N. T., but the result is in some degree exhibited in Dr. White's late edition†.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Pleasures of Friendship; a Poem, in two Parts.*
By Frances Arabella Rowden. 12mo. 139 pp. 7s. Longman, &c. 1810.

The subject of this poem, how often soever it may have been discussed, can never fail to be interesting to any feeling mind; and in reading the work before us, such minds will be interested (we think) somewhat deeply.

"The following pages are an attempt to delineate the pleasures arising from the mutual endearments of FRIENDSHIP, with all the great and heroic deeds inspired by this disinterested feeling of the soul.

"It is described as the first of intellectual enjoyments, the most valuable of all earthly possessions, and the indissoluble bond, by which virtuous hearts are connected. Hence reciprocal acts of kindness are performed, and mutual sacrifices made, which constitute the general order, harmony, and happiness of created nature. It is not only considered as referring to the endearments of social life, and the attachment of friends, but as embracing the tender sympathies of parental, filial, and conjugal affections." P. vii.

* This extends from page xxv to xxx.

† See Brit. Crit. vol. xxxiv, p. 386.

The dedication to Miss Mitford, whose ingenious Poems we reviewed in May last, p. 515*, and one page from the Poem, will probably induce many of our readers to become possessed of the whole work.

" When with a master's ardent soul inspir'd,
Ideal charms immortal Zeuxis fir'd,
His bold conception rang'd the sphere of thought,
And to his aid assembled beauties brought;
The god of taste combined their sep'rate charms,
And bright perfection hail'd him to her arms;
But when a sister art here dar'd to trace,—
Forgive th' attempt,—the soul's sublimer grace;
Oft as her fancy sketch'd the feeling breast,
The heart where filial fondness shines confess,
The tender ties that kindred spirits bind,
And all the angel virtues of the mind;
From one pure source these soften'd tints she drew,
That source affection, and her model, *YOU.*" P. v.

" Ah! who shall tell thy all-consoling power,
When languid sickness rules the heavy hour?
When on the couch, oppress'd by sore disease,
The restless spirit turns in vain for ease?
What grateful incense to the feeling heart,
To catch the hope endearing smiles impart;
To meet the kind caress, the gentle sigh,
And pity, beaming in the tearful eye;
To find, as life's delusive joys expire,
Some tender breast, where sorrow may retire;
Some sheltering haven in that gloomy day,
When all but Truth and FRIENDSHIP fade away;
Benignant spirit! in that trying scene,
Shed o'er the parting soul thy ray serene;
Blest harbinger of peace, whose syren strain
Can charm despair, and lull the throb of pain;
And best prepare it for those realms above,
Where all is harmony and perfect love." P. 27.

ART. II. *Miscellaneous Poetry.* By Thomas Green, jun. of Liverpool. 12mo. 3s. Longman. 1810.

Some of these effusions are tolerable enough; but we should not have advised their publication, with the head of the author, who, in all respects, appears to be a very young man. One of the best things in the volume, is the dedication to the author's father, in

* We have observed another erratum in that article: line seven from the bottom, for "deaf'ing war," read "deaf'ning roar."

the ingenious language of plain prose. We should be induced to impress upon his mind a maxim, of which he will hereafter acknowledge the good sense more readily than at present, read more, write less.

ART. 12. *The Valentine, a Poem on St. Valentine's Day; (the 14th of February.) With a poetical Dedication to Mrs. Dorset, Author of "the Peacock at Home." By Edward Cox, Esq. of Hampstead Heath.* 8vo. 32 pp. 2s. 6d. Longman and Co. 1810.

Mr. Cox protests against being numbered among the imitators of Mrs. Dorset's elegant poem, and we have no inclination to place him in so uncreditable a set. He gives reasons, sufficiently good, why he could not have treated this subject otherwise than he has, even if her poem had not preceded: and he produces a little fable, which certainly proves that the same style of jocularly had been employed by him long before it existed. This fable, because we think it rather more neat than any passage we could give from the poem, we shall here insert.

“EXAMPLE BETTER THAN PRECEPT.

“MADAME CRAB, like an Alderman's Lady, grown fine,
Thus address'd her fat daughter;—‘to day with us dine,
Cousin LOBSTER, who mourns for the loss of his mother,
And CRAY-FISH in black too, his little half brother;
I expect PERIWINKLE, and COCKLE, and MUSCLE,
And OYSTER, who wags not, though all's in a bustle;
And the PRAWNS*, and their miniature, that tiny imp,
Whom we, that are great folks, denominate SHRIMP:
Then hold up your head, child, and turn out your toes,
And don't waddle sideways before such smart beaux!’

“The pert, saucy daughter, this answer return'd—
‘By example much more than by precept is learn'd;
So, if you would have me the graces display
In my walking and dancing, first shew me the way:
For, believe me, I'm not quite so silly an elf,
As to mind what you say, while you waddle yourself!’” P. 10.

In the Valentine, the author produces a few couples of birds, according to his fancy, and either is witty or puns upon them as he finds convenient. It is written in the eight syllable verse.

* “The couplet wherein the prawn and the shrimp are introduced, was accidentally omitted to be inserted, when this Fable went to the press, in 1805.”

ART. 13. *Vocal Repository Tracts; containing Selections of Songs adapted to Persons in humble Life, suited to their Occupations and Amusements, and teaching good Morals.* 1d. each Tract, containing 16 pages, or 6s. per hundred. Pitts. 1810.

In our thirty-fourth vol. p. 182, we strongly commended the design of these Tracts, and the execution of that design. The author, (Mr. Plumptre, of Clare Hall,) has here offered to the public *five* other Tracts; and, by the advice of his friends, with whom we concur, has happily enlivened his work with some degree of humour.

A specimen of this good humour, in the versification of a very old story, may be acceptable to our readers; and may induce some to procure, and distribute among their poor neighbours, these salutary Tracts.

A SONG AND A LAUGH. THE CHOICE OF A WIFE BY CHEESE.

Tune—Nontongpaw—By Dibdin.

“ There liv’d in York, an age ago,
A man, whose name was Pimlico:
He lov’d three sisters passing well,
But which the best he could not tell.
These sisters three, supremely fair,
Shew’d Pimlico their tenderest care:
For each was elegantly bred,
And all were much inclin’d to wed,
And all made Pimlico their choice,
And prais’d him with their sweetest voice.
“ Young Pim, the gallant and the gay,
Like As in doubt ’tween loads of hay,
At last resolv’d to gain his ease,
And chuse his wife *by eating cheese*.
He wrote his card, he seal’d it up,
And said with them that night he’d sup;
Desir’d that there might only be
Good Cheshire cheese, and but them three;
He was resolv’d to crown his life,
And by that means to fix his wife.
The girls were pleas’d at his conceit;
Each dress’d heriell *most beauteous neat*;
With faces full of peace and plenty,
Blooming with roses under twenty;
For surely Nancy, Betsey, Sally,
Where sweet as lilies of the valley.
To those the gay divided Pim
Came elegantly smart and trim:
When ev’ry smiling maiden, certain,
Cut of the cheese to try her fortune.
“ Nancy, at once, not fearing—caring
To shew her saving, ate the paring;

And

And Bet, to shew her generous mind,
 Cut, and then threw away the rind,
 While prudent Sarah, sure to please,
 Like a clean maiden, scrap'd the cheese.
 This done, young Pimlico replied,
 " Sally I now declare my bride,
 And she shall be my wedded wife,
 For worse or better, for my life "
 " With Nan I can't my welfare put,
 For she has prov'd a dirty slut :
 And Berfy, who has par'd the rind,
 Would give my fortune to the wind.
 Sally the happy medium chose,
 And I with Sally will repose ;
 She's prudent, cleanly ; and the man,
 Who fixes on a nuptial plan,
 Can never err, if he will chuse,
 A wife by cheese—before he vows." P. 2.

ART. 14. *Little Dramas for Young People, on Subjects taken from English History: intended to promote among the rising Generation an early Love of Virtue and their Country.* By Mrs. B. Hoole, Author of "*La Fete de la Rose*," &c. 8vo. 128 pp. 3s. London, Longman; Sheffield, Gales; Knarsborough and Harrogate, Hargrove. 1810.

In our thirty-fourth vol. p. 69, we mentioned with high satisfaction "*La Fete de la Rose, a Holiday Present for Young People.*" We have here another gift for them, singularly interesting and affecting.

" As the young ladies, for whom these little Dramas were written, did *not* (and were never intended to) perform them in any way, but for their own amusement and improvement during play hours; it is presumed that they cannot be accused of exciting a spirit of vanity or a love of exhibition; charges, which certainly apply to entertainments of this kind, when conducted in a public manner. Of the evils produced and fostered by the public performances of [female] children at school, the author entertains such a decided disgust; that she would consider knowledge itself too dearly bought, if purchased by the loss of that modesty and simplicity which are not only the most amiable characteristics in a girl, but the harbingers of that "meek and quiet spirit" in a woman which is above all price." P. vi.

In the present times, this is a very laudable caution, which inclines us to think highly of the young ladies boarding-schools, at Doncaster and Harrogate. The subjects, here taken from English history, and put into neat blank verse, are—The Death of Henry II; the Flight of Queen Margaret, and her son, after the battle of Hoxham; the Death of Lady Jane Gray; and the

Fortitude

Fortitude of Lady Russel. Historical notes are added, for the more ready information of young readers. Surely, such a scene as the following, must have strongly affected the very youthful speakers, as well as their hearers.

"Enter the SON and two daughters of LORD RUSSEL, with attendants.

"FIRST DAUGHTER.

"Oh, my dear father! you have left us long,
And we have wanted you in all our sports;
The little kid is grown whose life you saved,
And frisks and gambols when we call your name.

SON.

"Hush, little girl! our father is unwell;
And mother says, dear fir, you're going soon
A long, long journey. May not I go with you?

RUSSEL.

"No, my sweet boy! thou canst not drink my cup,
Nor travel in my path; but thou must stay:
And if thou lov'st thy father, prove that love
By comforting thy mother when I am gone.

SECOND DAUGHTER.

"When you are gone! that has a dismal sound.
When poor old nurse was laid in the deep hole,
They said that "she was gone."—Oh! do not go!
Mamma will want you, and we all shall cry.

(*The children weep.*)

SON.

"Indeed, my father, my misgiving heart,
Like my poor sister's, whispers something bad;
You are not used to leave us; and your eyes,
Tho' you're a man, are full of trickling tears.

"RUSSEL (*to Cavendish.*)

"Oh! how these prattlers agonize my heart!
My enemies indeed might triumph now. (*He weeps,*

(*"To the children."*)

"Farewell, my loves! my darling girls, farewell!

My son, my son, *farewell!* remember long

Thy father's last, last words were only these:

"Love, cherish, venerate, thy matchless mother." P. 91.

MEDICAL.

ART. 15. *Practical Observations on Strictures of the Urethra; with Cases illustrative of the comparative Merits of the Caustic and common Bougie; also Remarks on Fistula in Ano, and an improved Method of treating Tinea Capitis, with annexed Cases.* By Thomas Luxmoore, Surgeon Extraordinary to the Prince of Wales,

Waker, Surgeon to the Eastern Dispensary, &c. &c. 213 pp.
London, Highley; Edinburgh, Creech. 1809.

It is a fault not unfrequently found with authors of deserved celebrity, that having once established a reputation by the excellence of their writings, they are too apt to hazard the loss of it by an eager haste to compose and publish other works. Thus they speedily, as the phrase is, write themselves out. Had Mr. Thomas Luxmore ever written himself in, we should have been inclined to suggest, that in the publication before us, he had fallen into this too general error; but as we cannot call to our minds any production of his pen, which can entitle him even to the rank of mediocrity among medical authors, it is merely necessary for us to state our opinion, that he has treated a very hackneyed subject in a very common place manner; that while he has only ventured upon that road which others have too much used, and cut up before him, he has contrived to stumble over every little difficulty they may have avoided; and that, in short, though he has given us a volume of words, he has not presented a single novel idea. We should, however, have been in some degree satisfied, had he removed any one of those difficulties which are said to arise in the practical application of those principles and opinions which he has derived from others; but instead of doing this, he has, by strange contradictions, appeared only to render that truly confused, which, at worst, only required a little consideration and judgment to enable it to be applied with as much safety as certainty. In our observations we allude principally to what is written respecting the nature and history of strictures in the urethra, considering the cases detailed with the additional remarks upon tinea capitis, and fistula in ano, as forming that harmless portion of the work, which it became necessary to insert, for the purpose of swelling it into a sufficiently sizeable volume. The nature of the principal subject does not permit us to go into a more exact detail, unless our work were strictly professional. In that case it would be easy to prove all that we have asserted.

ART. 16. *The Surgeon's Vade Mecum: containing the Symptoms, Causes, Diagnosis, Prognosis, and Treatment of Surgical Diseases. Accompanied by the modern, and improved Method of Operating; select Formulæ of Prescriptions, and a Glossary of Terms.* 169 pp. 6s. Murray. 1809.

Did we approve of the numerous class of books which are published as compendiums of the various branches of the healing science, we should still be under the necessity of stating our opinion, that the Surgeon's Vade Mecum is the weakest, and least useful of any which have hitherto been ushered into public notice in that form. The great fault which we find with books of this kind is, that if they really are what they profess to be, they en-

courage

courage-indolence; and are apt to impress the mind of the young practitioner with the idea, that while he carries all that is requisite in his pocket, it will not be so necessary for him to attend to that knowledge which he would otherwise think of consequence to treasure up in his head. This book, however, possesses this fault in a less degree than the generality, for although it may profess to point out a royal road to the science of surgery; yet it is one which will be found too obscure to be ventured upon with safety. It can hardly be expected, that we can give an analysis of a book embracing such a variety of subjects, and indeed if we could, we do not think our readers would thank us for our pains. The information it contains, even where it is correct, is too superficial to be useful; and that it is frequently incorrect, will be made sufficiently evident, by a reference to many parts of the work. Upon the subject of strictures where we are generally informed that the best bougies "*are the catgut and the flexible metallic bougies invented by Mr. Smith,*" or fracture, in which we find that when "*the fibula alone is fractured, the ankle joint is ALWAYS dislocated;*" (we believe that when the ankle joint is dislocated, it is very generally attended with a fracture of the fibula, but certainly the fibula may most readily be fractured a thousand ways, without producing the slightest dislocation;) or if these subjects be not sufficient, let us examine that of amputation; how shall we find it is to be performed in the fore-arm, for example, "*as in the leg BEFORE the knee;*" or again, if we wish to enquire into the treatment of a dislocated wrist, we are told that it is the same "*as the preceding dislocation,*" which upon referring to, we find to be "*of the radius and ulna.*"—Surely nothing can be more absurd or useless than these, and many similar directions which we meet with in looking over the book. We do not mean to say there are many positive inaccuracies to be observed, but certainly so many deficiencies, that the purchaser, whether he expect to receive instruction, or be desirous to assist a weak memory, will be equally disappointed, and find reason to regret having thrown away six shillings to so little purpose.

POLITICS.

ART. 17. *Advice to the Whigs; with Hints to the Democrats; and Cautions to the Edinburgh Reviewers. By an Englishman.* 8vo. 30 pp. Hatchard. 1810.

We have seldom, in so narrow a compass, met with more judicious, constitutional, and well-timed observations than in the spirited tract before us. In a long political article in the Edinburgh Review the writer of that article thought fit to divide the great body of the nation into two most violent and pernicious factions,

factions, "the Courtiers and the Democrats," and to represent those whom he terms the Constitutional Whigs (in plain English, that part of the present Opposition who were connected with Mr. Fox) as a small but respectable band, the friends (we presume the *only* friends) of liberty and order, "suspected by both parties, and averse to both." These constitutional or whig royalists the Reviewer advises "to associate themselves with the popular" (or democratic) "party;" in which event, and on the adoption of some other measures recommended by him, the democrats will, it is concluded, "joyfully range themselves under a whig champion (Lord Grey or Mr. Ponsonby, for example,) and withdraw the confidence which (*only* for want of better leaders) they have reposed in Sir Francis Burdett, Cobbett, and Gale Jones."

On this most artful, or (if sincere) most absurd advice, the author before us might have remarked, that the whole tenor of history contradicts the Reviewer's supposition. In almost every civil dissension, from the annals of Rome to those of Britain, the populace have pertinaciously adhered to the most noisy and turbulent demagogues, who have flattered their prejudices and inflamed their passions; nor have they been warped from their subserviency to those leaders by the more refined but less popular eloquence of the aristocratic chiefs. Never was this disposition of the populace more strikingly manifested than throughout the French Revolution, during which every party who attempted to moderate that frenzy which it had excited became, in its turn, the victim of a more violent, and therefore more popular, faction. In our own country, the Wilkites, and still more the Burdett faction of the present day, far from supporting the party in power, who had coquetted with, if not conjoled them, when in opposition, reviled and treated them with every species of contumely, and in a great degree succeeded in rendering them odious to the lower orders of the people. Such advice, therefore, if founded on a just estimate of the strength of parties, would tend only to the degradation of those whom the writer affects to revere. But the author of this tract questions, and we think justly, the foundation of the Reviewer's argument. He denies that division of our countrymen into factions, to the extent and in the manner described.

"Now we confess," says he, "that in this supposed crowd of servile *courtiers*, and of turbulent *democrats*, we cannot recognise the features of the people at large. We recollect a caution of Mr. Burke's *, not to be misled by mistaking noise and activity for strength and numbers: not to suppose, when under the genial influence of British prosperity, the political grasshoppers of the hour are deafening us with clamour, while thousands of

* See Burke on the French Revolution."

great cattle are reposing in silence under the oak, which is their natural shelter; that therefore those who make the noise are the only inhabitants of the field. We believe, and we willingly believe, that the great mass of the people, in all its ranks and subdivisions, is convinced of the blessings it enjoys, and looks with an attentive and discriminating observation on those who have on either side claimed their confidence or tampered with their credulity. This portion of our fellow-subjects consists of the great and independent bodies of the landed interest; the extended and enlightened classes of the commercial world; the bulk of our farmers, our freeholders, and our tradesmen, wherever industry, prosperity, and security have scattered the seeds of domestic enjoyment. Indifferent, for the most part, to the men who rule them, though alive to the dangers which have threatened the constitution, the principles and progress of the revolution on the continent have sunk deep into their minds. They remember when the writings of Paine and his associates were no less sedulously distributed and circulated than those of Cobbett and Sir Francis Burtett; and alike detest the shameless versatility of the pamphleteer, and the unblushing pertinacity of the Baronet. The power and views of France, whether regicide or royalist, whether maddened by anarchy or crushed by despotism, are alike odious to them; and the eulogists of France, in either state, are alike suspected. While they are unwilling to repose in any set of men that confidence, which Mr. Pitt commanded, and directed to the noblest end, the salvation [preservation] of his country from the revolutionary storm; they demand from ministry the integrity, unanimity, and firmness that distinguished his wise administration; the economy and prudent application of those financial resources which his genius created for us, and fostered to maturity; the commanding mind, the clear and steady light, by which he exposed to view the machinations of democracy; and the vigour with which he repressed their execution." P. 9.

He then informs the "Whigs of England," as he terms them, how they may acquire the same support. He warns them that they too are hated by the democratic faction, and feared as the insurmountable bar to their success. He advises them, as more congenial to their high birth, their talents, and the estimation they wish to acquire, "to conciliate and guide the people, the real people of England; not truckle to the threatening demagogues of the day." He exhorts them, by their conduct, to convince us, that they "are not guided by fanciful theorists, nor intimidated by factious demagogues;" and he plainly points out the causes of that diminution in their numbers and influence which the Edinburgh Reviewer admits. These, in his opinion, were "the ill-omened and memorable coalition," their subsequent efforts against Mr. Pitt's administration, their "conduct on the India Bill, the Regency, and at the commencement of the French Revolution;"

Revolution;," on which occasions "the people of England saw, or thought they saw, the designs of personal ambition in the disguise of public principle." The advice given to them by the Reviewer "to conciliate that democratic faction whom he boldly states to be, *almost for revolution and republicanism*," this author warmly reprobates, but not, we think, with more severity than it deserves; and he animadverts on the artifice of that "democratic faction," in turning the insurrectionary violence from its original and unpopular destination against the Crown, and directing it against the House of Commons, in order to calamitate the most venerated institutions of the kingdom. Nine-tenths of the people of England, he asserts, are neither "almost courtiers nor almost democrats," but sincerely attached to the laws and constitution.

Other important remarks on the present state of affairs occur in the course of this work, in which the author has, in our opinion, equally evinced his judgment and his patriotism, and by unmasking the designs of insidious political writers, done an acceptable service to his country.

ART. 18. *The True Briton, by way of Reply to Sir Francis Burdett's Letter; addressed to the People of Great Britain, Wherein the Rights of the House of Commons are clearly ascertained. Earnestly recommended by every Friend and Lover of his Country.* 8vo. 30 pp. 1s. 6d. Hatchard. 1810.

The intentions of this author are so manifestly upright, and the cause which he supports, (in our opinion) so decidedly just, that we lament it is not supported by greater ability and strength of argument. He indeed maintains the right of the House of Commons to commit, on the just ground of its being necessary for the maintenance of their dignity and consideration, and contends; that the powers claimed by them are not likely to be abused by a body of men who are bound by every strict tie of honour and duty to defend the constitution. But instead of urging these topics with energy, and explaining them with precision, the greater part of this tract consists of common-place remarks, and feeble declamation. Though the writer opposes, we believe with sincerity, the doctrines of Sir F. Burdett, and points out the tendency of his conduct to promote the views of our inveterate enemy, by destroying the public peace, yet he appears to ascribe that conduct (atrocious as it has been, and long as it has been continued) to mere want of consideration. His language too is weak and slovenly, and his perpetual rejection of the relative pronouns, renders it, in some places, scarcely intelligible. The conclusion, though the rest is prose, consists of a page and a half of lines, which rhyme indeed to each other, but have scarcely any other property of verse. Take, for instance, the first twelve lines:

" Some men are emulous to acquire a name,
 And glow with ardor for the patriot's fame:
 The man who rightly prizes his country's good,
 Will shun a conduct may risk his country's blood.
 Within St. Stephen's chapel he'll seek applause,
 Nor write addresses may aid dissension's cause;
 Since, when to a certain height men's rage attain,
 'Tis hard the popular fury to restrain.
 The House debates are read in every town,
 By may'r and justice, by farmer and by clown,
 What need addresses then t' inflame the mind?
 Why your own trumpeter prove to all mankind?" P. 29.
 The bellman is a Homer compared to such a poet.

ART. 19. *Reform without Innovation: or, cursory Thoughts on the only practicable Reform of Parliament, consistent with the existing Laws, and the Spirit of the Constitution.* 8vo. 23 pp.
 1s. No publisher's name. 1810.

The only expedient and practicable plan of reform, according to this writer, is to enforce the statutes that require a landed qualification for members of parliament. This he would effect by rendering the land or annuity secured on land, liable to their debts during the whole time of their sitting in the house. Such a measure, he thinks, would not only prevent those evasions of the law which are understood to be frequently practised, but rid the house of those unworthy members, whose chief object, in procuring a seat, is the security of their persons from arrest, and render parliament as independent of the crown as can be expected, or perhaps desired. That the qualification acts, as they have been deemed expedient, should not be evaded, is a position which cannot, we think, be denied; but surely an annual income of 300l. a year, is, in these times, no great pledge for the independence of its possessor; and this strong objection lies to any considerable increase in the qualification, that it would preclude many young men of promising abilities, and perhaps independent minds, from serving their country in parliament.

The subject is too important and extensive for a full discussion in this place; but, while we approve of this author's proposition, so far as it goes, it appears to us likely to have no other effect than that of excluding a few needy adventurers from seats in the House of Commons; and, if it were extended, according to its true spirit, such a measure would deprive the nation of talents that might adorn, and patriotism that might preserve it.

ART. 20. *The Impress considered as the Cause why British Seamen desert from our Service to the Americans, with a Review of the Encouragement now held out by the Royal Navy, and the*

Means in our Power of abolishing the Impress. 8vo. 1s. 6d.
No bookseller's name. 1810.

The act of impressing seamen can certainly only be justified, in a free country like our own, on the plea of state necessity. That it is execrated, by our sailors, and that many have been induced from it to desert to the Americans, among whom exists a familiarity of language and manners, there can be no question. But whether the plan here proposed, though evidently the result of great good sense and sound patriotism, be unexceptionable, is more than we can hastily take upon us to decide. The condition of sailors has of late years been so meliorated, with regard to provisions, pay, and prize money, that it might be supposed to hold out every possible inducement for them to enter themselves as volunteers, and to return in time of war from their places of concealment. This author thinks that the addition of 20,000 marines to the present number, would provide for the defalcation of 10,000 seamen. These marines should be distributed in proper proportion on board our ships of war. A ship of 74 guns has now 125 marines, if this plan were adopted it ought to have 208 marines. The question appears to be well worthy of serious discussion, and we accordingly recommend it to those to whom it more immediately belongs.

ART. 21. *An Exposition of the Conduct of France towards America: illustrated by Cases decided in the Council of Prizes in Paris.* By Lewis Goldsmith, Notary Public, Author of "*The Crimes of Cabinets*"—Translator of Mr. D'Hauterive's "*Etat de la France à la Fin de l'An. 8.*" 8vo. 133 pp. Richardson. 1810.

If the maxim of *nil admirari* were not in these extraordinary times present to every reflecting mind, we should have felt much surprize on perusing this publication. That the author of "*The Crimes of Cabinets* *," the translator of Hauterive's "*State of France*," the late editor, (if we are not misinformed,) of the Anglo-Gallic newspaper, "*The Argus*," should have suddenly become the declared enemy of Buonaparte, the detector of his perfidy, and the warm advocate of Britain, is a metamorphosis to us more wonderful than any which has yet occurred in this age of transformations. Whatever may have been the motives of this extraordinary change, we will give to this author, (as it is said we should to another personage,) "*his due*," and fairly admit that he has produced, and well enforced, many strong, and apparently authentic cases, to prove not only the shameless rapacity

* See Brit. Crit. vol. xviii. p. 94 and 95.

and atrocious depredations of the tyrant on American commerce, but his determined and systematic hostility to that country. The greater part of these cases will be found in an Appendix, but a few are introduced into the body of the work. As an introduction to this Exposition, the author adverts to the ferment produced in all civilized states by the French revolution, the principles on which it was * *pretended*, that revolution was founded, and the situation of the American states at that period, connected, as they were, with England, in amicable commerce, but interested in preserving a perfect neutrality. He then briefly notices the state of parties in America, the jealousy of England's naval preponderancy entertained by Buonaparte, his consequent proscription of her manufactures and colonial produce, and his insolent threats of war with the American republic; in the event of her concluding a treaty with Great Britain, the dread of which, (the writer asserts,) prevented its ratification. This statement leads him to the well known Berlin decree; a copy of which is here inserted, upon which he remarks that "at that period there was not any state or nation in *Europe* that could be called neutral. The decree, therefore, could be construed in no other way than as pointed against the independence of American commerce." The American minister at Paris, having considered it in this light, and requested to know whether it was applicable to American vessels, (as several were then in England ready to sail for America,) was told, in a letter from the French minister of Marine, that the emperor had decided "that the Berlin decree was not in contravention to the existing treaties between France and America." The first gross violation of this assurance we will give at large, as stated by this author.

"At this period there was in the river Thames an American vessel called the *Horizon*, captain Mac Clute, owner of the ship and cargo. She had been at Lisbon; when there, she had been chartered by the Spanish government to carry out certain articles to Lima, and to bring from thence three millions of piastres for the Spanish government. To complete this engagement, it was necessary for her to come to the port of London. She was lying there taking in her cargo at the time when this famous Berlin decree, and the assurances of the French minister of Marine upon it with respect to Americans, became known here. In full confidence of the faith that might be supposed due to the imperial decision, she sailed richly laden from the river. On the coast of France, she experienced a very heavy gale of wind, and was driven on shore. The custom-house officers went on board and sequestered *provisionally* (provisoirement) both ship and cargo."

* He promises to prove that they were only a *pretence* in a future work.

The

The question was ultimately to be tried in Paris by the council of prizes*. M. De la Grange, an intelligent, and *respectable* and *respected* man, advocate for the claimants, produced the letter of the French minister of Marine in defence of his clients; it was to no purpose. He produced the charter-party signed at Lisbon before the promulgation of the Berlin decree, between captain Mac Clure and the Spanish ambassador in that city: he urged that Spain was a friendly power, and not merely so, but that she was an active ally of France, and in *open hostility* with Great Britain, against *whom*, it was supposed, the decree was principally directed. Vain attempt! to use the language of the mighty Napoleon himself. The ship and cargo must at all events be confiscated; she was too rich a prize to be permitted to slip through the hands of the rapacious government of France. The ship and cargo were condemned." P. 8.

The unjust and oppressive imprisonment of a Mr. Mac Clure, brother to the owner of the ship and cargo, on the *suspicion* of being an Englishman, (a most inexcusable crime!) is also represented, in strong terms, by the author; who justly reprobates the partiality shown by the American government to France, in submitting to decrees to manifestly subvertive of their rights as an independent nation.

The author then proceeds to state the first attempt of retaliation against France, by the order in council, issued in January 1807, by the British government, and shows how little that order resembled the Berlin decree. This measure having proved ineffectual, the more vigorous and comprehensive order of November 1807 was issued: and even this, the author justly observes, fell far short of Buonaparte's decree, and admitted several important exceptions. His comments on the order, and the objections which have been raised to it, appear to us to be candid and well founded, particularly as to the pretence that a duty was thereby imposed on neutral commerce. It is, he observes, merely a favourable condition imposed on vessels, which, as contravening our regulations, might otherwise have been deemed lawful prizes. The author then gives a copy of what he terms the *notable* Milan decree, *denationalizing* (according to the jargon of Buonaparte,) every vessel of every nation which shall have submitted to be searched by an English ship, or be on her voyage

* "A person disposed to ridicule, and fond of a pun, might be tempted to call them the council of BLANKS. They are *themselves* Blanks, because they have no freedom of decision according to *general* principles; and in every *individual* case they must decide according to the dictates of their *master*. They may be called the council of *Blanks*, because no claimant, however *just* his cause, however *flagrant* his proofs, ever draws a *prize*."

to England; or have paid any tax to the English government. Such vessels, and of course their cargoes, are declared to have become English property. The gross injustice of thus confiscating ships which have been compelled to submit to a search, (in itself lawful,) is here stated with becoming indignation; and by a letter from one of the French ministers, as well as by several cases cited in this work, it appears to have been applied even to vessels visited by the English before the Milan decree had passed. Indeed, in many instances, there was not even that ground of seizure. Another decree holds out a temptation to the sailors of such ships to impeach and betray their captains. Our limits will not permit us to enter more at large into the numerous particulars detailed by this writer; who certainly has, in a great degree, atoned for his former support of our enemy, by strongly and justly reprobating his late iniquities, and exposing a system of perfidy and plunder, perhaps unexampled in the history of the world.

LAW.

ART. 22. *A Letter to the Right Hon. Spencer Perceval, &c. &c. In Consequence of the Notice given by him in the House of Commons, in the Year 1800, that he would submit to the Reconsideration of that House a Bill for the Prevention and Punishment of Adultery. The Third Edition, with a new Preface. 8vo. 57 pp. 2s. 6d. J. J. Stockdale and Rivingtons. 1810.*

This sensible and well intended Tract was, as the title page and preface inform us, originally written and published in order to promote the object of the Honourable Member to whom it is addressed, namely, the prevention and punishment of adultery. It is now republished on the occasion of the House of Lords having (by a standing order to receive no Divorce Bill, without a clause, to prevent the intermarriage of the offending parties) applied the only remedy in their power against the growing evil.—The Author hopes the friends of virtue and morality, may be induced to call on the Legislature, in the most earnest manner, to subject the offence in question to the restraints of criminal law.

The new Preface to this Edition, contains many forcible, and, we think, just observations on the important subject to which it relates. It attributes the increase and prevalence of this crime, in part at least, to the present modes and habits of life; to "that rage for pleasure and dissipation, that boundless extravagance, that levity and frivolity; that luxury, effeminacy, and sensuality, which characterize the manners of the present age."

In proof of this assertion, the writer observes, that the regular habitual performance of our active duties, and particularly of those domestic duties which devolve upon the female sex, is the best preservative of virtue. On the importance of these duties, and their beneficial

beneficial effects on those who duly perform them, he expatiates with much feeling and energy.

The contrary tendency of an habitual life of dissipation, is also painted in glowing colours; and the singular omission in our code of criminal law (which contains no provision against this offence) is noticed with just regret. The Author gives due praise to the measure adopted by the House of Lords, to prevent the subsequent intermarriage of the offenders; but conceives, that a legislative provision alone can effect that desirable purpose.

The Letter itself (of which this is the third edition) is already so well known to the public, that, in noticing this republication of it, we need only observe, that it contains the most just and eloquent representations of the enormity of that offence, which strikes at the root of morals, and embitters, in the highest degree, all the comforts and happiness of society;—that it offers, in behalf of the legislative measures proposed, arguments, which appear to us unanswerable; and which no writer, that we have met with, has attempted to answer; and that it refutes (in our opinion) decisively those pretences which have so often been alledged against the proposed regulations in both Houses of Parliament.—We were particularly pleased to see, in this Tract, the profligate and unchristian doctrine, that marriage is only a civil contract, so justly reprobated and exposed; and we believe no conscientious Senator, who attentively, and without prejudice, would peruse the Letter before us, could hesitate to support the measure which it so ably recommends.

ART. 23. *A Letter to the Right Honorable Spencer Perceval, on the Augmentation of a particular Class of poor Livings without burdening the Public.* 8vo. 61 pp. 2s. Hatchard. 1810.

Of the benevolent and politic plans which have employed the attention of statesmen in modern times, few, if any, are more important and interesting than that which is the subject of this Letter; nor has any Minister of this country shown more zeal for the interests of the established Church, inseparably connected as they are with those of the State, than the Gentleman whom this writer addresses. There cannot therefore be a doubt of his bestowing the most favourable consideration on every suggestion that tends to promote the great object in view.

The author before us examines some of the schemes suggested on this subject, and justly, in our opinion, condemns the proposal of raising the first fruits and tenths by a new valuation, as it would fall heavy on many Church preferments of inconsiderable value. He then takes a view of the measures adopted in former times, derived chiefly from the Journals, the Parliamentary history, and Bishop Kennet's "Case of Impropriations." From these it appears to have been during a considerable period the object of Government, to effect an augmentation of the poorer vicarages and perpetual

perpetual curacies, on ecclesiastical impropriation, by discharging the lands or tithes to be let by such impropriators at higher reserved rents; such additional rents to be added to the vicarages or curacies belonging to them.

A similar regulation, to be permanently enacted by Parliament, is suggested by this writer, to be applied to such impropriate rectories as are in the hands of ecclesiastical persons, or corporate bodies. The principle of the measure is thus explained by him.

"These possessions came originally into the hands of ecclesiastical bodies, with the express reservation of providing sufficient ministers for the discharge of parochial duties. The incomes arising from them have kept pace with the depreciation of money. The salaries allotted to the parochial ministers have not so kept pace; and do not therefore now furnish sufficient ministers. The obligation under which they are held, is not therefore fulfilled. The discharge of it has been enforced by the injunctions of the Crown, with an authority admitted by the Legislature, which confirmed all acts done or to be done in obedience to these commands. This measure took place at a period when persons the best affected to the Church were the advisers of the Crown; and cannot, therefore, be suspected of having been introduced with any view to its detriment. On the contrary, it has been highly commended by all the writers who have noticed it.

"At the periods when it was introduced and repeated, and stated to be intended for perpetuity, no corresponding measure was taken by the legislature, for adding any thing from the public purse towards the relief of the poorer Clergy.

"Now that the public are about to take upon themselves the burthen of contributing largely towards the relief of the poorer Clergy, they appear to have a still stronger claim to call upon those ecclesiastical bodies, than they had at the time when the call was first made. The livings, of which chapters or prebendaries are the impropriate rectors, are generally in their own gift: they may present them to persons of their own body, or to their friends. By augmenting their income, they either augment their own, or at least that of which they have the disposal.

"It is impossible for the public to give so large a sum, as would augment, to the lowest amount of a decent maintenance, all the vicarages and curacies which want it. With the aid to be derived from inviting or compelling ecclesiastical impropriators to discharge the *bonâ fide* obligation of their tenure, the effect proposed by the public aid would be accomplished at a less expense, and in a shorter time. If the measure were compulsory, and applied only to future possessors, no individual now holding preferment could be affected by it; and though this postponement would retard the full enjoyment of its benefits by the poorer Clergy, this evil would be compensated by the absence of all personal hardship."

Substantial reasons are given for not extending this regulation to the Colleges in our Universities: which indeed are not ecclesiastical corporations. Of the plan itself we are inclined to think favourably (so far as it goes) but it would require mature consideration, and, after all, perhaps, contribute but in a small degree to effectuate the important object proposed.

POOR.

ART. 24. *An Address to the Gentlemen forming the Committee of the Associated Parishes; on the propriety of erecting a House of Industry at or near the Town of Louth, in the County of Lincoln.* 12mo. 10 pp. Jackson, Louth. 1810.

The author undertakes "to prove, that the principle on which houses of industry are erected, is objectionable.

"It is generally agreed, that any good from them must owe itself to management and care. Without attention, they produce no good. The care of them is so irksome, that it is generally employed only at first, when zeal is warm; and discontinued when that has abated; so that none, perhaps, permanently answer any good purpose. Whatever good they may, in some instances, produce, the evils in counterbalance are so numerous, that they are discontinued in many counties. Excepting that at *Shrewsbury*, (as far as I can learn), they are the mementoes of extravagant expectations, and dwindle into mere *poor-houses*. That at *Shrewsbury* owes its success to one individual only; to the indefatigable zeal of Mr. Wood." The objections to such Houses of Industry are then stated expressly: namely, 1. That they militate against personal liberty. 2. That great expences are incurred, on a very hazardous speculation. 3. That vice is abundantly increased.

The author then states, that "one great cause of the grievances so generally complained of, (the increase and increasing state of the poor-rates, with the depravity of morals observed in the lower classes of people) proceeds from the insufficiency of the poor-laws, relative to *overseers*." P. 6. On this point, we find some just and useful remarks. At p. 7, the management of the poor at *Hamburg* is highly, and (as it seems) justly commended. We wish it had been set forth more fully. At p. 8, a tribute of respect is paid, "very justly due, to two most amiable young ladies of *Spilby*; who, to their honour be it spoken, have, with unwearied attention, superintended a Sunday School."

The name of *David Lloyd*, at the end of this useful little tract, is (as we are informed) that of a respectable magistrate and worthy captain in the navy.

Discussions like this, temperately conducted, are calculated to produce very useful effects in a neighbourhood.

DIVINITY.

ART. 25. *Twenty-one short Sermons, calculated for Children, and explanatory of the essential Doctrines of Christianity, with a View to an adequate and early Observance of religious Principles and moral Duties.* 12mo. 2 Vols. Booth, Duke-Street, Portland Place. 1810.

We see with pleasure this judicious little work, prepared to assist the initiation of children in religious knowledge. Children, it is said, by those who have observed their propensities, always dislike the dry method of instruction by question and answer. Short discourses, adapted to the measure of their capacities, are more likely to catch their voluntary attention; and the present set, the result of maternal experience, promise to effect the purpose in a very admirable way.

The present instructress, having the advantage of first opening this career, has occupied all the most important subjects. Her first volume treats on the Creed, the Lord's Prayer, and the Ten Commandments, with an additional sermon, explaining the nature and contents of the five books of Moses. The second volume explains the nature of baptism, gives a sketch of the beginnings of sacred history from the Old Testament, with an account of the principal fasts and feasts observed by our Church, and of the Saints whose days are kept as festivals. All this is done in a clear and easy style, not only intelligible to children, but, we should conceive, attractive to them; and we may truly say of the volumes that they exhibit a well-formed design, executed with no little skill. We shall probably see more infantine sermons, but we do not expect to see them better calculated for their purpose.

ART. 26. *An Address to the People of Great Britain. By the Rev. J. Messop, Vicar of Boston, Lincolnshire.* 8vo. 3 pp. Jacob, Peterborough. 1810.

A very animated and sound exhortation to the paying due attention to the word of God, THE BIBLE; as we love God, the truth, the Church, our own souls, our families, and the human race.

It does not appear whether this small work was printed for sale, but we recommend it to be so, and wish that it may find many purchasers and distributors.

ART. 27. *Try and Trust. Trust in God, and try to please Him. A Word to the Absenters from the Church.* 8vo. 3 pp. Jacob, Peterborough. 1810.

Another salutary admonition, from the same quarter, against

BRITISH CATALOGUE. *Divinity.*

the *Neglect of Public Worship*. To a sermon on the fourth Commandment, this would be a strong peroration.

ART. 28. *The Prophecies and Gospels reciprocal and inseparable; and the Divinity of Christ essentially necessary for Jews, Deists, and Christians: being a new Defence of the eternal Pre-existence, miraculous Conception, Descent and Ascent, Intercession, Supreme Godhead and Manhood of our ever-blessed and adorable Lord and Saviour Jesus Christ. In Answer to a remarkable Visitation Sermon, preached at Danbury, in Essex, and published also by the Rev. Francis Stone, M. A. F. A. S. late Rector of Cold Norton, Essex. Seriously and dispassionately submitted to his Consideration in particular, and to that of Unitarians in general; for the common Good of the Christian World, and the World at large. With an Appendix, containing a new Analysis of the Scripture Evidence for the true, proper, personal, and eternal Divinity and Humanity of our Redeemer, God and Lord. By the Rev. George Nicholson, late Curate to the Rev. Dr. H. W. Coulthurst, present Vicar of Halifax; but now Curate of Tuxall, Cheshire; and Author of Evangelical Discourses, Essays on Theological Subjects, Letters to Dr. Priestley, Sermons at Halifax, New Improvements in Grecian Education, Vindication of the Bible against Deism, Address to the Christian World, &c. &c. &c. 8vo. 86 pp. 2s. 6d. Manchester, Clarkes; London, Rivingtons. 1810.*

A title page, so ample, tends to shorten the critique upon any work. Mr. Stone will find in this tract many useful suggestions and admonitions; presented to him with kind and good wishes. "I should be sorry," (the author says, we believe, very truly), "that any principle less than sympathy, pity, or brotherly love, should inspire my breast, while I am prosecuting *his* cause, the whole sum and substance of whose example, religion, and doctrine, is expressly calculated to exalt, vindicate, and recommend." P. 3. "I do most sincerely hope your otherwise well informed mind is not shut against conviction; and that you will re-examine the Prophecies and Gospels, and take the whole word of God (which shall stand for ever, whether you take it or not) in its own divine connection." P. 27. Mr. Stone's Visitation Sermon is examined, from the beginning to the conclusion of it; and its weak parts are distinctly pointed out. Mr. N. sometimes presents to us ideas and phrases, less grave and dignified than we could wish; an abstinence from which we strongly recommend to him in future. Of these, a remarkable specimen occurs at p. 84, "Christ a better carpenter than the Unitarians make him."

MISCELLANIES.

ART. 29. *A Trip to Coatham, a Watering Place in the North Extremity of Yorkshire. By W. Hutton, F. A. S. 8vo. 7s. Nichols. 1810.*

A reference to our preceding volumes will satisfy the reader, that

that the public has often been indebted to this entertaining and venerable writer. His *Tour to Scarborough, Remarks on North Wales, and on the Roman Wall*, with others of his works, have received, and will justify, our commendation. The present volume, like the former, contains a great deal of antiquarian knowledge, and is enlivened by facetious observation and entertaining anecdote. The author informs us, that he has by him in manuscript various other works, of which, for our own parts, we should rejoice to see one at least, namely, the *Memoirs of Mr. Hutton's Life*. We are well pleased with the idea that this is hereafter to see the light. Coatham is a town at present very little known as a watering-place; but it is emerging, as the writer says, from its infancy, and has of late years considerably increased in extent. Mr. Hutton recommends it for its purity of air, and indeed, he says, there cannot be a more healthful spot. It stands in the parish of Kempsaytham and Redcar, the adjoining hamlet is that of Marth. This latter has Lord Darnley as Lord of the Manor; the former, Sir Charles Turner. Both places will, ere long, be better known.

ART. 30. *The Covent Garden Journal. Embellished with Four Plates.* 2 Vols. 8vo. Pp. 11. 6s. 6d. Stockdale. 1810.

This is a systematized, and we doubt not an accurate history, by Mr. J. J. Stockdale, of the disgraceful scenes, which for so long a period were suffered to take place at Covent Garden Theatre. The author vindicates the cause of the O. P.'s in very lofty language, but offers no arguments against the Proprietors which are satisfactory to us. We were always of opinion that the Proprietors were justifiable in demanding an increase of price, and that they who did not choose to pay for a luxurious indulgence, had the obvious alternative and the most effectual mode of showing their displeasure by staying at home; the rude, indecent and vulgar clamours which succeeded the opening of the Theatre, dishonoured the Metropolis; nor do we think Mr. Stockdale much entitled to public thanks for recording them in two large octavo volumes.

ART. 31. *An Illustration of Living Artists; or a Guide to the Amateur: being a Classification of each Professor, according to the different Branches of the Art which he practises, with his Address. To which is added other Matter of useful Reference adapted to the Subject, and a Letter to the Earl of Dartmouth on the Subject of Historical Painting. Dedicated (with Permission) to Benjamin West, Esq. President of the Royal Academy, and Historical Painter to his Majesty. By W. Lane. 12mo. 84 pp. 1s. 6d. Edingby. 1809.*

"A convenient book of reference, in a place like London, cannot easily fail to meet with encouragement. The present will be

found useful to those who want to find the residence of a particular artist, whose name they know; and to those who may have occasion to consider, whom they shall employ in a given class of Artists. The classes are sufficiently sub-divided, being eighteen in number, besides a Supplement of omissions. They are these, 1. Historical. 2. Poetical. 3. Moral. 4. Portrait. 5. Landscape. 6. Sentimental. 7. Humour. 8. Rural. 9. Dramatic. 10. Animal. 11. Marine. 12. Miniature. 13. Still Life. 14. Flowers. 15. Fruit. 16. Birds. 17. Sculpture. 18. Architecture. But though each artist is assigned to one principal class, the branches which he has occasionally exercised are also added in a parallel column. It would certainly be desirable, if the author intimates, that Engravers should be added; but they would also require classification.

ART. 32. *An Abridgement of Universal History: adapted to the Use of Families and Schools; with the appropriate Questions at the End of each Section.* By the Rev. H. J. Knapp. 12mo. 3s. 6d. Law. 1809.

This seems a well arranged, and is certainly a neat and convenient manual for the use of young persons. For this purpose it may be properly recommended. The questions at the end of each section are pertinent and useful, and may be made proper subjects for exercises.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Hebrew Criticism and Poetry; or the Patriarchal Blessings of Isaac and Jacob, metrically analyzed and translated, with Appendixes of Readings and Interpretations of the Four Greater Prophets, interspersed with Metrical Translation and Composition; and with a Catech of the Prophecies of Balaam and Habakkuk; of the Songs of Deborah, and Hannah: of the Lamentations of David over Saul, Jonathan, and Abner, metrically translated, also with the Table of First Lessons for Sundays, paged with References. By George Somers Clarke, D. D. Vicar of Great Waltham, Essex. 8vo. 15s.

An Analysis of Hooker's Eight Books of Ecclesiastical Polity. By the Rev. John Collinson, M. A. Rector of Garshead, Durham. 8vo. 10s. 6d.

A Concise History of the Origin, Progress, and Effects of the Papal Supremacy, with Observations on the Alterations made in it by Bonaparte. 8vo. 4s.

Thoughts on the Cause of Evil, Physical and Moral, in a Series of Letters. By Henry William Lovett. 8s.

Lectures on our Lord's Sermon on the Mount. By James Brewster, Minister at Craig. 8vo. 10s. 6d.

A Letter to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society, in Vindication of "Reasons for declining to become a Subscriber to that Institution." By Christopher Wordsworth, D. D. Dean and Rector of Eocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury. 8vo. 3s.

A Charge delivered to the Clergy of the Archdeaconry of Sarum, on the 25th.

27th, 28th, and 29th of June, 1810. By the Rev. Charles Daubeny, Archdeacon of Sarum. 8vo. 2s.

Meditations for the Aged. By John Brewster, M. A. Rector of Bolden, and Vicar of Greatham, in the County of Durham. 8vo. 9s. 6d.

The Metaphorical Character of the Apostolical Style, and the predominant Opinion of the Apostolical Era, as elucidating the Doctrine of Atouement, considered, in a Sermon preached at the Visitation of his Grace the Archbishop of Canterbury, in the Parish Church of Ashford, on Friday, June 29, 1810. By Richard Laurence, LL. D. Rector of Merham, Kent. 8vo. 1s. 6d.

A new Translation of the Forty-ninth Psalm, in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, June 3, 1810; to which are added, Remarks, Critical and Philological, on Leviathan, described in the 41st Chapter of Job. By the Rev. W. Vanhittart, M. A. Rector of White Waltham, Berks. 2s. 6d.

Sermons, with appropriate Prayers annexed. By the late Rev. Theophilus Lindsey, M. A. formerly Fellow of St. John's College, Cambridge, and Founder of the Congregation in Essex Street, Strand. 2 vols. 8vo. 1l. 1s.

A Sermon preached at the Visitation of the Rev. James Phillot, D.D. Archdeacon of Bath, on Wednesday, June 27, 1810. By the Rev. B. Warner, Curate of St. James's, Bath, and Rector of Great Chabfield, Wilts. 1s. 6d.

HISTORY. TOPOGRAPHY. TRAVELS.

History of the Colleges, Halls, and Public Buildings, attached to the University of Oxford, including the Lives of the Founders. By Alexander Chalmers, F. S. A. Illustrated by a Series of Engravings, by Messrs. Storer and Greig. 2 vols. Demy, 1l. 11s. 6d. Royal, 2l. 12s. 6d. Quarto, 6l. 6s.

The Travels of Mirza Abu Taleb Khan (commonly called the Persian Prince) in Asia, Africa, and Europe, during the Years 1799, 1800—1802. Written by himself in the Persian Language, and translated by Charles Stewart, Esq. 2 vols. 8vo. 1l. 1s.

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The Second Part of Historical Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington. 4to. 1l. 1s.

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AGRICULTURE.

Communications to the Board of Agriculture, on Subjects relative to the Husbandry and Internal Improvements of the Country. Vol. 6. Part II. 4to. 16s.

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The Eclogues of Virgil, with a Prose Translation and Explanatory Notes in English, accompanied with 24 Plates of the most remarkable Plants mentioned in the Latin Poetry, with their Class and Order, and scientific Names according to the Linnæan System. By the Author of the *Linnæan Elements of Botany.* 13s. plain, 18s. coloured.

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Observations upon a Review of the Herculanensis in the Quarterly Review of last February. By John Hayter, A. M. Chaplain in Ordinary to the Prince of Wales, Superintendent of the Herculaneum Manuscripts, and Member of the Royal Herculaneum Society.

An Introduction to the Science of Harmony, or a Musical Catechism. By Sarah Spence. 1s. 6d.

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GENTLEMEN,

June 21, 1810.

LOOKING the other day into your xxxiii^d vol. I found a note at page 393, in which you say that "you know not on what authority the incomparable tract, entitled *The Trial of the Witnesses of the Resurrection of Jesus*, has been usually attributed to Sherlock, afterwards Bishop of London."

That this excellent prelate may not be deprived of his just claim to the incomparable performance, I send you an evidence which must, I think, be considered as conclusive. In 1747, Abraham Le Moine, Rector of Everley, in Wiltshire, published an elaborate "Treatise on Miracles," which he dedicated to Sherlock, who was his diocesan and friend. The book was principally written against Chubb, who lived at Salisbury, and it seems was angry with the bishop, for having said something sharp about his disrespectful treatment of Archdeacon Stebbing. On this Chubb, in his Discourse on Miracles, ventured to attack the incomparable tract above-mentioned, and Mr. Le Moine, in his treatise, has the following remarks on his conduct.

"There is another thing in Mr. Chubb's *Discourse*, &c. which I cannot pass over unobserved. Amongst all the learned productions that have appeared of late in defence of christianity, none has met with a more general applause than the *Trial of the Witnesses of the Resurrection of Jesus*, &c., and therefore Mr. Chubb must needs attack it; though I believe the true reason of his doing so is a secret resentment of what the very great man, who is the author of it, was pleased to say of him, that he was come to personal resolutions with respect to Dr. Stebbing, (who had published a Charge to the Clergy of *Wills*, against his *True Gospel*) &c."

and this was given as a reason why the doctor would have no more to say upon the subject. For he [Chubb] could not bear that the BISHOP OF SALISBURY (whom he means by that very great man) should talk so of him, and be the cause that he could not go on wrangling with Dr. Stebbing; besides, he is the doctor's great friend and benefactor, and consequently no better than himself. Hence all his virulence against the *Trial of the Witnesses*, &c., though indeed what he here says in his own justification shows, but too plainly that the bishop had reason to accuse him of personal reflections, and to advise the doctor upon this account to drop the dispute." (*Treatise on Miracles*, p. 438.) Mr. Le Moine then goes on to vindicate the *Trial of the Witnesses* against the frivolous objections brought forward by Chubb, and repeatedly mentions the bishop as the author of that piece.

I am, your obedient servant, J. W.

We are obliged to our Correspondent for this information.

The publication mentioned by *Crito*, has vanished; and the publisher's name being unknown, is not recoverable.

The Letter of our friend E. W. will appear next Month.

LITERARY INTELLIGENCE.

Mr. Kidd's edition of *Darves's Miscellanea Critica* is in great forwardness at the press.

We hear that *Herman* has published the *Lexicon of Photius* at Leipzig, from a foreign transcript. It will be curious to compare his edition with the Cambridge MS. or with the admirable transcript of Porson.

The Rev. *Theoph. Abauvit* is preparing for the press, an edition of the *Common Prayer Book*, in French, in which the Gospels, Epistles, and Psalms are taken from the Version published at Geneva in 1805, by the Pastors and Professors of that place.

A considerable part of Mr. Beloe's fifth volume of *Anecdotes of Literature* is now printed.

M. Bertrand de Molleville is printing in English, an Abridgement of the History of England, in the manner of *Henault*. It will be in three volumes octavo; and he will afterwards publish one volume of *Chronological Tables*, for the use of Schools.

A Missionary's account of *Ton-kin* and *Cochin China*, will soon be published here in French, under the superintendence of a French Gentleman, of known abilities.

Since printing our account of the *Alexandrian School*, in the present number, p. 66, we have observed, that it is now avowed by Mr. Jerningham, and has reached a third edition. The critique upon it will show that it is but little entitled to such a distinction: for which it is probably indebted to the spirit of party. Our account had been accidentally delayed.

THE BRITISH CRITIC,

For AUGUST, 1810.

Ῥᾶτοι γὰρ ἐστὶ τῷ ὄντι τὸ μέμψασθαι τὸν πλησίον· ἀχρηστὸν τὸ καὶ
καὶνὸς γινόμενος, ὅς μὴ πρὸς τινὰ διορθῶσι ἢ φυλάκῃ ἀναφίρται τῷ
ὁμοίῳ.
PLUT. DE AUD.

Nothing is more easy than to find fault with others, but it is
vain and useless, unless it tend to the correction or prevention of
similar errors.

ART. I. *Herculaneſia; or Archaeological and Philological
Dissertations, containing a Manuscript found among the Ruins
of Herculaneum; and dedicated (by Permission) to his Royal
Highness the Prince of Wales. Royal 4to. 214 pp.
3 Plates. 1l. 11s. 6d. Cadell and Davies. 1810.*

FIFTEEN years have now elapsed since we hailed the arrival
of the first Herculanean volume, the fragment of Philo-
demus on Music, edited by the learned *Carlo Rafini* *.
Within that period we have been occasionally amused with
rumours of what was doing, or intended to be done, but till
now nothing more has appeared before the public. Great
therefore are the obligations of the literary world to Sir
William Drummond and Mr. Walpole, the editors and
authors of the present volume, for obtaining leave to publish

* See an account of that volume in the Brit. Crit. for June
1795, Vol. V. p. 682.

a specimen of a second manuscript, and for accompanying it with their learned and interesting dissertations.

But if the thanks of the public are justly due to these gentlemen, for labouring in those departments of literature to which they are attached, how much greater is our debt of gratitude to his Royal Highness the Prince of Wales, by whose judicious interference, and well-directed liberality, the progress of the whole undertaking was carried to the point at which it was thought proper to the further assistance of the legislature. "It was not," say these editors in their dedication, "until large sums had been expended by your Royal Highness, and the success of the execution had justified the boldness of the plan, that pecuniary assistance was requested and obtained from Parliament." A liberal attention to the interests of sound and classical literature will always, we trust, be applauded by the British Empire, and supported by the efforts of its government.

It is said by Mr. Walpole that the copies of Herculean MSS. procured by the exertions, and now in the possession of his Royal Highness, (though claimed as the property of his Sicilian Majesty,) amount to more than eighty; but it is much to be regretted that the original *papyri* from which they had been taken were, by some inadvertence, left at Naples; and are therefore either destroyed, or possessed by the French. Under these circumstances we must depend very much upon the accuracy of the academicians of Portici, and of Mr. Hayter, under whose superintendence the transcripts were made; and we learn with pleasure, from undoubted authority, that they were extremely scrupulous in measuring the vacant spaces which required to be supplied; and that they inserted no letters or words but such as would exactly fill up the chasms, according to the proportions of the original letters. If we suppose this rule exactly attended to, as certainly it ought to be, as the only method of restoring the original words of the author, we shall have a most inflexible canon of criticism for substituting other words, in the place of those supplied by the academicians; since no word or words can possibly be admitted but such as consist of exactly the same number of letters, without any spaces or divisions between the words*.

In the published Philodemus, the supplied letters were distinguished by being printed in red. In the present fragment, though they are not so clearly marked, we are to be-

* These MSS. are all in capitals, without any distinction between the words, p. 108.

lieve, on the faith of the restorers, that the proper number of letters is always supplied. An equally strong canon is, that when letters are given as actually existing in the MS., they are not to be cut out or changed, for the sake of an imagined emendation, or of introducing a word more intelligible to the critic. Under these restrictions, it is fair to endeavour whether we cannot be more fortunate than the academicians; in restoring the original text; but if these rules are disregarded, our labour must evidently be vain*. Sir W. Drummond and Mr. Walpole do not seem to have attempted any further emendations; they appear to have thought themselves pledged to show what had been done, with respect to this manuscript, not what they could do, except in the way of collateral illustration: and in this they have been very successful. But before we proceed to explain the contents of their volume, we will lay before our readers their statement of what has been done since the publication of the *Philodemus*. After describing, in spirited and elegant terms, the high expectations of the learned on the discovery of the MSS. at *Herculanæum*, and the proportionable disappointment which was felt at the dulness of the *Epicurean tract* on Music, which seems to have discouraged the academicians of *Portici* from proceeding, they thus take up the history.

“ Things were in this state, when his Royal Highness the Prince of Wales proposed to the Neapolitan Government to defray the expences of unrolling, decyphering, and publishing the manuscripts. This offer was accepted by the Court of Naples; and it was consequently judged necessary by his Royal Highness to select a proper person to superintend the undertaking. The reputation of Mr. Hayter, as a classical scholar, justified his appointment to the place which the munificence of the Prince, and his taste for literature had created. This gentleman arrived at Naples in the beginning of the year 1802, and was nominated one of the directors for the developement of the manuscripts.

“ During a period of several years, the workmen continued to open a great number of the *papyri*. Many indeed, of these frail substances were destroyed, and had crumbled into dust, under the touch of the operator.

“ When the French invaded the kingdom of Naples, in the year 1806, Mr. Hayter was compelled to retire to Sicily. It is certainly to be deeply regretted that all the *papyri* were left behind. Upon the causes of this singular neglect we do not wish

* In some of the corrections, proposed by a very learned and ingenious critic in the *Quarterly Review*, attention has not been paid to these points; as will be shown hereafter.

to offer any opinion, the more eſpecially as very oppoſite accounts have been given by the two parties to whom blame has been imputed. The writer of this preface knows with certainty, that when he arrived at Palermo in 1806, on his ſecond miſſion to his Sicilian Maſteſty, he found that all the *papyri* had been left at Naples, and that the copies of thoſe which had been unrolled were in the poſſeſſion of the Sicilian Government. How this happened, it would now be fruitleſs to enquire. The Engliſh Miniſter made ſeveral applications to the Court of Palermo to have the copies reſtored, but without ſucceſs, until the month of Auguſt, 1807. It was pretended that, according to the original agreement, the MSS. ſhould be publiſhed in the place where his Sicilian Maſteſty reſided; that ſeveral Neapolitans had aſſiſted in correcting, ſupplying, and tranſlating them; that his Sicilian Maſteſty had never reſigned his right to the poſſeſſion either of the originals, or of the copies: and that, as a proof of his right being fully recognized, the copies had been depoſited by Mr. Hayter himſelf, in the Royal Muſeum at Palermo. It was, however, finally agreed, that the MSS. ſhould be given up *pro tempore* to Mr. Drummond, who immediately replaced them in the hands of Mr. Hayter. In the ſpace of about a year, during which period they remained in the hands of the latter, a *fac-fimile* of part of one of the copies was engraved, and ſome different forms of Greek characters as found in theſe fragments, were printed under his direction.

“ From ſome circumſtances, which took place in the ſummer of 1808, and to which we have no pleaſure in alluding, a new arrangement became indiſpenſable. Mr. Drummond propoſed to the Sicilian Government, that the copies ſhould be ſent to London, where they might be publiſhed with advantages, which could not be obtained at Palermo. His propoſal was acceded to, and they have been accordingly tranſmitted to England. The manner in which their publication will be conducted, will of courſe depend upon the determination of his Royal Highneſs the Prince of Wales, in whoſe hands they have been depoſited; but it may be preſumed that the Republic of letters will not have to lament, that theſe intereſting fragments are to be brought to light under the auſpices of a Prince, who has always ſhown himſelf to be the protector of learning and the arts. We venture not to aſſert, but we believe, that the MSS. will be ſubmitted to the inſpection of a ſelect number of learned men, and will be edited under their care, with their annotations and tranſlations.” P. 2.

With reſpect to their own work, they ſay but few words.

“ The authors have had no other view in giving it to the world, than to call the attention of the Engliſh public to ſome ſubjects, which the peruſal of the MSS., and the ancient ſtate and ſituation

Situation of Herculaneum ſuggeſted to them, as worthy of being investigated. His Royal Highneſs the Prince of Wales has aſſerably permitted them to infer in their work a copy of one of the MSS. as it has been amended by the academicians of Portici." P, xii.

The diſſertations which compoſe this volume are ten in number; of which ſix are by Sir W. Drummond, and four by Mr. Walpole. But of theſe only one is ſtrictly on the ſubject of the ſpecimen here publiſhed, and this is the ninth, by Sir W. Drummond, which conſiſts of the fragment itſelf and his notes upon it. The reſt are on ſubjects generally illuſtrative of Herculaneum and its antiquities. But, to be more exact, the diſſertations, as they ſtand in the volume, are theſe :

1. On the ſize, population, and political ſtate of the ancient City of Herculaneum. By *Sir William Drummond.*

2. On Campania, in general, and that part of it called Felix. By *Mr. Walpole.*

3. On the Etymology of Herculaneum. By *Sir W. Drummond.*

4. On ſome inſcriptions found among the ruins of Herculaneum. By the ſame.

5. On the names of places in the Campania Felix, being frequently derived from the Phœnician. By the ſame.

6. On the knowledge of the Greek language, and on the ſtate of the Art of Painting among the Romans, before and about the time of the deſtruction of Herculaneum. By *Mr. Walpole.*

7. On the Materials on which the Ancients wrote. By *Sir W. Drummond.*

8. Palæographical obſervations on the Herculaneum Manuſcripts. Written at Palermo, in the year 1807. By *Mr. Walpole.*

9. On the Manuſcript of Herculaneum entitled *Περὶ τῶν ὄρων.* By *Sir W. Drummond.*

10. Inſcriptions at Herculaneum; at Stabizæ; excavations at Pompeii; inſcription there; ſubjects of Pictures at Herculaneum. By *Mr. Walpole.*

The preface alſo appears to be the production of Sir W. Drummond.

From the ſubjects of theſe diſſertations; it will be at once evident that they are ſufficiently connected with the general ſubject of the Herculaneſian manuſcripts to form a conſiſtent and reſpectable volume. But as the principal object of curioſity to us, and probably to our readers, is the ſecond

specimen of these famous relics, now first laid before the public, and as we shall have very much to say upon it, we shall content ourselves with testifying briefly of the dissertations that they are creditable to their authors, and evince a very laudable spirit of research. Sir William, like other Etymologists, particularly those who follow the track of Bryant, sometimes goes further than we can feel disposed to follow him, or can give him our assent; but we are by no means inclined to discourage such attempts. A very curious table of the comparative forms of the Etruscan letters, as they are found in various monuments; is subjoined at the end of the volume, and may be found extremely useful to those who pursue that branch of learning, but is not connected with the Greek fragment, at present the chief object of our attention.

In a very learned and acute article, on the subject of this book, which appeared in the Quarterly Review, published in February last, specimens of the fragment are given, with a free translation of the whole, and several conjectural readings, different from those which have been inserted by the academicians of Portici. As it is impossible rightly to estimate either the work of the academicians, or the proposed emendations of the critic, without giving or taking an exact view of the actual state of the MS, we have determined to print the whole fragment, distinguishing the letters actually remaining in the MS. from those supplied by conjecture; by printing them in different characters*, and interlining the readings proposed to be substituted by the Quarterly Reviewer, some of which are evidently and undeniably right; others, as will be seen at once by this mode of printing, are not consistent with the state of the MS., as represented to us in the *Herculaneſia*. Let us however premise, that in some instances there must have been errors either in the original writing, or in the transcript, or at least in the press work of the present book, since they offer to us words, which are not Greek, as they stand. On all these instances we shall subjoin marginal remarks: and after the text itself, thus printed, we shall introduce a translation rather more literal than that in the Quarterly Review.

* The supplied letters are in capitals, those of the MS. in common small letters. We wished to have reversed it, as the MS. is in capitals, but the number made it inconvenient. The numbers between parentheses mark the beginning of lines.

ΠΕΡΙ ΕΤΣΕΒΕΙΑΣ ΚΑΤ' ΕΠΙΚΟΤΡΟΝ.

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P. 2. (1) ΦΥΣΙΝ, ΚΑΙ ΕΙΜΑΡΜΕ-(2)-ΥΝΗΝ ΚΑΙ ΑΝΑΓΚΗΝ (3) ΚΑΙ
 ΤΗΝ ΑΥΤΗΝ ΕΙΝΑΙ (4) ΚΑΙ ΕΥΝΟΜΙΑΝ, ΚΑΙ ΔΙ-(5)-ΚΗΝ, ΚΑΙ ὈΜΟΝΟΙΑΝ
 ΚΑΙ Ε-(6)-ΙΡΗΝΗΝ, ΚΑΙ ΑΦΡΟΔΙΤ-(7)-ΤΗΣ, ΚΑΙ ΤΟ ΠΑΡΑΠΛΗ-(8)-ΣΙΟΝ
 ΠΑΝ. ΚΑΙ ΜΗ ΕΙΝΑΙ (9) ΘΕΟΥΣ ΑΡΡΕΝΑΣ, ΜΗΔΕ (10) ΘΗΛΕΙΑΣ, ὥΣ ΜΗΔΕ
 (11) ΠΟΛΕΙΣ, ΜΗΔ' ΑΡΕΙΑΣ. (12) ΟΝΟΜΑΖΕΣΘΑΙ ΔΕ ΜΟ-(13)-ΝΟΝ
 ΑΡΡΕΝΙΚΩΣ, ΚΑΙ ΘΗ-(14)-ΛΥΚΩΣ, ΤΑΥΤΑ ΟΥΤΑ. (15) ΚΑΘΑΠΕΡ ΣΕΛΗΝΗΝ
 (16) ΚΑΙ ΠΑΛΑ ΚΑΙ ΤΟΝ ΠΡΗ. (17) ΚΑΤΑ ΤΟΥ ΠΟΛΕΜΟΥ (18)
 ΤΕ ΒΗΝΑΙ ΚΑΙ ΤΗΣ (19) ΤΑΞΕΩΣ ΚΑΙ ΑΝΤΙΓΑ. (20)-ΞΕΩΣ.
 ΗΦΑΙΣΙΟΝ ΔΕ (21) ΠΥΡ ΕΙΝΑΙ, ΚΑΙ ΧΡΟΝΟΝ (22) ΑΙΩΝΙΟΝ
 ΤΟΥ ΡΕΥΜΑ-(23)-ΤΟΣ ΡΟΟΝ. ΡΕΑΝ ΔΕ ΤΗΝ (24) ΓΗΝ. ΔΙΑ ΔΕ
 ΤΟΝ ΑΙΘΕ-(25)-ΡΑ ΤΟΥΣ ΔΕ ΤΟΝ ΑΠΟΛ-(26)-ΛΩ, ΚΑΙ ΤΗΝ ΔΗΜΗ-
 (27)-ΤΡΑ ΓΗΝ, Η ΤΟ ΕΥ. ΑΝ-(28)-ΤΗ ΓΟΝΕΥΜΑ. ΚΑΙ ΠΑΙ-(29)-
 ΔΑΡΙΩΔΕΩΣ ΛΕΓΕΣΘΑΙ, (30) ΚΑΙ ΓΡΑΦΕΣΘΑΙ, ΚΑΙ (31) ΠΛΑΤΕΣΘΑΙ

* Μηνα, certainly right.

μοτους* ἀνθρωπιδικε, καθ' ἡ
 ΤΟΙς (22) ἀνθρΩΠΟΙΣ ΤΟΙΟΥΤ-(33)-ον τροπον, και πη-
 (34)-λεις, και πολαιμους, (35) και τοπους, και πα-

P. 3. (1)-ΘΗ. Και δια ΜΕΝ ΕΙνα-(2)-Ι ΤΟΝ ΠΕρι
 την ΓΗν α-(3)-ερα, το δε σκοΤΕΙνον (4) ειδΗΝ. τον δε δια
 της (5) γης Και θαλαττης πο (6)-σεΙΔΩ, και τοΥΣ αλ-(7)-
 λουΣ δε θεους αψυχοις (8) ὡς και τουτους συν-(9)-οικειοι και
 τον ἡλι-(10)-ον ΜΕΝ και την σελη-(11)-ην, και τους αλλους
 (12) αστεΡας θεους οie-(13)-ται, και τον νομον, (14) και ΑΝ-
 θρωπους εις (15) θεοΥΣ φησι μεΤαβα-(16)-λειν. Εν δε τω
 δευ-(17)-τερΩ τα τε εις ορφ-(18)-α και μῦσαιον ανα-(19)-
 Μυθικα

φερει ΘΕΙΑ, και τα (20) παρ' Ομηρω, και ἡ-(21)-σιοδΩ, και
 ευριΠΙ-(22)-δῃ, και ποιηταις αλ-(23)-λοις, ΤΟΥς και κλειν-
 ους
 (24)-θης ΠειραταΙ ΣΥνοι-(25)-κειουν ταις δοξαις (26) αυτω.
 ἔπαν γαρ εσ-(27)-τιν αιθηρ ὁ αὐτος (28) ων και παθηρ και (29)
 ως φησιν και
 υἱος ΦΗΣΙ. και τω (30) πρῶτω μη μα-(31)-χεσθαι τη τε
 την ῥε-

P. 4. (1) ΑΝ και μητερα † του (2) διος ειναι και θυγα-
 -ασει.
 (3)-τερα. τας δ'αυτας (4) ποιει ταις σΥνοκει-(5)-ΩΣΕΙς. και
 πρωτω του
 τω περ-(6)-Ι αρετων, ΤΟ ΘΕΙον (7) δια νομον φησι ει-(8)-και,
 φησιν
 και τας χαρις (9) τας ἡμετεΡας κα-(10)-ι αρχας, και τας αν-
 καλαρχας
 (11) ταΠΟδοσεις των (12) ευεΡγεσιων. τα πα-(13)-ραπλησια δε
 σω-
 χ'αν (14) τους περι φυσεως (15) γραφει, μεθ' ων ΣΥΝΑΡ -(16)-
 μολογαι
 ΜΟΥΣΕ, και ταις ἡρα-(17)-κλειτου, συνοικειον (18) ποΙΝη,
 τω μιν
 νικη
 κἂν τω πρω-(19)-τιΣΙ Ω την νικτα || (20) θεαν φησιν ειναι (21)
 πρωτιστην. εν δε (22) τω τριτω τον κΟΣ-(23)-μας ειναι των
 φΡΟ-(24)-νιμων συνπολει-(25)-τρουμενων θεοις (26) και ανθρω-
 ποις, και (27) τον πολεμον και (28) τον Δια τον ΑΥρον (29)
 ειναι καθαπερ και (30) τον ἡρακλειτον, λε-(31)-γειν. εν δε ταις
 ισχυαις εις ὃ δοξα πικρη-
 πεμ-(32)-φῶ, και λογους ‡-

* We read rather Ως ἀνθρΩΠΟΕΙΔΕΙΣ, ὃν τροπον. Rsc.

† This is necessary, as αὐτω makes no sense.

‡ μητερα is probably an error of the press.

§ σιναρ. The ρ is necessary if that conjecture be admitted.

|| νικηα must be an error, for νικηα.

¶ Surely, συμ.

P. 5. (1) νῆσαι παλίας Τον (2) ^{ζών}κοσμον ζωνον * εἶναι (3) καὶ
 λογικον, καὶ φρο-(4)-γουν, καὶ θεον. ΚαὶΝ (5) τοῖς περὶ προνομίας
 (6) μεντοῖ † τὰς αὐτὰς (7) ἐκλήθησιν συνοί-(8)-κείσθεις τῇ ψυ-
 χῇ (9) τοῦ παλίου, καὶ τὰ (10) τῶν θεῶν ὀνομα-(11)-τὰ εὐφαρ-
 μόνῳι, τῆς (12) δριμυτητος ‡ ἀπο-(13)-λαύων ἀκοσμητικῶς (14)
 διογενῆς δ' ὁ βαβυ-(15)-λωνιος ἐν τῷ περὶ (16) τῆς ἀθῆνας τῶν
 (17) κοσμον γραφῆι τῷ (18) ΔΙΙ τον αὐλον ὑπαρ-(19)-ΧΕΙΝ
 περιεχεῖΝ (20) ΤΟΝ διὰ καὶ ὁ αἰὲρ (21) ἀνθρωποΝ Ψυχην,
 (22) καὶ τον ΗΛΙον μεν (23) Αἰωλλῶ ΤΗΝ ΔΕ ΣΕ-(24)-ληγῆν
 ἈΡΤΕμιν ΚΑΙ (25) τοΝ διὰ ΜΗ ΔΥσειν (26) θεΟυς
 ΑΛΛΟθρίους ΟΥ-(27)-δ' εἰσαλῆψεν §, καὶ αὐν-(28)-νασον
 ΕΙΝΑΙ^{τα τι} ΔΕΣ^{εισι} || του (29) διος το μεν εἰς τὴν (30) θαλάτταν
 διατε-(31)-ταΓος προσειδῶ-(32)-να ΤΟ δ' εἰς τὴν γῆν (33)
 δημήτρα, το δ' εἰς (34) Τον αἶρα ἦραν κα-

P. 6. (1)-Θαπερ καὶ ΠΛΑΪ-(2)-τανα λεγειν ὡς Κ' (3) ἀν
 πολλακίς ἀν λε-(4) γῇ τις, εἰρεῖν ΗΡΑ, ΟΥ-(5)-δ' εἰς τὸν αἶρα
 Αθῆ-(6) ναν· τουτο γὰρ λεΓΕσ-(7)-θαί το ἐκ τῆς ΑΘΗ-(8)-λης·
 καὶ Ζεὺς ἀρῆν (9) Ζεὺς θηλὺς. Τίνας (10) δὲ πῶν σταλκῶν
 (11) φασκεῖν ὅτε τὸ ἡγε-(12)-μονικον ἐν τῇ κῆ-(13)-φαλῇ φρονῆσιν
 γὰρ γ' αὐΝ (14) εἶναι διό καὶ μητον (15) καλεσθαι. χρυσιτ-(16)-κόν
 δ' οὐ τῷ οἴῃ-(17)-θαί το ἡγεμονικον (18) εἶναι· κ' αὖ καὶ τὴν ΦΩ-(19)-
 γῆν ἀν γεΓονεγΑΙ (20) Φρονῆσιν οὖσαν. τῷ (21) δὲ τῇΝ φωνῆν
 αὖ καὶ ἐκ
 ἐκ (22) τῆς ΚΕΦΑλης ἐκκρι-(23)-νεσθαι Λεγειν ἐκ τῆς (24)
 Κεφαλῆς ὑποδεν-(25)-Σαί ΟΙΕΙΝ ὅτι τε Ε-(26)-χῆν ΣΥνεθῆ
 φρονῆ-(27)-αῖς. καὶ ἀθῆναν μεν (28) οἶον ἀθῆΑΗΝ ἀν

* Ζωῖον also is an error, for Ζωνον.

† Not μεν τοι.

‡ Not δριμυτητος.

§ Not οὐδεις ληψιν.

|| We read, for ΠΟΙε.

¶ We have taken this, instead of the πλουτωνια of the Academicians.

** εαν is preferable.

†† μηλον is an undoubted error, as δε before.

‡‡ If this conjecture be right, which seems very probable, ην αν, in the nineteenth line, should be θηναν, and united.

αυτους* ανθρωποις, καθ' ^{ην}
 τοις (32) ανθρωποις τοιοῦτ-(33)-ον τροπον, και πα-
 (34)-λεις, και ποταμους, (35) και τοπους, και πα-

P. 3. (1)-ΘΗ. Και δια μεν εἶνα-(2)-Ι ΤΟΝ ΠΕΡΙ
^{την} τὴν ΓΗΝ α-(3)-ερα, το δε σκοτεινον (4) εἰδην. τον δε δια
^{δὲ} της (5) γης Και θαλαττης πο (6)-σειδω, και τοῦσ αλ-(7)-
 λουΣ δε θεους αψυχοις (8) ὡς και τουτους συν-(9)-οικειοι και
 τον ἡλι-(10)-ον ΜΕΝ και την σελη-(11)-ην, και τους αλλους
 (12) ασθερας θεους οἰς-(13)-ται, και τον νομον, (14) και ΑΝ-
 θρωπους εις (15) θεοῦσ φησι μεταβα-(16)-λειν. Εν δε τῷ
 δευ-(17)-τερω τα τε εις ορφε-(18)-α και μῦθαιον ανη-(19)-

^{Μυθικα} φερει ΘΕΙΑ, και τα (20) παρ' Ομηρω, και ἡ-(21)-σιδω, και
 ευριΠΙ-(22)-δη, και ποιηταις αλ-(23)-λοις, τοῦτ και κλεαν-
^{ου} τῷ. (24)-θης Πειραλαι Σῦνοι-(25)-κειουν ταις δοξαις (26) αὐτῷ.
 ἔπαν γαρ εσ-(27)-τιν αἰθηρ ὁ αὐτος (28) ὡν και παῖτηρ και (29)
^{ως φησιν και} υἱος ΦΗΣΙ. και τῷ (30) πρῶτῳ ^{μὲν} μη μα-(31)-χεσθαι τῷ τε
 την ῥε-

P. 4. (1) ΑΝ και μητερα † του (2) ἱος εἶναι και θυγα-
^{-ουσι.} (3)-τερα. τας δ'αυτας (4) ποιει ταις σῦνοκει-(5)-ΩΣΕΙς. και
^{πρῶτῳ τῷ} τῷ περ-(6)-Ι αρεταν, ^{φῶσιν} τῷ ΘΕΙῳ (7) δια νομον φησι ει-(8)-και,
^{καταρχας} και τας χαριτας (9) τας ἡμετερας κα-(10)-ι αρχας, και τας αν-
 (11) ταποδοσεις των (12) ευεργεσιων. τα πα-(13)-ρακλησια δε
^{συν-} ἔαν (14) τοις περι φυσικαις (15) γραφαι, μεθ' ὧν ΣΥΝΑΡ ὅ-(16)-
^{μιλογαι} μΟΣΕ, και ταις ἡρα-(17)-κλειτου, συνοικειων (18) κοινῃ,
^{τῷ μὲν} καὶ τῷ πρω-(19)-τισίῳ ^{νικῶν} την νικτα || (20) θεαν φησιν εἶναι (21)
 πρωτιστην. εν δε (22) τῷ τριτῷ τῷ κοΣ-(23)-μοῦ εἶνα τῶν
 προ-(24)-νιμῶν συνπολει-(25)-τουμενων θεοις (26) και ανθρω-
 ποις, και (27) τῷ πολεμον και (28) τον Δια τον Αἴον (29)
 εἶναι καθάπερ και (30) τον ἡρακλειτον, λε-(31)-γεν. εν δε τῷ
^{επαγει οὐκ ὁ δὲ παρὰ νικη-} πεμ-(32)-φῶν, και λογους ἔ-

* We read rather Ως ανθρωποις, ὡν τροπον. Rsc.

† This is necessary, as αὐτῷ makes no sense.

‡ μητερα is probably an error of the press.

§ σιναρ. The ρ is necessary if that conjecture be admitted.

|| νικτα must be an error, for νικηα.

¶ Surely, συμ.

P. 5. (1) ναῖαι πανίαις Τον (2) ^{ζωῶν}κοσμον ζῶον* εἶναι (3) καὶ
λογικον, καὶ φρο-(4)-τὸν, καὶ θεον. Κἀν (5) τοῖς περὶ προνοίας
(6) μὲντοι† τὰς αὐτάς (7) ἐκλήθησιν οὐνοί-(8)-καισσεις τῇ ψυ-
χῇ (9) τοῦ πανίος, καὶ τὰ (10) τῶν θεῶν ὁ Νομα-(11)-τὰ ἐφαρ-
μότῃ, τῆς (12) δριμυτητος‡ ἀπο-(13)-λαυων ἀκοσιπίας (14)

διογενῆς δ' ὁ βαβυ-(15)-λωνιος ἐν τῷ περὶ (16) τῆς ἀθῆνας τῶν
(17) κοσμον γραφεὶ τῷ (18) Διὶ τοῦ αὐτοῦ ὑπαρ-(19)-Χεῖν

περιεχεῖν (20) ΤΟΝ διὰ καὶ ὁ ἀπὲρ (21) ἀνθρωποῦ Ν ψυχῇ,
(22) καὶ τὸν ἡλίου μὲν (23) ἀπολλῶ τῇ, δε σέ (24)-ληνῇ

ἀρτῆμιν καὶ (25) τὸν διὰ ΜΗ δῦσειν (26) θεοῦς
ἀλλοφίους οὐ-(27)-δ' εἰσλῆψειν §, καὶ αὐτοῦ-(28)-ναῖον

εἶναι· ὧς || τοῦ (29) διος τοῦ μὲν εἰς τὴν (30) θαλάτταν

διαίε-(31)-ταγὸς ποσειδῶ-(32)-να ΤΟ δ' εἰς τὴν γῆν (33)
δημήτρα, τοῦ δ' εἰς (34) τὸν αἶρα ἥραν κα-

P. 6. (1)-Θαπὲρ καὶ ΠΛΑΥ-(2)-τῶνα λεγεῖν ὡς Κ' (8) ἀν

πολλακίς ἀπρ λε-(4) γῇ τις, εἶπειν ἩΡΑ, ΟΥ-(5)-δ' εἰς τὸν αἶρα
Ἀθῆ-(6) ναν· τοῦτο γὰρ λεΓεσ-(7)-θαὶ τοῦ ἐκ τῆς ΑΘΗ-(8)-λῆς·

καὶ Ζεὺς ἀρῆν (9) Ζεὺς θῆλυς. Τίνας (10) δὲ πῶν σταῖκων
(11) φασκεῖν ὅτε τοῦ ἡγε-(12)-μονικὸν ἐν τῇ κῆ-(13)-φάλη φρονῆσιν

γὰρ γ' ἀν (14) εἶναι διὸ καὶ μῆτον (15) καλεσθῆαι. χρυσιπ-(16)-πὸν

δὲν τῷ οἴῃ-(17)-θαὶ τοῦ ἡγεμονικόν (18) εἶναι κ' ἀκαὶ τὴν ΦΩ-(19)-
τῇν ἀν γεΓονεγαΙ (20) φρονῆσιν οὐσαν. τῷ (21) δὲ τῇΝ φωνῇ

ἐκ (22) τῆς ΚΕφάλης ἐκκρί-(23)-νεσθαι Λεγεῖν ἐκ τῆς (24)

Κεφαλῆς ὑποδεη-(25)-σαι ΟΙΕΙΝ ὅτι τε-(26)-χῇ ΣΥνεθῇ
φρονῇ-(27)-αἰς. καὶ ἀθῆναν μὲν (28) οἶον ἀθῆΛΗΝ ἀν

* Ζωῶν also is an error, for Ζωον.

† Not μὲν τοι.

‡ Not δριμυτητος.

§ Not οὐδὲς ληψειν.

|| We read, for ΠΟΙε.

¶ We have taken this, instead of the πλοστια of the Acade-
micians.

** ιαν is preferable.

†† μῆτον is an undoubted error, as ὅτι before.

‡‡ If this conjecture be right, which seems very probable,
τῇν αἰ, in the nineteenth line, should be θῆναν, and united.

πλησ^{*}·(29)-θαί ^{παλλαδα †} ΠΑΡΘΕΝΙΔΑ ^{τριτογενίαν ‡} δε και (30) γΟΡΓΟ
ΦΟΝΕΙΑΝ ΔΙΑ (31) το την φρονησιν (32) εκ τριων συνεσ-(33)-
τηκεναι λογον

P. 7. (1) των ΦΥΣΙΚΩΝ, και (2) των ΗΘΙΚΩΝ, Και
των (3) λογικων και τας αλλας (4) ^{αυτας} δ'αυτΩΣ ΠΡΟΣαγορι-(5)-
ες και τα φορηματα (6) μαλα καταχρυσως § τη (7) φρονησει
συνοικει-(8)-οι. ΠΑντες ουν δι α-(9)-πο ΖΕνωνος, ει και α-(10)-
πελΕΙπον το δαιμο-(11)-νιον, 'Ωσπερ οι ΜΕν || ου (12) κατΕ-
λειπον, ΟΙ δ'εν (13) τισιν ου κατΕΛΕΙπον, (14) ενα ΘΕον
λεγουΣιν ει-(15)-ναι· γινεσθω ΔΕ και (16) το παν συν τη ψυχη·
πλα-(17)-ναισιν δ'οΙ πολλους (18) απολΕιποντες, ως ΟΥ (19)
Κ'αν ει ^{ενα μόνον λειπον-} ΜΟΝΟΝ ΛΕΓΟΥ·-(20)-σιν ^{-σιν αναλιν} ΑΥΤΩΝ αιρεΣιν επι-(21)-
δεικΝυσθωσαν τοις (22) πολλοι ¶ ενα μόνον (23) απαντα λεγοντες,
ου (24) πολλους, ουδε παντας (25) οσους η κοινη Φημη (26)
παραδεδωκεν, ημων (27) ου μόνον οσους φασιν (28) οι πανελληνες,
αλλα (29) και πλειονας ειναι λε-(30)-γοντων. Ειθ' ^{μμελε} ο'ηι τοι-(31)-
ουτοΥς ουδε ^{-κασιν**} μεμνη-(32)-κασιν, απολειπειν (33) οious ΣΕβοντα
παν-(34)-τες, και ην ^{τινας} τιΝΑ 'ΟΜολο-

We had hoped to give the whole of the Greek in this month; but the unavoidable delay of the press, from the peculiar mode of printing, has rendered it impracticable. We shall therefore insert the remainder next month, with our translation, and such other remarks as we may find occasion to offer.

(To be concluded in our next.)

* The σ is necessary.

† παλλαδα is surely right.

‡ Also Τριτογενίαν; but as the γ is extant, τριτο- must follow πει, in line 29, and the space after γ must only have ιι. How far the MS. will admit this is doubtful.

§ In one word.

|| Οι μεν in two words.

¶ πολλοι must be an error.

** This reading seems to be necessary.

ART. II. *Effects of the Continental Blockade upon the Commerce, Finances, Credit and Prosperity of the British Islands. By Sir Francis D'Ivernois. Translated from the third French Edition, revised, corrected and enlarged. To which are added, Observations on certain Statements contained in a late Work, entitled: "A View of the Natural and Commercial Circumstances of Ireland." By Thomas Newenham, Esq. 8vo. 146 pp. With an Appendix of 23 pages. 4s. Hatchard. 1810.*

THE very extraordinary and apparently extravagant measure here discussed, deserves perhaps, above most events of modern times, to be examined in all its results, by the most able politicians, and placed before the British public, and indeed before all Europe, in a just and clear light. It was therefore with the highest expectation that we took up this essay, by so distinguished an author, on a subject peculiarly worthy of his pen; nor have our hopes been in the least disappointed, as it would not be easy, in the whole circle of political tracts, to point out one in which a complicated subject is treated in a more masterly manner, of which the object is more important, and its tendency more beneficial, than that of the work before us.

When the Berlin Decree of Blockade was first promulgated in this country, we recollect, it appeared to most persons as the impotent menace of a tyrant intoxicated by victory, or the wild effusion of his resentment against the only nation that still defied his power. That an enemy confined to his own harbours should affect to blockade the coasts of his triumphant naval adversary, seemed an attempt more fitted to provoke ridicule than to excite any reasonable apprehension. Yet when this prohibition had, by the progress of the French arms, been extended not merely to the states before united to or influenced by France, but even to our own former allies, and had produced a temporary stagnation of our European commerce, the effect on many minds was an immoderate alarm, and, (as it has since appeared) an ill-founded dependency. Between these extremes no one has, we think, more judiciously steered than the present writer. He admits, (as indeed experience has shown) that the novel attack on our commercial prosperity has not been wholly without effects; but such effects are shown to have been partial and temporary; and that far greater evils have accrued to those nations who from servile fear or a blind jealousy, have lent their aid to the views of our infuriated enemy.

The author's sentiments on this subject are conveyed in the form of a letter to a friend at Riga, who had inclosed to him the ukase, or decree of the Russian Government prohibiting British manufactures, and interdicting all intercourse with this country. The author's correspondent appeared sensible of the evils inflicted by this Decree, on the Russian people, and desirous to know whether or not its effects had been equally calamitous here. The answer to this question leads the author into various details; of which it is scarcely possible, within our limits, to give even a satisfactory outline; we can only notice a few of his most important remarks. Recurring previously to certain "first principles," he shows that the advantages of foreign commerce had been greatly misunderstood, owing to the practice of representing them to consist in what is called the "*the balance of trade*," viz. "a money payment, supposed to pass from some countries to others, upon liquidating their annual accounts." "The amount of this supposed balance has been," he adds, "the criterion by which the national profits of commerce have been estimated."

Of this notion (the source of so much national jealousy,) the author undertakes to show the fallacy. To make the subject more clear he exhibits the value of commodities imported and exported in *days labour*, instead of *money*. Were the account thus stated, the world, he says, would soon perceive foreign commerce to be what it really is, a source of great mutual profit to all nations which carry it on, although some conceive they do not gain by it.

"They import (he observes) the articles for which they have occasion at much less cost than would be incurred to produce them at home; and they receive for their surplus produce exported, considerably more than they could obtain by diverting to other objects the labour employed in producing those articles of export."

The author indeed admits that foreign commerce is not a source of equal profit to all nations, and that England has acquired a decided superiority by means of her insular situation, her coal mines, and the variety of machinery set in motion by her steam engines. This superiority he illustrates by supposing the case of a farmer using the plough, while his neighbours have no better implements than the spade. That this advantage should excite the spleen of rival farmers, may be easily conceived: but that his customers should agree not to deal with him, nor even to sell him their surplus produce, would have been inconceivable, if the continent of Europe did

did not furnish an instance of such an absurdity in her recent league against British commerce.

This absurdity, as applied to Russia in particular, is clearly and forcibly illustrated by the following statement :

“ Let us suppose, that England, by means of her commercial capitals and machinery, manufactured at the expence of one days’ labour *, the woollen or cotton goods, which she barter with Russia, for a quantity of hemp or tallow, which cost her, and would have cost England two days’ labour ; still if the circumstances of Russia do not enable her to manufacture the same quantity of such cottons or woollens, with less than three days’ labour, it is manifest that each country obtains by this transaction the saving of a correspondent quantity of labour, and the power of employing that labour in the production of so much cloth, so much more hemp, or so much more any thing, to which she shall find it most for her interest to direct her industry. Thus this foreign commerce furnishes Russia, as well as England, with the means of obtaining from the same quantity of labour, employed on some objects rather than others, a greater produce, and more ample sources of enjoyment. This is the grand object of political economy ; the only method by which it is possible to go on augmenting the quantity, not only of commodities in present use, but of accumulated capital for future employment.” P. 10.

He pursues the subject further, placing in the strongest points of view the folly of those nations, who, because they may derive less profit than England from the mutual trade between them, endeavour to obstruct the course of her prosperity with the certainty of impoverishing themselves.

Being led by this train of reasoning to notice the positions of Mr. Spence, in his “ Britain Independent of Commerce ;” the author takes occasion to condemn the doctrine in his work, that “ the real wealth of the country would be augmented by relinquishing all foreign trade.” This doctrine he considers as calculated “ to reduce the civilized world to a state of barbarism.”

“ * It should never be forgotten, that the less the expence is of producing in a country any commodity, the cheaper of necessity, from the competition of trade, will that commodity be sold both at home and abroad. Nothing can be more demonstrable than, that it is the interest of all trading nations, that those with whom they deal, should bring their merchandise to market at the least possible expence.”

Without

Without entering at large into the discussion which arises from these remarks, or enquiring whether the positions of Mr. Spence are to be understood in the unqualified sense in which they are here represented, it may be sufficient to say, that Sir Francis D'Ivernois has, we think, clearly proved his position that,

"All nations which interchange their respective productions receive more than an equivalent;" or (as he expresses it in other words,) "that the articles which each parts with cost her less, than those which she receives in exchange for them would have cost her if produced at home."

This subject is further pursued, and the advantages of foreign commerce thus ably and succinctly explained:

"*First Advantage.* It is always attentive to the varying circumstances of nations, furnishing each with the commodities of which they stand in need, in exchange for those which are redundant. It enables every people to devote themselves to the production of those articles, for which they have the greatest facilities, and to barter their surplus of these, for other articles, to produce which, they are not so favorably circumstanced. The effects of this are: first, that the quantity of domestic produce, and consequently the means of obtaining foreign produce, are much increased; and secondly, that any given quantity of labour will purchase articles of comfort, and enjoyment, not only in greater quantity, but of greater variety, and at a cheaper rate. By thus communicating to every part of the world, a share in the produce and in the prosperity of every other part, commerce unites them all by the powerful band of interest, and promotes the general civilization, by the universal diffusion, of every discovery, by which human enjoyments, comforts, and happiness are increased.

"*Second Advantage.* But the stimulus given by foreign commerce, to the industry of a country, is not confined to those articles which constitute her exports. It extends to those also, which are not exported. And, in this way, as the export trade increases, all who are engaged in it, derive from it greater profits, and consequently, are enabled to increase their expenditure. They require better dwellings, better furniture, superior diet and clothing. All this re-acts upon that part of the population, which is engaged in the production of these articles. Hence arises a constant increase of domestic production, and consumption, the influence of which is felt through every branch, even of those occupations which seem most thoroughly unconnected with foreign commerce. Thus foreign commerce always has been, and always will be a premium in favor of agriculture, as well as the source of opulence to every people, whose local situation, and domestic institutions,

institutions, enable them to direct the whole of their industry, to those occupations, for which they possess the greatest facilities *." P. 19.

The third advantage of foreign commerce, in the author's opinion, is, that—

" It is one of the most copious sources of public revenue."

" The more minutely labour is subdivided, and the more efficaci-

" * This, like most other general principles, admits nevertheless of different exceptions. Thus, though the coals and iron ore of England, give her such an advantage in the casting of cannon and of shot, that the people of France would purchase them from the English, in exchange for their corn and wines, with a much less expenditure of labour, than is necessary to manufacture them in France: still it would be the height of folly in the latter country, to render herself dependent for those necessities of war, upon a rival nation. To avoid such a dependence, no sacrifice can be considered too costly.

" Again, the sandy soil of the Electorate of Saxony renders that country less adapted, than any other part of Germany, to the growth of wheat; and at the same time, her people have made a greater progress in manufactures; so that in a commercial view, it would be clearly advantageous to Saxony, to purchase corn from Poland, in exchange for her linen and woollen manufactures. But situated as she was, between two powerful neighbours, who surrounded her on all sides, and in whose power it was, at any time, to deprive her of a supply of foreign corn; it clearly was her duty to ensure the growth of a sufficient quantity at home.

" The means of subsistence and defence are the first objects of a nation's care; and here we discover the expediency of some alteration (still however, without violating the principles already laid down,) in the agricultural and commercial system of England, so far as relates to the cultivation and importation of wheat, oats, hemp and flax. Now that the different nations, which hitherto uniformly supplied her demand for these four articles, have entered into a confederacy to withhold them from her; she should not hesitate a moment. Without doubt, this confederacy (which but for our experience of it, would be incredible) will fall to pieces: but having once existed, it may again be resorted to, in the hope, perhaps, of producing a famine in the British Isles. It would, therefore, be very imprudent in them to expose themselves, to be hereafter surprised by such a measure, even though great sacrifices should be necessary, (which is by no means the case) in order to raise at home, the whole quantity of agricultural produce, which they require. This is rendered indispensable by the success of the confederacy, which Mr. Hauterive recommended nine years ago."

ously industry is excited, so as to produce, in any country, every year more goods in less time, and with fewer hands, the greater will of course, be the surplus to be employed in the purchase of foreign productions. Thus," (the author adds,) "commodities of all sorts, foreign and domestic, being more abundant, the greater also must be the portion of them applicable to the service of the state."

In this representation of the advantages of foreign trade, the author considers the acquisition of the precious metals (though so much relied on by most Financiers) as of very small importance. The attention of a wise government should, he thinks, be directed to the increase or decrease in the amount of mercantile transactions with foreign countries, the influence of which upon domestic industry he deems infallible; insomuch that, taking the annual exports of Great Britain at 58 millions, and her imports at only 50 millions sterling, the progress of industry, and consequently of wealth, would be much more rapid, if her exports amounted to 75 millions, even though her imports should be increased to the same amount, although there would be no pecuniary balance in her favour. He therefore considers it as a fundamental principle, that the pecuniary prices received by a nation for exports and paid for imports are merely *nominal* values, and that the *real* values consist in the respective quantities of labour, which the former actually did cost, and the latter (if produced at home) would have cost her.

Having thus admitted, and indeed proved, the great advantage of foreign commerce to England, the author proceeds to show how it has happened that, in spite of the continental decrees, which were to annihilate her foreign trade, it has rather increased than diminished.

This fortunate result he ascribes to the two following circumstances: first, the great improvement in the situation of Ireland; which brought a correspondent increase of the commercial transactions between the two countries; and secondly, the violent measures of France with regard to Spain and Portugal; which opened to Great Britain the markets of South America. Accordingly it is shown, that the official value of the exports from Great Britain during the year 1808 exceeded the average value of the five preceding years of the war by 1,939,036*l*. The author also compares the results of the year immediately preceding the blockade, viz. 1806, with those of the year 1808, when it had its full operation; by which it appears that the imports had decreased in the proportion of 288 to 271; a circumstance which he should regret, were it not in part owing to the fact that the

the United Kingdom has practically ascertained the power to grow at home two-thirds of the grain which she used to import from abroad. But it must, he adds, be most vexatious to her adversaries, who make it a point to sell as much and buy as little as possible; since it shows that her purchases from foreign countries have diminished, while her sales to them have increased. It cannot therefore, he observes, be matter of surprise that neither her exterior commerce nor her public credit has sustained any shock from the blow which France aimed against her.

The report of Bonaparte's Minister of Finances (Gaudin) is then contrasted with the authentic documents by which the foregoing statement is supported; the futile predictions in that report are exposed by a comparative view of the income of Great Britain, in the years 1806 and 1808; the first of which was anterior to the blockade, and the last the year in which it had its full effect: notwithstanding which circumstance an increase in the net income of the country took place from 56,902,099*l.* to 60,354,782*l.*; and the interest on the public loan had fallen from 4*l.* 19*s.* and 7*d.* to 4*l.* 14*s.* and 6*d.* per cent. This last he justly considers as a striking circumstance; since in all former wars the rate of interest on the loans had gradually increased. If however the commerce of England had somewhat decreased, (which he thinks might have happened but for Bonaparte's invasion of Spain) still, in the author's opinion, a long time must have elapsed before the public credit and revenue of the country would have been sensibly affected. Our limits will not permit us to expatiate further on this part of the subject; but we think the author has proved, by some striking instances, his position that—

“ From her geographical position and the superiority of her navy, England must always have the means of opening to herself a new market almost immediately after any old one is closed.”

The next important object of enquiry is, “ what degree of inconvenience has been sustained by England in consequence of the sudden shutting of the vast markets of Europe?” Being without authentic documents, the author can speak only from conjecture and observation; as to the causes that have operated; but the certain fact is, as he states, that “ England has experienced no want of any single article, though her imports have decreased nearly one twelfth, and though the prices of certain articles of importation have considerably risen.” Several particulars however, tending to

account

account for this circumstance, are noticed by the author; and particularly the distillation of sugar, instead of corn; by which the surplus quantity of the former was disposed of, and a quantity of the latter reserved for food, in lieu of the two or three millions of Cwts, which used to be imported from the continent. The various substitutions for articles till lately imported from the continent of Europe are also enumerated and their utility discussed. Amongst other circumstances, we observe with great satisfaction how beneficial the interruption of European commerce has proved to the British colonies in America.

It would not be possible, within our limits, to specify distinctly all the resources, from various parts of the world, which, the author states, have supplied in a great degree, the wants arising from the stagnation of European trade: nor is it necessary to follow him through his animated and interesting representation of the increasing prosperity of Britain; which, he observes, will strike his Russian correspondent whenever he shall revisit this country. Among these the great utility as well as splendour, of the new docks, is clearly and strikingly displayed. The stock in hand contained in them, when the interruption of trade with Russia and with America took place, was, it appears, sufficient generally speaking to supply the demand, until the respective commodities formerly imported from those countries, could be obtained from other sources. Timber indeed, he admits, became scarce, there not being accommodations for its reception: but one of the new works now in hand is, he tells us, directed to this particular object. On the absurdity as well as iniquity, of the attempts against British commerce, we have the following just remarks:

“Unfortunately for mankind, a great and mighty personage has appeared upon the theatre of the world, so infatuated by this exploded dream, as to be willing to sacrifice to it, without the smallest scruple, not only the welfare of his allies, but that of his own subjects. In the wild fury of his hostility to maritime commerce, he forgets, that if the people of this country are the greatest exporters, they are also the most profuse consumers that ever existed: he forgets, moreover, that their geographical position, and preponderance of their naval power, insure them the means of opening markets for their surplus produce, in those parts of the new world which have made any advances in opulence and refinement, while Europe has been impoverished and depressed by seventeen years of war and revolution. Is it equally clear, that the continent will find markets for her surplus produce, after his Russian violence shall have given a new direction to the habits of England?

England? This question must, after all, decide to whom the new system of warfare will be most injurious; and, upon this point, I very much deceive myself, if upon winding up the account—not of profit, but of loss—that is to say, of comforts wantonly foregone, and of industry wilfully suppressed, it will not, after a peace, exhibit these results. 1st, That Great Britain will remain nearly stationary, or will have sustained only what I will call a *negative* loss in the interruption of her rapid advance in opulence; 2d, that Ireland will have made great progress in industry and in wealth; and 3d, that the nations, confederated against the commerce of these two islands, will have been materially impoverished by the operation of their own measures.

“Hitherto, I can assure you, the people of England have sustained much less inconvenience from them, than I could have expected. The crisis was neither long nor severe, and it would be unjust not to add, that the energy of the national character was eminently displayed in surmounting the obstacles which it had to encounter. At the same time, how loud would have been the clamour, if her own ministers had either originated this wild interruption of commerce, or had hesitated to meet it with defiance, and boldly to turn against the enemy that weapon, by which alone he had supposed that England was vulnerable!” P. 55.

In summing up this part of the subject the author clearly states what inconvenience to Britain has arisen from the continental blockade, how it has produced its own remedy, and what ill effects are likely to ensue, even after a peace to the nations of the European continent.

In the second part of this work a view is taken of the prosperity of Ireland, from the period of the union and that of the continental blockade; from which view it appears, that the exports from that kingdom, of its produce and manufactures, had increased considerably more than three millions, in real value, from the year 1806 to 1808; an increase which being of more than one third, is, the author observes, unparalleled in the history of commerce. It exceeds the progress of America, hitherto esteemed the most rapid, in wealth and industry; the amount of Irish commodities exported in 1808, being one fifth greater than that of the United States in 1806, the period of their greatest prosperity. His revenue also, he shows, has nearly tripled since the union; and this improvement arises almost exclusively out of the duties on consumption, which proves that the increase in the comforts of the people has kept pace with that of the revenue. It will scarcely be believed (what nevertheless is here proved) that Ireland, lately so poor and insignificant, now carries on a trade equal in extent and value to the whole of

that of France, under the ancient monarchy, and of the most brilliant æra of her commerce. In this part of the work the author goes into a variety of interesting details, for which we must refer the reader to the work itself; noticing however that it appears "the amount of British manufactures taken by Ireland has increased since the union from 2,087,672 to 4,500,000!" Nothing, the author remarks, can be a more certain proof of the opulence of a country, than a progressive increase in the amount of her imports; and this increase not confined to articles of luxury; used by the rich; it has been still greater in the consumption of the inferior ranks. All these observations are illustrated at large, and proved by authentic documents. "An increase in the imports of a nation proves," says the author, "an increase in her enjoyments, an increase in her exports proves an increase in her industry." He begins with the first, and in order to show how Ireland has been affected by the union, and how by the blockade, has formed three columns; the first showing the average annual imports of the three years immediately preceding the union, the second the average annual imports of three years immediately preceding the Berlin Decree, and the third the imports of the year 1806, when the blockade was carried into complete effect. The articles are even classed in order to show the progress of agriculture and other useful arts; and the increase both in the luxuries of the rich, and the comforts of the lower ranks of society. Some important observations are subjoined, illustrating the facts which have been proved; and amongst other circumstances, the author remarks how egregiously those persons were deceived who opposed the union from an apprehension that the removal of the legislature would reduce many of those who were engaged in the manufacture of articles of luxury, to idleness and beggary. The demand for several articles of that description has, he states, in general been doubled since the blockade, and tripled since the union; and as to some there has been even a tenfold increase. He infers from thence, that for every wealthy family which has quitted Ireland, three or four of those which remain have ascended from the middling ranks to the higher, and at least nine or ten from the lower to the middling ranks. This great change, he observes, has been effected within the last ten years. The foregoing is but a faint outline of the able statement by which the wonderfully rapid increase in the industry and prosperity of Ireland is proved. A diligent perusal of this statement, and of the forcible and acute observations interspersed with it, will, if we mistake not, amply reward the

attention which an intelligent reader may bestow. We were particularly struck with the author's remarks on the erroneous notions that have prevailed respecting the balance of trade, and on the error of those continental statesmen who discover in the increased imports of their country nothing but causes of alarm; and we congratulate the friends of both countries on the ample proofs here displayed of the benefits resulting from the union of Ireland with Great Britain.

The author has subjoined some observations on the well-known work of Mr. Hauterive; a work, the nature and tendency of which was briefly pointed out by us soon after its appearance*, and which was most fully and ably answered by Mr. Gentz†. A few of the most striking and mischievous fallacies of the French writer are here exposed, and particularly the inconsistency of representing, in one part of his work, the English as so burthened by the weight of their debt, amount of their taxes, &c. that a continuance of the war must involve the ruin of their finances, their credit and their commerce, and yet, in a subsequent part, labouring to prove that "war is the only actual and the only possible support of the commerce of Great Britain."

"The direct reverse of this," says the present author, "is the truth. The perfection to which all operations of labour have been brought in England is precisely the reason that this country is the greatest loser from every war which impoverishes her neighbours, and the greatest gainer from every circumstance which enriches them."

Still however her losses are (it is added) but of a negative description, while those of other nations are positive; and the perfectly new and unexampled state of things introduced by the blockade renders the present war an exception to the general rule. Ireland (he admits) is indebted to it for the doubling of her industry and her comforts.

The Appendix contains some observations on a late work of Mr. Newenham, called a View of the Natural and Commercial Circumstances of Ireland, and that author is reprehended for some exaggerations and misrepresentation; upon which, not having the work before us, we will not take upon ourselves to pronounce.

"Every one of Mr. N.'s assertions of the impoverishment of his country, is accompanied," says the present author, "by a striking and irresistible proof of her increasing wealth."

* See Brit. Crit. vol. xviii. p. 95.

† See Brit. Crit. vol. xx. p. 524 and 628.

Mr. N.'s declaration, that "the commercial prosperity of Ireland has visibly declined since the union," is combated by Sir P. D'Ivernois by showing that, in order to make the balance of trade against Ireland, that author has taken the *Official Rates*, instead of the *real value* of the several articles; by which real value the balance of trade, instead of being (as stated by Mr. N.) above a million against her, was, in 1808, between four or five millions in her favour. This is shown from a table of rates given by Mr. N. in his own Appendix. The increase in the commercial prosperity of Ireland is also shown to be the foundation on which Mr. N. himself has objected to the number of Representations allotted to her in the year 1800, as having become (in 1807) too small by one third, for her increased population, revenue and commerce. This objection (the present author observes) is grounded, not upon the *official*, but the *real value* of her exports and imports; though, when he is reprobating the union, as destructive of her prosperity, he sets before us only the official rates. The following important suggestion, respecting Ireland, concludes this able and excellent work.

"I have scrupulously confined my remarks to that part of Mr. N.'s work which was in direct contradiction to mine. But, as I fear, it be true that his attack has fomented the prejudices which too many persons in Ireland entertained concerning the Union, it ought undoubtedly to be answered at large; more particularly, because, as it seems to me, the time is already come, when the way should be paved for the entire completion of the Union by a gradual consolidation of the financial concerns of the two islands. With a view to an operation so delicate, yet withal so necessary, I cannot but conceive that every impartial investigation and discussion of local circumstances, and even of prejudices which may thwart it, must be highly useful."

P. xxiii.

Many and useful have been the works of the able and public spirited writer before us: but we do not recollect one so interesting to the people of this country, and in its tendency, so beneficial to the nations of the European continent, as that which we have now endeavoured to delineate. Were this Tract and the justly admired "Letter" (by an American Gentleman) "on the genius and dispositions of the French Government," circulated as widely and perused as attentively as their importance and merits deserve, whatever force might for a time controul the actions, one sentiment would pervade the minds of men, at least of all but the most profligate of mankind; a sentiment of enlarged and liberal policy, a detestation of commercial jealousies, and a warm attachment to

that nation which alone opposes a mound to the destructive side of military despotism*.

ART. III. *The Lady of the Lake*; a Poem. By Walter Scott, Esq, 4to. 419 pp. 2l. 2s. Longman and Co. 1810. Also in 8vo. 3d Edition. 12s.

"TO those who are truly and steadily good," says Plutarch, "no honour is more dear than that of conferring honour on the deserving; nor any distinction more becoming, than that of giving distinction †." After the delight we have received from various compositions of Mr. Scott, we should feel degraded in our own eyes if we felt a wish to deny him the well earned title of a poet; or even to lower and diminish his fame by captious and invidious abatements. Such attempts, however called for by the cravings of some readers, will never be made by the British Critic, whose editors, if they presume not to take all the praise bestowed by Plutarch, are more ambitious to deserve it, than the utmost credit that could be gained by harshness and injustice.

If we say then that the poet has consulted his own ease in the versification of this Poem, we do not mean to add that he has thereby defrauded the reader of any gratification. Many perhaps may read the Poem without perceiving that the whole narrative is given in the easiest, and generally the tamest measure that our language knows; the measure in which *improvisatori*, if England could produce them, would certainly speak or sing; the eight syllable couplet; the verse of Gay's Fables, Prior's Alma, &c. that the numbers which divide the pages, and certainly relieve the attention, are perfectly arbitrary, marking neither stanzas, nor any artificial divisions, but mere paragraphs; and that the poem might as

* Since writing the above we have received the third Edition of the original work in French. It contains the remarks on Hauteville's work, but not the Appendix on Mr. Newenham's "View of Ireland." In other respects it seems as full as the English Edition, so far as we have yet compared them, and being the original, is, as may be conceived, expressed in more lively and energetic language.

† Τοῖς ἀληθινῶς καὶ βίβαιος ἀγαθοῖς, τιμὴ τι καλλίη τὸ τιμῆσαι καὶ τὸν ἀξίον καὶ νόμιμος ἐντιμωσίαν, τὸ ἐντιμῶσαι. ΠΛΥΤ. Περὶ τοῦ ἀρετῆ. Hystrob.

well be printed without them, except that the reader would then feel the want of relief, which always has been felt in long poems of this construction. But, having ventured upon this style of narrative, Mr. Scott, like a man of true genius, has ennobled it; he has infused into it a vigour, which it has seldom, we might perhaps say never, been known to possess. He has enjoyed the full benefit of its freedom, and has repaid it by strength and animation. In descriptions more particularly, his touches are so lively and picturesque, that it seems as if their effect would be damped and flattened by any other mode of versification. Thus we actually see the stag setting out before the hounds.

“ But, e'er his fleet career he took,
The dew-drops from his flanks he shook;
Like crested leader proud and high,
Tossed his beamed frontlet to the sky;
A moment gazed adown the dale,
A moment snuffed the tainted gale,
A moment listened to the cry,
That thickened as the chase drew nigh*:
Then, as the headmost foes appeared,
With one brave bound the copse he cleared.” P. 6.

Nor is the following picture of a calm morning, amidst mountain scenery, at all less animated.

“ The Summer dawn's reflected hue
To purple changed Loch-Katrine blue;
Mildly and soft the western breeze
Just kissed the lake, just stirred the trees,
And the pleas'd lake, like maiden coy,
Trembled, but dimpled not for joy;
The mountain shadows on her breast
Were neither broken nor at rest;
In bright uncertainty they lie,
Like future joys to Fancy's eye.
The Water-lily to the light
Her chalice oped of silver bright;
The doe awoke, and to the lawn,
Begemmed with dew-drops, led her fawn;
The grey mist left the mountain side,
The torrent show'd its glittering pride;
Invisible, in flecked sky,
The lark sent down her revelry;

* The repetition of the same rhyme after only one couplet is an inadvertence easily corrected. *Rev.*

The black-bird and the speckled thrush,
Good-morrow gave from brake and bush ;
In answer cooed the cushat dove,
Her notes of peace; and rest, and love." P. 98.

But, with all this command of the versification he has chosen, the poet seems to have felt that it might want variety; for this reason apparently it is, that he has begun each canto with a stanza or two of alternate rhyme in longer measure, and throughout the whole poem has scattered lyric pieces, some of them mere ballads, the chief advantage of which, in many instances at least, is the effect of breaking the uniformity of cadence, which might otherwise hang heavy in so long a narration. Some of them, undoubtedly, but for this consideration, might as well be absent; though others have much beauty. From the whole contrivance arrives a species of tale, which if it be not easily arranged under any known class, has only the greater air of originality; and possesses eminently the qualities of fixing the attention, exciting curiosity, and repaying both, by pleasing images and splendid pictures.

The tale is in itself extremely interesting, more so perhaps than that of either of the author's former poems. But it possesses also the powerful charm of painting real manners; and displaying the character of an interesting because singular people. The clan-ship of the Highlands, the adherence of the people to their chiefs, the mode of calling them to arms, and other circumstances of their warfare, are all so peculiar and so remote from polished life, that they excite the strongest curiosity, when represented, as we have reason to suppose, with truth as well as liveliness. The following picture of the kind of ambush in which the Highland warriors could lie, among their mountains, is among the most singular and striking that poetry has ever sketched. The chief calls up five hundred warriors by a single signal, who appear, and then as suddenly are lost again.

" ' Have then thy wish.' He whistled shrill,
And he was answer'd from the hill ;
Wild as the scream of the curlew *,
From crag to crag the signal flew,
Instant through copse and heath arose
Bonnets and spears, and bended bows ;
On right, on left, above, below,
Sprung up at once the lurking foe ;

From shingles grey their lances start,
 The bracken-bush † sends forth the dart,
 The rushes, and the willow-ward
 Are bristling into axe and brand,
 And every tuft of broom gives life
 To plaided warrior armed for strife,
 The whistle garrison'd the glen
 At once with full five hundred men,
 As if the yawning hill to heaven
 A subterranean host had given.
 Watching their leader's beck and will
 All silent there they stood, and still;
 Like the loose crags, whose threatening mass
 Lay tottering o'er the hollow pass,
 As if an infant's touch could urge
 Their headlong passage down the verge,
 With step and weapon forward flung,
 Upon the mountain-side they hung.
 The mountaineer cast glance of pride
 Along Benledi's living side,
 Then fix'd his eye and sable brow,
 Full on Fitz James—"How say'st thou now?
 These are Clan-Alpine's warriors true,
 And, Saxon,—I am Roderic Dhu!"

"Fitz James was brave: though to his heart
 The life-blood thrilled with sudden start,
 He mann'd himself with dauntless air,
 Returned the Chief his haughty stare,
 His back against a rock he bore,
 And firmly placed his foot before:
 'Come one, come all! this rock shall fly
 From its firm base as soon as I.'
 Sir Roderick marked—and in his eyes,
 Respect was mingled with surprise,
 And the stern joy which warriors feel
 In foeman worthy of their steel
 Short space he stood—then waved his hand;
 Down sunk the disappearing band;
 Each warrior vanished where he stood,
 In bloom or bracken, heath or wood;
 Sunk brand, and spear, and bended bow,
 In officers pale and copies low;
 It seem'd as if their mother earth
 Had swallow'd up her warlike birth.
 The winds last breath had tossed in air
 Pennon, and plaid and plumage sad,
 The next but swept a lone hill-side,
 Where heath and fern were waving wide:

The sun's last glance was glinted back,
From lance, and glaive, from targe, and jack,—
The next, all unreflected, shone
On bracken green, and cold grey stone." P. 202.

The tale is placed in the reign of James V. of Scotland, [1513—1542] a period when clanship was in its utmost vigour, and when the principal events of it, if not historically true, are yet in general consistent with probability. We say, in general, for in a few instances the author has thought fit to venture on the preternatural, a licence which we will not dispute with him; but which certainly destroys probability, and so far injures the effect. In his language Mr. S. takes the liberty of interspersing not only antiquated but Scottish terms, and some of these without interpretation. In the above extract, *bracken** means fern, and had been explained; but *glinted* can only be conjectured from the context to mean *glanced*. Nor is it a common Scottish word, since it is not noticed in the copious and excellent dictionary of Dr. Jamieson †.

The characters of the poem are few, but they are truly interesting, particularly the Lady of the Lake herself; and the denouement of the tale was to us unexpected, though not unlike others that have been told. But this is surely conducted with skill. Of the narrative the characteristics are general ease, and occasional vigour; and the sentiments introduced arise naturally from the incidents. The following is particularly beautiful.

"Some feelings are to mortals given,
With less of earth in them than heaven;
And if there be a human tear
From passion's dews refined and clear;
A tear so limpid and so meek,
It would not stain an angel's cheek;
'Tis that which pious fathers shed
Upon a duteous daughter's head." P. 73.

In the concluding lines, after the tale is finished, Mr. S. seems to anticipate something of that caustic criticism which

* So brakes in English.

† Several other words of this kind are not explained. The author seems to think, and perhaps not without reason, that they have been very extensively made known by his former Poems. But he should remember that knowledge so picked up is accidental scraps is easily lost again, and that many memories are naturally short.

is but too indiscriminately bestowed by the fashion of the present day; a fashion which he, as is reported, contributed to introduce; but he supports himself by reflecting like a true poet, on the consolations he has often received from the Muse.

“ Yet, once again, farewell, thou Minstrel Harp!
 Yet once again forgive my feeble sway,
 And little reck I of the censure sharp,
 May idly cavil at an idle lay.
 Much have I ow'd thy strains on life's long way,
 Through secret woes the world has never known,
 When on the wearied nights dawned wearier day,
 And bitterer was the grief devoured alone,
 That I o'er live such woes, Enchantress! is thine own.”

Far be it from us to interrupt the consolations of the poet; and though we certainly could wish that he would not always be quite so much of the Minstrel, but would rise to some higher and more regular strains of poetry, yet while he throws so much of interest and so much of genius into the compositions, which he apparently pours forth with extreme facility, we shall not wish to stand among his censurers, however small the credit may be which is attached to candid commendation*.

ART. IV. *The Eloquence of the British Senate; being a Selection of the best Speeches of the most distinguished Parliamentary Speakers, from the beginning of the Reign of Charles I. to the present Time, &c. By William Hazlitt. 2 vols. 8vo. Murray. 1808.*

IT has not unfrequently been made a subject of complaint, that the art of eloquence is now found in far less perfection than it existed during the classical ages of Greece and Rome: that the vigour of Demosthenes, and persuasive elegance of Cicero, are no longer to be found, either at the bar or in the senate; and that no modern orator, however eminently he may have shone above his cotemporaries, can come off with honour, when his compositions are brought into comparison with the productions of the most illustrious competitors for rhetorical excellence among the ancients. Without denying that there is some truth in this generally prevalent opinion, we may still be allowed to assert that it is carried too far; and

* The notes subjoined to the poem are sufficiently illustrative both of the fictions and of the manners introduced, and are as usual written with spirit.

that although our modern orators are, on the whole, inferior to the ancient, in the graces and refinements of public speaking, they occasionally excel them in other qualities, which are scarcely less essential to a perfect oration.

The orations of Demosthenes and Cicero, and of their rivals for oratorical fame in Athens and in Rome, were addressed to numerous and popular assemblies, whose suffrage they were intended to gain, and whose conduct they were intended to direct. This is true not only of those orations which the ancients called deliberative, and which corresponded to our eloquence of the senate; but applies also to the judicial orations, or those which were intended to influence the decision of judges in the punishment of crimes, corresponding to our eloquence of the bar. The renowned tribunal of the Areopagus at Athens consisted sometimes of fifty judges. When Socrates was condemned to death, in the Court of Helixia, no fewer than 280 persons voted against him. In Rome, the Prætor, who was the proper judge, both in civil and criminal causes, named, for every cause of moment, the *Judices selecti*, who were always numerous, and had the office both of judge and jury. Hence the eloquence of the senate and of the bar had no discriminating character among the ancients; they were always practised by the same persons, were conducted upon similar principles, and admitted of like embellishments. Hence too the popular character of ancient public speaking, which, to be successful, had to address the passions as well as the reason of the auditors, and found it necessary to engage the fancy, in order to govern the opinions of those to whom it was addressed.

In modern times, the public speaker must of necessity assume a severer and more logical style of oratory. At the bar, it would be now altogether preposterous to think of influencing the judges, or even the members of a jury, by those arts which Cicero and his contemporaries employed with great success; such as the shedding tears, or introducing the accused person clothed in mourning; or his wife, or family, endeavouring to excite commiseration by groans and lamentations. A modern barrister, as Doctor Blair justly remarks, who should adopt such expedients, or should even attempt to imitate Cicero in his exaggeration and amplifications, or in his diffuse and pompous declamation, would now make himself almost as ridiculous, as if he should appear at the bar, dressed in a Roman toga.

Even in the case of modern deliberative eloquence, it is the reason, rather than the passions or imagination that must be addressed; for though a House of Commons, or a House of

Lords might be tempted to admire a highly wrought piece of mere declamation, their admiration would never so far blind their judgment, as to cheat them of their votes, if their reason remained uninfluenced. It is logic, therefore, rather than rhetoric, that constitutes the study of the modern orator; and his embellishments are chosen, more with a view of illustrating what is obscure, of engaging the attention, or blunting an opposing argument, than of dazzling his auditors into the adoption of what he recommends, even against their better sense.

It is the orators of Britain that we have chiefly in our view, in what is here said of the distinguishing character of modern eloquence; for in what is called eloquence in France and other continental countries, there is much more of declamation than of argument; but there is so little of true oratorical excellence in any of these productions with which we are acquainted, that the exception is of no real weight. It is to liberty that the art of oratory owes its birth, and it is only in countries of a free constitution that the public speaker has a field laid open to his exertions, which is calculated completely to rouse his energy, and inspire his noblest efforts. In despotic countries, oratory is totally destitute of vigour, and degenerates into empty declamation or trifling conceit.

An exception of more real weight to the logical cast of modern public speaking, may be said to exist in the oratory of our neighbours across St. George's Channel, which is certainly more addressed to the imagination than that of their British fellow subjects. Whether this arises from the superior liveliness of the people of Ireland, a less severe discipline of study, or the ease with which the great bulk of the inhabitants of that country may be influenced by what captivates their fancy, it would lead us much too far from our present purpose to enquire; but the fact is unquestionable, that the character of Irish eloquence is more vehement, figurative, and poetical, than that of the merely British. It generally aims at dazzling the imagination, and exciting the passions, fully as much as at enlightening the understanding; and while it is perhaps, more vigorous, animated, and amusing, than the oratory of this side the Channel, it is less accurate and argumentative. The specimens which have been preserved of the speeches of Mr. Burke, Mr. Grattan, and Mr. Curran, all exhibit in a greater or less degree, these characteristic excellencies and defects, and show that there is a marked style which characterizes the oratory of their country; a style which, in the hands of genius, adorns what is grand, and renders deeply impressive what is pathetic or interesting; but at the same

time is apt to produce intricacy, obscurity, and occasional feebleness, by the redundant copiousness of its imagery.

If the greater degree of logical precision, which is now looked for in an oration on public affairs, be a pre-eminence in modern above ancient oratory, it cannot be denied that our public speakers, in studying the essentials of their art, are exposed to the risque of overlooking its accessories; and of neglecting the beauties of style, and graces of elocution, to a greater degree than a just regard to the importance of their object can justify. We are certainly informed that the ancient orators subjected themselves to a very severe discipline; not only of intellectual study, but of bodily practice, before they ventured to mount the rostrum and address the people. They were no more solicitous to store their minds with the proper subjects of debate, than to perfect their elocution, and make themselves masters of all the graces of action and delivery. But in this they are seldom imitated by the moderns, who seem to rely on the effects of nature and inspiration, for providing them with these important accessories of public speaking. What modern orator, for example, would vie with the unwearied perseverance of Demosthenes, in order to surmount the natural disadvantages of person and address? would shut himself up in a cave, that he might study with less distraction; or declaim by the sea-shore, to accustom himself to the noise of a tumultuous assembly; or with pebbles in his mouth, to correct a defect in his speech; or with a naked sword hanging over his shoulder, in order to check an ungraceful motion? Such, however, were the expedients which, we are assured by Plutarch, this eminent orator deemed necessary, to accomplish him for the great duties of a public speaker. Cicero, also, demands from the accomplished orator, a combination of qualities, which, we fear, could seldom be found in any of our modern senators—the sagacity of an adept in Dialectics, the profundity of a philosopher, the style almost of a poet, the memory of an able counsellor, the voice and gesture of an accomplished actor. (See his *Dialogues de Oratore*.)

But if this deficiency in the graces of delivery must necessarily detract from the satisfaction with which the effusions of our modern orators are *heard*, it has at least nothing to do with their merit or demerit when *read*: and then, perhaps, some of them may come off with honour, when brought into comparison with the celebrated remains even of a Cicero and a Demosthenes. The volumes which are now before us, contain a selection of the speeches of the most distinguished orators in the British Parliament, during the last two centuries,

and could the fidelity of the record be perfectly relied upon, we could have no better materials for determining the comparative merits of ancient and modern eloquence. In many cases, however, the copy is extremely imperfect, and affords but a faint and inadequate representation of the characteristic features of the original. The compiler, indeed, has not condescended to inform us of the various sources on which he has relied for his materials; a circumstance which renders us justly suspicious of their authenticity. He is contented with stating, in his short preliminary advertisement, that the work took its rise from a wish to know what figure the orators of former times would make by the side of those of our own age, with whose productions we are better acquainted. He wished, therefore, to bring them on the stage once more; and was even uneasy, he says, "till he had made the monumental pile of octavos and folios, wherein he saw them quietly inurned, open its ponderous and marble jaws," and "set the imprisoned wranglers free again?" But of what works this monumental pile of octavos and folios was composed, he has left it to his readers to conjecture.

Mr. Hazlitt professes a further view in the present work, than that of a mere collection of Parliamentary eloquence. He wished to make it, as far as possible, a history of the progress of the English language, of the state of parties at different periods, of the most interesting debates, and a species of abridged Parliamentary history for the time. If this was his intention, however, he ought to have set out from a period of greater antiquity; for the English language has not undergone any very material changes, since the beginning of the reign of Charles I.; and there were many interesting debates in Parliament long anterior to that æra. The notes and criticisms which he has annexed to the speeches, though not always sound or satisfactory, are in general amusing; and on the whole we are disposed to concede that he has produced a compilation which is, in many respects, both entertaining and useful.

The work begins with the speech of the unfortunate Charles I. on his accession to the throne, in 1625. The harangues which follow, give strong evidence of the determined spirit of opposition with which the measures of that monarch had to contend, even from the outset of his reign. They are, in general, far from eloquent; and are characterized by quaint conceits, much show of learning, and a bombastic and figurative style. Strong sense is, however, frequently predominant in these laboured productions; and their brevity is a quality which might with advantage be imitated on most occasions.

cations by our modern senators. The following eulogium on the Constitution and Government of England, by Sir Dudley Digges, is a most precious specimen of the bombast.

" SIR DUDLEY DIGGES,

" Born in 1583, was made master of the rolls in 1626, and died in 1639. I have already given one or two specimens of the pompous stile; but as the following extract soars to a still sublimer pitch, I could not resolve to omit it. After a slight introduction to the charge brought forward against the duke of Buckingham, his titles were formally enumerated, and then Sir Dudley Digges proceeded :

" My Lords,

" THE lofty titles of this mighty prince do raise me higher : and now, to speak with a *paulo majora canamus*, let it not displease your lordships, if for a foundation I compare the beautiful composition, and fair structure of this monarchy and commonwealth wherein we live, to the great work of God, the world i self, whereip there is the solid body of incorporated earth and seas, which I conceive in regard of our husbandry, our manufacture, and commerce, by sea and land, may well resemble us the commons.

" It is encompassed with air and fire, and spheres celestial, of planets, and a firmament of fixed stars; all which receive their heat, their light, their life, and lustre, from one great glorious sun, even like the king our sovereign lord.

" That firmament of fixed stars I take to be your lordships; the planets, the great officers of the kingdom; that pure element of fire, to be the most religious and pious clergy; the reverend judges, magistrates, and ministers of law and justice, to be the very air wherein we breathe; all these encompassing round, with cherishing comfort, this body of the commons, who do in truth labour for them all, and though they be the footstool and the lowest, yet may they truly be said to be the settled centre of the state.

" Now, my good lords, if this glorious sun, by his powerful beams of grace and favour, shall draw from the bowels of this earth an exhalation that shall take fire, and burn, and shine out like a star, it cannot be marvelled at if the poor commons gaze and wonder at the comet, and when they feel the effects, impute all to the corruptible matter of it.

" But if such an apparition like that in the last age, in the chair of Cassiopeia, happen amongst the fixed stars themselves, where Aristotle, of the old philosophers, conceived there was no place for such corruption, then, as the learned mathematicians were troubled to observe the irregular motions, the prodigious magnitude and ominous prognostics of that meteor, so the commons, when they see such a blazing star in a court, so exorbitant in the affairs of the commonwealth, cannot but look upon it, and;

for want of perspectives, commend the nearer examination to your lordships, that may behold it at a better distance. Such the commons apprehend the great duke of Buckingham to be, against whom, and his ways, there are, by learned gentlemen, legal articles of charge to be delivered, which I am commanded first to open generally." P. 30.

Sir Dudley Carleton, who was a great traveller, and apparently a very worthy man, speaks in a much better taste on the advantages which result from a good correspondence being maintained between the various branches of the constituted authorities. The opening of his speech is as follows.

"I find, by a great silence in this house, that it is a fit time to be heard, if you please to give me the patience. I may very fitly compare the heaviness of this house unto some of my misfortunes by sea, in my travels; for as we were bound unto Marcellles, by oversight of the marines we mistook our course, and by ill fortune met with a sand; that was no sooner overpast, but we fell on another; and having escaped this likewise, we met with a third, and in that we stuck fast; all of the passengers being much dismayed by this disaster, as now we are here in this house for the loss of those two members. At last an old experienced mariner, upon consultation, affirmed, that the speediest way to come out from the sands, was to know how we came there; so well looking and beholding the compass, he found, by going in upon such a point, we were brought into that strait; wherefore we must take a new point to rectify and bring us out of danger.

"This house of parliament may be compared to the ship; the sands to our messages; and the commitment to the sands that the ship did stick fast in; and lastly, the compass, to the table where the book of orders doth lie. Then, I beseech you, let us look into the book where the orders are, whether the gentlemen did go no further than the order did warrant them: if they did not, it is fit that we should defend them whom we employed in our behests; but if they have exceeded their commission, and delivered that which they had not warrant for, it is just that we let them suffer for this presumption; and this our course will bring us from these rocks.

"I beseech you, gentlemen, move not his majesty with trenching upon his prerogatives, lest you bring him out of love with parliaments. You have heard his majesty's often messages to you, to put you forward in a course that will be most convenient. In those messages he told you, that if there were not correspondence between him and you, he should be enforced to use new counsels. Now, I pray you consider, what these new counsels are, and may be. I fear to declare those that I conceive. In all christian kingdoms, you know that parliaments were in use anciently, by which their kingdoms were governed in a most flourish-

ing manner, until the monarchs began to know their own strength; and seeing the turbulent spirit of their parliaments, at length they, by little and little, began to stand upon their prerogatives, and at last overthrew the parliaments throughout christendom, except here only with us.

“ And indeed you would count it a great misery, if you knew the subjects in foreign countries as well as myself, to see them look not like our nation, with store of flesh on their backs, but like so many ghosts, and not men; being nothing but skin and bones, with some thin cover to their nakedness, and wearing only wooden shoes on their feet; so that they cannot eat meat, or wear good cloths, but they must pay and be taxed unto the king for it. This is a misery beyond expression, and that which yet we are free from. Let us be careful, then, to preserve the king's good opinion of parliaments, which bringeth this happiness to this nation, and makes us envied of all others, while there is this sweetness between his majesty and the commons, lest we lose the repute of a free-born nation, by turbulency in parliament; for, in my opinion, the greatest and wisest part of a parliament, are those that use the greatest silence, so as it be not opiniative, or sullen, as now we are *, by the loss of of these our members that are committed.

“ This good correspondency being kept between the king and his people, will so join their love and favour to his majesty with liking of parliaments, that his prerogative shall be preserved entire to himself, without our trenching upon it; and also the privilege of the subject (which is our happiness) inviolate, and both be maintained to the support of each other.” P. 43.

The speech of the Earl of Strafford, on occasion of his last defence before the house of lords A. D. 1615, is remarkable for its strong sense, clear reasoning, and unaffected pathos; but is already too well known to the public to require transcribing. It is inserted at p. 99 of volume i. and we give credit to Mr. Hazlitt for allowing of this unfortunate nobleman, that “ whatever were his faults, he was a man of a fine understanding, and an heroic spirit; and undoubtedly a great man;” since we can discover from many expressions of this editor, that the steady adherence to royalty by which the latter part of Lord Strafford's political career was distinguished, is by no means a quality calculated to acquire his applause. We cannot, however, be equally complimentary to Mr. Hazlitt for the illustrative note which he has prefixed to a speech of Mr. Whitlocke at p. 125; and which in our opinion exhibits a most egregious example of bad taste in writing, and of being betrayed, by the desire of saying fine things, into the

* That is, obstinately silent.

perpetration of those identical faults, which the author at the very moment is holding up to censure. At the period at which this speech was delivered, he informs us, that facts and feelings went hand in hand; and "our ideas, not yet *exorcised and squeezed and tortured* out of their natural objects, *into a subtle essence of pure intellect*, did not *fly about like ghosts without a body*, tossed up and down, or upborne only by the *elegant forms of words*, through the *vacuum* of abstract reasoning and sentimental refinement." "The understanding," he adds, "was invigorated and nourished with its natural and proper food, the knowledge of things without it; and was not left, *like an empty stomach to prey upon itself*, or *starve on the meagre scraps* of an artificial logic, or *windy impertinence of ingenuity self-begotten*." He then proceeds to exclaim, "what a difference between the grave, clear, solid laborious style of the speech here given, and the crude metaphysics, *false glitter*, and *trifling witticism* of a modern legal oration!" And subjoins this most appropriate aphorism, "*The truth is, that the affectation of philosophy, and fine taste, has spoiled everything.*"

During the reign of Charles II. a better and less affected style of oratory prevailed. A speech of Villiers, Duke of Buckingham, the well-known author of the Rehearsal, delivered at a conference between the lords and commons in the year 1688, held in order to decide the limits of the judicial authority of the latter, is characterized by much good sense, and an easy classical style. It is said, with some truth, by Mr. Hazlitt, that the Duke in this speech, seems chiefly anxious to avoid the imputation of knowing or caring more about the matter than became a gentleman and a wit. But it is admitted that, at the same time, he talks very well about it; and as the speech contains some pertinent remarks on a subject which has of late been very keenly agitated, the privileges of parliament, some readers will probably be glad to refer to it. (See vol. i. p. 169).

Very few speeches are given by Mr. Hazlitt of the reign of William III. and not a single one of the reign of Queen Anne, although both reigns, and particularly the latter, were characterized by the keenness of parliamentary debate. Under the reign of Queen Anne, we are presented with nothing but the speech of Lord Belhaven, in the Scotch convention, "against the Union," which is chiefly remarkable for its false predictions and whining declamation.

After the accession of the house of Brunswick, we find many eminent orators figuring in both houses of parliament, and we have specimens of oratory very nearly resembling those of our own times. The critical state in which the na-

tion was then placed by the frequent attempts that were made to re-establish the excluded family on the throne, and the important events that were taking place on the great theatre of European politics, afforded the most ample field for the display of oratorical talents, and were well suited to rouse all the energies of public men. The most celebrated speakers of this period were Sir Robert Walpole, Mr. Shippen, Mr. H. Walpole, Mr. Pulteney, Mr. Sandys, Sir John St. Aubin, Lord Chesterfield, Mr. (afterwards Lord) Lyttelton, &c. &c. We should be happy to give some specimens of the oratory of these celebrated statesmen, but are prevented by the limits within which this article must be circumscribed. We shall content ourselves, therefore, with inserting the following short speech of a man of equal, though somewhat different celebrity, Sir Richard Steele, which is in defence of septennial parliaments: and will be more apt to meet with attention from a certain class of readers, because Sir Richard is characterized by Mr. Hazlitt as *a most furious whig*.

“ Mr. Speaker,

“ It is evident that new chosen annual parliaments were never the custom or right of this kingdom; it remains therefore only to consider now that there is a law which makes parliaments meet, as of course, at such a stated time, whether the period of three years has answered the purposes intended by it? The preamble to the triennial act expresses that it was introduced into the constitution for the better union and agreement of the king and his people; but it has had a quite contrary effect: and experience has verified what a great man (meaning the late earl of Sunderland) said of it when it was enacted: “ That it had made a triennial king, a triennial ministry, a triennial alliance.” We feel this in all occurrences of state; and they who look upon us from abroad behold the struggle in which we are necessarily engaged from time to time under this law: ever since it has been enacted the nation has been in a series of contentions. The first year of a triennial parliament has been spent in vindictive decisions, and animosities about the late elections; the second session has entered into business, but rather with a spirit of contradiction to what the prevailing set of men in former parliaments had brought to pass, than of a disinterested zeal for the common good. The third session languished in the pursuit of what little was intended to be done in the second, and the approach of an ensuing election terrified the members into a servile management, according as their respective principals were disposed towards the question before them in the house.

“ Thus the state of England has been like that of a vessel in distress at sea; the pilot and mariners have been wholly employed in keeping the ship from sinking; the art of navigation was useless, and they never pretended to make sail. It is objected, That the

alteration proposed is a breach of trust : The trust, sir, reposed in us is that of the public good, the king, lords, and commons, are the parties who exercise this trust ; and when the king, lords, and commons exercise this trust by the measure of the common good, they discharge themselves as well in the altering and repealing, as in the making or confirming laws. The period of time in this case is a subordinate consideration, and those gentlemen who are against the alteration, speak in too pompous a style when they tell us we are breaking into the constitution. It has been farther objected, that all this is only giving great power to the ministers, who may make an arbitrary use of it. The ministers are indeed like other men, from the infirmity of human nature, liable to be made worse by power and authority ; but this act gives no addition to that authority itself, though it may possibly prolong the exercise of it in them. They are nevertheless responsible for their actions to a parliament, and the mode of enjoying their offices is exactly the same. Now when the thing is thus, and that the period of three years is found, from infallible experience, itself a period that can afford us no good, where shall we rest ? The ills that are to be done against single persons or communities, are done by surprise, and on a sudden ; but good things are slow in their progress, and must wait occasion. Destruction is done with a blow, but reformation is brought about by leisurely advances. All the mischiefs which can be wrought under the septennial act, can be perpetrated under the triennial ; but all the good which may be compassed under the septennial, cannot be hoped for under the triennial. We may fear that the ministers may do us harm ; but that is no reason why we should continue them under a disability of doing us good. For these considerations I am unreservedly for the bill.*

P. 266.

The whole of the second volume is occupied by the speeches that have been delivered during the present reign ; and contains copious specimens of the eloquence of Lord Chatham, Lord Mansfield, Lord North, Colonel Barré, Mr. Burke, Mr. Fox, Mr. Wilkes, Mr. Dunning, Mr. Pitt, Mr. Sheridan, Mr. Grattan, Mr. Wilberforce, Mr. Windham, Mr. Grey, Mr. Erskine, Mr. Canning, &c. From these we forbear to extract, as being much more familiar to the public than the parliamentary eloquence of former reigns. We cannot, however, refrain from giving one short specimen of the terse and animated language of the immortal Chatham, and we select the first of these speeches which is here recorded when he was only William Pitt, member for Old Sarum *,

* Thus began Chatham, in a borough which demagogues would now abolish.

and but little known to fame. It was delivered in the year 1736, on occasion of George II.'s message, announcing the marriage of the prince of Wales.

“ Mr. Speaker,

“ I am unable to offer any thing that has not been said by the honourable persons who made you the motion in a manner much more suitable to the dignity and importance of this great occasion. But, sir, as I am really affected with the prospect of the blessings to be derived to my country from this so desirable and so long desired measure, the marriage of his royal highness the prince of Wales, I cannot forbear troubling you with a few words to express my joy, and to mingle my humble offering, inconsiderable as it is, with this great oblation of thanks and congratulation to his majesty.

“ How great soever the joy of the public may be, and very great it certainly is, in receiving this benefit from his majesty, it must be inferior to that high satisfaction which he himself enjoys in bestowing it. And if I may be allowed to suppose, that to a royal mind any thing can transcend the pleasure of gratifying the impatient wishes of a loyal people, it can only be the paternal delight of tenderly indulging the most dutiful application and most humble request of a submissive, obedient son. I mention, sir, his royal highness's having asked a marriage, because something is in justice due to him for having asked what we are so strongly bound by all the ties of duty and of gratitude to return his majesty our most humble acknowledgments for having granted.

“ The marriage of a prince of Wales, sir, has at all times been a matter of the highest importance to the public welfare, to present, and to future generations; but at no time has it been a more important, a more dear consideration than at this day, if a character at once amiable and respectable can embellish and even dignify the elevated rank of a prince of Wales. Were it not a sort of presumption to follow so great a person through his hours of retirement, to view him in the milder light of domestic life, we should find him busied in the noble exercise of humanity, benevolence, and of every social virtue. But, sir, how pleasing, how captivating soever such a scene may be, yet, as it is a private one, I fear I should offend the delicacy of that virtue I so ardently desire to do justice to, should I offer it to the consideration of this house. But, sir, filial duty to his royal parents, a generous love for liberty, and a just reverence for the British constitution, these are public virtues, and cannot escape the applause and benedictions of the public. They are virtues, sir, which render his royal highness not only a noble ornament, but a firm support, if any could possibly be necessary, of that throne so greatly filled by his royal father.

“ I have been led to say thus much of his royal highness's character, because it is the consideration of that character which, above

all things, enforces the justice and goodness of his majesty in the measure now before you ; a measure which the nation thought could never come too soon, because it brings with it the promise of an additional strength to the protestant succession in his majesty's illustrious and royal house. The spirit of liberty dictated that succession, the same spirit now rejoices in the prospect of its being perpetuated to the latest posterity. It rejoices in the wise and happy choice which his majesty has been pleased to make of a princess so amiably distinguished in herself, so illustrious in the merit of her family, the glory of whose great ancestor it is to have sacrificed himself to the noblest cause for which a prince can draw his sword, the cause of liberty and the protestant religion. Such, sir, is the marriage, for which our most humble acknowledgments are due to his majesty ; and may it afford the comfort of seeing the royal family (numerous as I thank God it is,) still growing and rising up in a third generation ; a family, sir, which I most sincerely wish may be as immortal as those liberties, and that constitution which it came to maintain ; and therefore I am heartily for the motion." P. 394.

Mr. Hazlitt has favoured us with detailed and highly laboured criticisms on the peculiar oratorical styles of Chatham, Mansfield, Fox, Pitt, Burke, &c. and analytical estimates of their comparative excellencies and defects. It would carry us to too great a length, were we to enter into an examination of all that he has said on these subjects ; and to mention the particulars in which we think him right, and those in which we must entirely dissent from his decisions. In order, however, that our readers may form some judgment of the manner in which he has executed this difficult part of his work, we shall present them with what is certainly a favourable specimen, though not altogether unexceptionable in point of sentiment. It is his character of the Earl of Chesterfield, better known as a wit, and accomplished fine gentleman, than as an orator in the British senate.

“ PHILIP DORMER STANHOPE,

“ (*Earl of Chesterfield,*)

“ Was born in 1694. He was educated at Cambridge, after which he went abroad, and on his return to England, became a member of the house of commons. In 1726, he succeeded his father in the house of peers. He was appointed lord lieutenant of Ireland in 1745, where he continued till 1748. He died 1773. I have given a greater number of his speeches than of any person's about this time, because I found them more ingenious, and amusing, and elegant, than any others. They are steeped in classical allusion ;

allusion; and he seems always anxious to adjust the dress, and regulate the forms of the English constitution, by the looking-glass of the Roman commonwealth. There may be a little sprinkling of academic affectation in this, but it is much more agreeable than the diplomatic impertinence and official dullness, which were at that time so much in vogue. His speeches, are, in this respect, a striking contrast to those of Pulteney, Pitt, Pelham, &c. It has been said that they want force and dignity. If it be meant that they are not pompous and extravagant, I shall admit the truth of the objection. But I cannot see why ease is inconsistent with vigour, or that it is a sign of wisdom to be dull. If his speeches contain as much good sense, and acute discrimination as those of his rivals, as clearly expressed, and seasoned with more liveliness of fancy, I should be disposed to listen to them more attentively, or to read them oftener, than if, as is often the case, their strength consisted in mere violence and turbulence, and their only pretensions to wisdom arose from their want of wit. There is something very peculiar in the form of his sentences. He perpetually takes up the former part of a sentence, and by throwing it into the next clause, gives a distinctness and pointedness to every separate branch of it. His sentences look like a succession of little smart climaxes. "And, therefore, an administration without esteem—without authority among the people, let their power be never so great—let their power be never so arbitrary, will be ridiculed. The severest edicts—the most terrible punishments, cannot prevent it. If any man, therefore, thinks he has been censured—if any man thinks he has been ridiculed, upon any of our public theatres," &c. "As no man is perfect, as no man is infallible," &c. See his speech on the theatres. This method, is, I suspect, borrowed from the French: where it suits with the turn of a man's mind, it is agreeable enough, and must have a very good effect in speaking. It is, at least, better than our modern style of rhetorical architecture, where the nominative case is mounted up at the top of the page, and the verb fixed at the bottom; than those circular ladders, and winding staircases in language, where the whole hangs suspended in an airy round, and the meaning drops down through the middle. The late Mr. Pitt was a master of this involved style." P. 355.

The singular nature of this compilation has led us to dwell a little upon it: but it can never be received as a good book of reference, till the authorities for all the speeches are cited in it, and several of the opinions of the editor corrected.

ART. V. *Latin Synonyms, with their different Significations, and Examples taken from the best Latin Authors. By M. J. B. Gardin Dumefnil, late Professor of Rhetoric in the College of Harcourt, and Principal of the College of Lewis the Great, in the University of Paris. Translated into English, with Additions and Corrections, by the Rev. J. M. Goffet, Teacher of the Latin and French Languages in London. Svo. 675 pp. 15s. Payne, &c. 1809.*

THIS is a faithful translation of a valuable work on a difficult and important subject. Whether there be in any language words so perfectly synonymous as to denote exactly the same idea or conception, has long been a matter of controversy among metaphysicians and the profounder grammarians. Into that controversy we mean not to enter; because if there be such synonyms, their number must be very small; and they are not the synonyms on which M. Dumefnil employed his learning and his labour. In all copious and polished languages, however, there are various classes of words, which are commonly called synonymous, because through each class runs one principal idea or notion, common to the whole, but diversified or modified in each separate word by a particular combination with one or more accessory ideas peculiar to that word, and distinguishing it from the other words of the class. To apprehend with accuracy, and state with clearness, the nice shades of meaning which constitute these distinctions among the synonyms, even of our mother tongue, is often a difficult task; but in a dead language it must be much more difficult, and in some cases, we suspect, impossible.

In the Latin language there is indeed much valuable assistance to be found by the classical scholar who labours to ascertain the precise import of terms. Cicero himself has left a variety of useful observations on this subject; many valuable hints are likewise thrown out on it by Varro, Quintilian, and Seneca; and much useful information may be gleaned from Asconius Pedianus, Nonius Marcellus, Festus, Donatus, and Servius. Among more modern writers, Scioppius, Vassieur, Scaliger, Henry Stephens, and Gesner, have distinguished themselves in this department of literature; and even in the edition of Sanctius's *Minerva*, by Perizonius, the reader will find several observations tending to ascertain the distinction between words, commonly said to be synonymous.

Availing himself of these aids, and of the admirable model placed before him, in the *Synonymes François*, of the Abbe Girard,

rated, M. Dumefnil undertook, about forty years ago, to explain the Latin synonyms, for the benefit of the students in the University of Paris; and in the year 1804, Dr. Hill, of Edinburgh, performed a similar task, for the instruction of the British youth. Of Dr. Hill's work, which seems to have been begun and finished without the author's knowledge that such a work as that of which the translation is before us, had ever existed, we have given a sufficient account elsewhere*; and we are now called on to bring our readers acquainted with M. Dumefnil's explanation of Latin Synonyms, which Mr. Goffet, on the other hand, has made an English book, without seeming to have availed himself of the aid which he might have occasionally derived from the Scotch professor, to improve the work of the ingenious Frenchman. That he is no stranger to Dr. Hill's *Synonymes*, is apparent from his short preface, in which he informs us, that

“ He had proceeded some length in his translation, when, upon observing an advertisement of Dr. Hill's Latin *Synonymous Words*, he thought he had no longer need to persevere. But the opinion of several competent judges, well acquainted with the nature of Dr. Hill's work, justified his own, that the necessity of continuing his undertaking was by no means superseded by the above publication.”

In this opinion we heartily concur with Mr. Goffet and his friends. Compared with the work before us, Dr. Hill's quarto volume is very defective; whilst the plan on which it is constructed is perhaps less proper in itself, and certainly less adapted to the wants and capacities of youth. Our translator assures us, that the present volume contains the explanation of near 7000 words, while the number of words explained by Dr. Hill certainly exceeds not 1000. In establishing the correctness of his explanations, M. Dumefnil seldom does more than give examples, from the best Roman authors, of the words being used in the sense in which he understands them; while Dr. Hill too often assigns to the words which he explains, a meaning deduced from some metaphysical theory of his own; and then produces extracts or sentences from the Latin Classics, in which the words seem to be used in the sense which that theory requires. That there is danger in this last mode of proceeding—were metaphysical theories applicable to the explanation of *single terms*—is obvious to every man who has observed how apt a favourite

* See our 26th vol. p. 393.

theory is to warp the judgment, even in sciences where the ideas are more accurately defined, and the distinctions more strongly marked, than those which are presented to the mind by the synonymous words of a language.

But metaphysical theories seem not to be at all applicable to the explanation of *single terms*, if those terms be not compounded of others, of which the meaning is perfectly understood by the metaphysician. Had it so pleased the authors of language, the primitive words might all have interchanged their significations; for there is no *natural* relation whatever between articulate sounds, and the ideas which, by compact, those sounds are made to denote; and *pater* might have denoted a *daughter*, and *filia*, a *father*, with just as much propriety as *pater* signifies *father*, and *filia*, *daughter*, by the consent of the authors of the Latin tongue. The case, however, is widely different with respect to compound words, and such as imply relations; for when the primitive terms are fixed, they must be combined together or compounded, so as to denote the relations or connections which subsist among the ideas, which those terms are made to denote. Hence the rules of syntax, and the principles of etymology, have their foundation in the laws of human thought; and that language must be the most perfect, of which the grammar is the most consonant to these laws. It is not however by stating such laws, and deducing from them the supposed import of terms, that the synonyms of a dead language can be explained; but by a careful investigation of the sense in which such words are used by the best writers; and then, if it be thought of importance, by showing that such use is consonant to the laws of human thought, and naturally results from them. Dr. Hill seems to have adopted the former of these methods, and Dumefnil the latter. Both authors begin their works with an explanation of the propositions A, Ab, Abs; but their investigations are pursued in very different orders. The Scotch Professor declares at once, that

"The primary notion, suggested by these three propositions, is the same; that of the *continually increasing distance of a body in motion*, in respect to a point from which that motion commenced. *Till a change of place exists, they suggest nothing*; and, regarding the moving body only in respect to the point of *onset*, they announce one of its relations, by governing the term which expresses that point."

In support of this theory, Dr. Hill quotes two passages from Virgil: "*A Troja ventosa per æquora vectus*;" and "*Argiva phalanx instructa navibus ibat a Tenedo*;" in one

of which the *increased*, and in the other the *increasing* distance of a body in motion from a certain point, is indeed suggested; but in neither case is this suggestion made by the preposition *a*. In the former case it is by the participle *veclius*, and in the latter, by the verb *ibat*; and, for any thing that we can perceive to the contrary, the preposition suggests neither motion nor rest, but merely distance, or the *beginning* of distance. He is however so perfectly convinced of the truth of his own theory, that he pursues the illustration of it through eight quarto pages, endeavouring to show, by quotations, which to us appear foreign from the purpose, how this original notion comes to be so modified as to give to the preposition, by which it is suggested, no fewer than ten different significations. These are,

“ 1. FROM, as expressing the continually increasing distance of a body in motion, &c.; 2. FROM, as denoting interval between bodies, &c.; 3. NEAR TO; 4. IN THE HOUSE OF; 5. IN THE SERVICE OF; 6. BEING ON THE SIDE OF, OF FAVOURABLE TO; 7. TOWARDS; ON THE QUARTER OF; IN RESPECT TO; 8. BY MEANS OF, OF ON ACCOUNT OF; 9. CONTRARY TO THE INTEREST OF; 10. AFTER; SINCE A DEFINED TIME.”

The classical scholar, we suspect, will be surprized to find that the preposition *A* or *Ab*, implies so many various and discordant notions as these; and we are persuaded that the metaphysician will find it difficult, if not impossible, to conceive how the primary notion of the CONTINUALLY INCREASING DISTANCE OF A BODY IN MOTION from the point whence that motion commenced, can be modified into the notions of NEAR TO; IN THE HOUSE OF; IN THE SERVICE OF; TOWARDS; CONTRARY TO THE INTEREST OF, &c.

Let us now see how Dumesnil ascertains the import of these prepositions. Instead of first figuring to himself the import of *A* or *Ab* in the abstract, he seems to have thought, as we do, that words, denoting relations, which cannot be conceived without taking into the conception the related ideas, cannot be explained but in connection with the words expressing those ideas. He therefore adopts the method of induction, first explaining the most common phrases in which *A* or *Ab* occurs, and thence inferring, or leaving his reader to infer, the primary notion suggested by the preposition. Far from setting out with a declaration of the import of *A* or *Ab* by itself, and then hunting for passages in which the preposition may be tortured into that meaning, he explains the following words and phrases.

" 1. *A Primo; Primum; Primò.*

" *A PRIMO* (tempore understood) at first, at the beginning. (better from the first, from the beginning.) *Utinam id à primo tibi esset visum. Cic.*—*PRIMUM* relates to the order of things. *Primum igitur est de honesto, tum de utili differendum. Cic.*—*PRIMÒ* relates to time. *Primò Gabinià lege, biennio post Cassià. Cic.*

" 2. *Ab aliquo tempore. Intra aliquod tempus.*

" *AB ALIQUO TEMPORE* denotes a space of time quite ended (rather from the conclusion of a certain space of time,) whereas *INTRA ALIQUOD TEMPUS* denotes a space of time still lasting (rather within a space of time still lasting or going on when the thing spoken of happened.) *Ab horà tertià bibebatur. Cic.*—*Quæ intra decem annos nefariè flagitiosèque gesta sunt. Id.*

" 3. *Ab initio. Initio. à Principio. Principio.*

" *AB INITIO*, from the beginning. *Quod tibi esset et antiquissimum, et ab initio fuisse constante famà atque omnium sermone celebratum est. Cic.*—*INITIO*, at the beginning. *Cùm id mihi propositum initio non fuisset. Cic.*—*Initio* and *ab initio* are employed only to mark the time; whereas *à PRINCIPIO* and *PRINCIPIO* are very properly used to denote the order of things. *Principio generi animantium omni est à naturà tributum, ut, &c. Cic.*—*Principio cælum et terras camposque liquentes, &c. Virg.*—*Vellem à principio te audissem. Cic."* P. 1.

We quote these examples, not as the best specimen of M. Dumesnil's method of explaining synonymous words, and still less as an induction of phrases so complete as to exhibit fully the radical meaning of such words as *a* and *ab*; but merely to show the method in which he proceeds to ascertain the meaning of such words as neither are compounded nor can be traced to any theme in the Latin language. It is well observed by Sanctius *, that *a* or *ab* is employed to denote the relation of an instrument to something performed by means of it, of which he gives the following instances among several others :

" *Pectora trajectus Lynceo Castor ab ense,
Non expectato vulnere preffit humum."*

Ovid Fast. Lib. 4, Ver. 709, 710.

" *Ne timeam gentes, quas non bene submovet Ister:
Neve tuus possim civis ab hoste capi."*

Id. Trist. Lib. 2, Ver. 207, 208.

" *Neve peregrinis tantum defendor ab armis."*

Ibid. Ver. 421.

* *Minerv. Lib. 4. Cap. 6.*

“ ————— docetque
Quâ nuptæ possint fallere *ab* arte viros.”

Ibid. Ver. 462.

Through the whole of these examples of the use of the word *ab*, there appears to us to run one idea or notion denoted by that word, which we are therefore strongly inclined to consider as its radical meaning; and that notion is the *beginning* of something, whether time, or motion, or any thing else which can be conceived as having a beginning, marked by some point distinct from itself. Like the English preposition *FROM*, which Mr. Horne Tooke has clearly proved to be an Anglo-Saxon and Gothic noun, *ab* seems to be a noun in some parent language of the very same import, i. e. expressive of *beginning, origin, source, fountain, &c.* Thus, in the first of the examples quoted by Dumefnil from Cicero, the wish is that the thing had been seen from the beginning, at the *very instant* that it was beginning; in the second, the drinking is said to have *begun* at the conclusion of the third hour; and that *ab* has the same import in the other sentences quoted by our author, is too obvious to stand in need of proof. But has it the same import in those sentences which we have quoted from Ovid? We think it has. The piercing of the breast of Castor *began* from the point of the sword of Lynceus; the capture, of which the poet was afraid, must have *begun* from the enemy; his defence, from the arms of strangers, and the deception practised by married women on their husbands, proceeded or *began* from the arts which *such* women were taught. Even in those passages quoted by Dr. Hill to prove that *ab* has ten different significations, it will be found, on a closer inspection, that the radical meaning of the preposition is uniformly the same. Thus, “*Secundus a rege*,” is not, as he translates it, *next to the king*, but *the second from the king*; the second *beginning* from the king as the first; and exemplum vitæ a cornice secundæ, *an example of life the second in duration, beginning from that of the æra considered as the first*.

We should therefore be led by that kind of collation and induction, which are practised by Dumefnil, to infer that this is the radical idea denoted by the preposition *ab*, without regard to any preconceived metaphysical theory whatever. But when by such means we have discovered what appears to us to be the meaning of any word in a dead language, it may be worth while, when it can be accomplished, to trace the word back to its *root* or *theme*, in order to ascertain whether this *inductive* sense (if we may so call it) be counte-

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nanced by etymology. Now that *ab* is derived from *av*, read *av*, before a vowel, is universally admitted; and in the opinion of some of the most skillful etymologists*, *av* comes from the Hebrew *אב*, a first author or origin; so that in this instance, etymology, which is not always a safe guide when pursued too eagerly through dead languages, is in perfect unison with what appears to be the practice of the best Latin writers.

But the value of this work of Dumesnil's will be more apparent, if we compare together the explanations by the Scotch and French professors, not of separate words, but of the same synonyms; for they are the synonyms only of the Latin tongue that M. Dumesnil and his translator profess to explain. In making our selection we shall be guided by the shortness of the articles; because Dr. Hill is in general so diffuse, that our limits would not admit of even one of his longest articles,

"FACINUS, SCELUS, FLAGITIUM.

"Agree," says Dr. Hill, "in denoting a wicked action, but differ in respect to the degree of immorality peculiar to that denoted by each. Though *facinus*, from *facere*, when by itself, always denotes an immoral deed, yet it is often connected with adjectives that alter the nature of that deed, and shew it to be laudable. "Cui nihil unquam nefas fuit, nec in *facinore*, nec in libidine." Cic. *pro Mil.* 27.

"Nondum justitiam *facinus* mortale fugarat." Ovid *Fast.* 1. 249. "In the above examples, the actions are reproachful; but in those that follow, the adjectives with which *facinus* is connected, shew them to be the contrary. "Qui judicaverunt hostem Dolabellam ob reclusissimum *facinus*," Cic. *Phil.* 13, 47.—"In, noni egregia *facinora*, sicut animæ, immortalia sunt." SALL. *Hel. Jug.* 2.—When *facinus* is connected with adjectives that shew the deed to be evil, there are gradations in the evil itself. "At Agrippina ne tantum malis *facinoribus* notesceret." Tac. *Ann.* 12, 8.—"*Facinus* scædum ac ferum." LIV. 28. 22.

"SCELUS differs from "*facinus*," in denoting an action in which there is a higher degree of immorality, the general nature of which cannot be changed by the application of any adjective whatever. The same epithets applied to the two substantives, produce a meaning, in the aggregate, corresponding with the original force of each. Thus, "*scædum scelus*," supposes a greater degree of turpitude in the act, than "*scædum facinus*;" though in both it is less than if the epithets "*infandum*," or (ad) "*detestabile*," were applied to each. The following expression, in which virtue

* See Parkhurst's *Greek and English*, and *Hebrew and English Lexicons*.

is ascribed to *scelus*, is irregular, and implies a confusion in speech, as well as in the ideas of right and wrong.

"*Prosperum ac felix scelus, virtus vocatur.*" *SEN. Hert. Fur.* 251.—"*Nullum scelus impunitum est, quoniam sceleris in scelere supplicium est.*" *SEN. Ep.* 97.—Here the evil nature of what is styled *scelus*, is manifest from the certainty and severity of the punishment, without any epithet being affixed to it. "*Facinus*" est vinciri civem Romanum; *scelus* verberari; prope "*parricidium*" necari: quid dicam in crucem tolli? verbo satis digno tam nefaria res appellari nullo modo potest." *CICERO in Verr.*—"*Facinus*" ad *scelus* evidently bear a part in this climax; and the act of lashing a Roman citizen is said to be a greater crime than that of binding him.

"*FLAGITIVUM* differs from "*scelus*" in denoting an action, in which there is a still higher degree of immorality, and such as cannot be surpassed. When it appears in the same sentence, accordingly, with any of the other terms now compared with it, it naturally finishes the climax. "*Stupra vero, et adulteria, et omne tale flagitium voluptatis illecebris excitari.*" *CICERO de Senec.*—"*Quæ libido ab oculis, quod "facinus" e manibus tua unquam, quod flagitium a toto corpore unquam absuit?*" *CICERO in Catil.*—"*Cum omnes in omni genere "scelerum" et flagitiorum volutentur.*" *CICERO Ep. Fam.* 9, 8.—"*Distinctio poenarum ex delicto. Proditores et transfugas laboribus suspendunt. Ignavos, et imbelles, et corpore infirmos, cæno ac palude, injecti in super crate, mergunt. Diversitas supplicii illic respicit, tanquam "scelera" ostendi oporteat, dum puniuntur, flagitia abscondi.*" *TACITUS Ger.* 12.—The opposition between "*scelus*" and *flagitium*, is here very strongly marked. Crimes of a lighter, though not of a venial nature, were punished openly by the Germans, in order to deter those, who witnessed the punishments, from committing the crimes which led to them. Those, again, which they held to be of a deeper dye, they treated in a manner that would have done credit to proficients in the theory of penal law. Supposing that even the knowledge of gross crimes might corrupt the mind that was a stranger to them, they punished them in secret; and by that means prevented impure conceptions from becoming familiar to those, in the rigour of whose virtue the state was concerned.

That adjectives, or any thing else, can alter the nature of an immoral deed, is a position which no philosopher will grant; nor will any grammarian grant that adjectives can change the radical or original meaning of any substantive with which they can be connected. Dr. Hill must therefore be under a mistake when he supposes that "*facinus*" by itself always denotes an immoral deed. The original sense of "*facinus*,"

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from *facere*, seems to be any bold and daring action, whether good or bad; but it appears, that by the custom of the language, it had come to signify, when used by itself, an *immoral* action, either because the boldness of vice was more frequent, or because it attracted greater notice among the Romans than the boldness of virtue. Were it not for this mistake, the article would be a good one, and some parts of it eminently so. It is indeed too long, though among the shortest of his articles; and *nefas* is unaccountably omitted: but the different shades of meaning which distinguish *facinus*, *scelus*, and *flagitium*, are clearly pointed out, and judiciously illustrated. Let us now see how the same words are explained and distinguished by the author, whose work is under our review.

“ *Facinus; Flagitium; Scelus; Nefas.* ”

“ *FACINUS* (from *facere*) is a bold action: when there is no epithet to determine its sense, it is taken in a bad one. *Homines ad vim, ad facinus, cædemque delecti.* CIC.—It is taken in a good sense when joined to an honourable epithet. *Aliquo negotio intentus præolari facinoris.* SALL.—*FLAGITIUM* (from *flagitare*) is used by *Plautus* in the sense of a pressing and fatiguing request. *Flagitio cum majore post reddes tamen.* PLAUT.—It is said of all base and scandalous crimes. *Quod facinus à manibus unquam tuis, quod flagitium à toto corpore absuit?* CIC.—*Flagitiis atque facinoribus coopertus.* SALL.—*Cicero* has used *flagitium* for error, in speaking of the atoms of *Democritus*. *Tantum ne fuisse oblivionem in scripto præsertim, ut ne legens quidem fenserit quantum flagitii admisisset.* *Horace* uses it for cowardice. *Damno flagitium additis.* HOR.—*SCELUS*, villainy, an act of cruelty and impiety. *Et si quâ culpâ tenemur erroris humani, à scelere certè liberati sumus.* CIC.—*Cum omnes in omni genere et scelorum et flagitiorum volutentur.* *Id.*—*Pygmalion scelere ante alios immanior omnes.* VIRG.—*Postea quod scelus, quod facinus parricida non edidit?* CIC.—*NEFAS*, an action forbidden by divine laws. *Dirum nefas.* VIRG.—*Grande nefas et morte piandum.* HOR.—*Is cui nihil upquam nefas fuit nec in facinore nec in libidine.* CIC.—*Audentis est quodcumque FACINUS, FLAGITIUM, corruptoris, aut ignavi et timidi; SCELUS, atrocis et jamdudum perversi; NEFAS, impii et sacrilegi.*” P. 283.

With some hesitation indeed, we prefer M. Dumesnil's explanation of the above synonyms, to that which is given by Dr. Hill; but of the Frenchman's superiority in the following article, there can be no doubt.

“ *Curvare, Flectere, Plicare,* ”

“ *Agree,*” says Dr. Hill, “ in denoting the act of altering the form.”

form of some substance*, but differ, in respect either to the force requisite for that purpose, or to the natural elasticity of the substance by which it recovers its original shape. The first is generic, in having a reference to every alteration of shape†, whether effected with ease or with difficulty, and to every substance, whether elastic or not.

"*Arbor curvata est pondere serpentis.*" OVID. Met. 3. 93.

"Here the alteration of shape is easily effected, and the tree retains a disposition to recover its original shape.

"The shape of what is formed by the hand of nature, is also expressed by this verb. "*Ora Bosphori utrinque ex Asia atque Europa curvatur in Mæotim.*" PLIN. 6. 6.

"FLECTERE differs from "curvare," in supposing that a considerable exertion is always requisite to change the form of the substance bent; and that the substance has a tendency to return to its original shape. *Omne animal, membra quo vult flectit et contorquet.* CIC. *pro Cal.*—Both verbs imply exertion, though the opposite force may be for a while overcome.

"FLECTITUR obsequio "curvatus" ab arbore ramus." OVID. *Art. Am.* 2. 179.

"Here the means, though gentle, are steady, and the bough is understood to retain its elasticity. Upon the resisting force, implied in the literal meaning of *flectere* ‡, is founded that figurative one, to "prevail upon," in spite of the action of opposite motives.

"*Flectere si superos nequeo* §, *Acheronta movebo.*" Virg. *Æn.* 7. 312.—"*Flectere* also denotes the winding path observed by a body in motion, though no vestige or track remains.

"*Clauso transitu fluminis, ad oceanum flexit.*" LIV. 28. 16.—

"*Leucatem flectere, molestum videbatur.*"

"PLICARE differs from the other verbs, in supposing that the substance assumes any form with ease, and retains that given if

* In this respect *addere, frangere, demere, utere, cremare, &c.* agree with them; for a substance cannot be increased; broken in pieces, lessened, or burnt; without having its form, as that word was understood among the Romans, altered; but would any man consider *frangere, urere, and cremare, &c.* as synonymous with *curvare, flectere, plicare, &c.*? Rev.

† This is a palpable mistake. A pistol bullet beaten into the form of a shilling, would surely be altered in shape; but would any man, who had seen it under both shapes, call it, under the second, *plumbum curvatum*? Rev.

‡ Is there any great resisting force to a man *flectenti genua*? Rev.

§ For *nequeo superos*; a strange mistake, as it destroys the verse. Rev.

without resistance. "Ut ora laeti, quod plicabatur, coirent."

Ant. Gall. 17, 9.

"Tibi charta plicetur." MART. 4, 82.

"Seque in sua membra plicantem."

VIRG. Æn. 5, 279.

How infinitely superior to this pompous inanity about *submitting*, and *force*, and *elasticity*, and *resistance*, and *track*, &c. &c. is the following simple, and therefore perspicuous, explanation of these synonyma, by Dumefnil?

"*Flectere, Plicare, Curvare.*

"FLECTERE, to bend, to incline. Arcus flexus incurvamus. VIRG.—Flexum genu submittere. OVID.—Figuratively: Flectere promontorium. CIC.—To turn a cape or promontory. Ut cam sectas viam te rogo. Id.—I beg you would avoid that road.—PLICARE, (from *plum*) to form plaits or folds. Charta plicetur. MART.—Serpens sese in sua membra plicans. VIRG.—CURVARE, (from *curvus*) to crook, to bow. Curvata cuspis. OVID.—Flectionis obsequio curvatus ab arbore ramus. Id.—Flectimus genua; plicamus chartam, telam; arcum curvamus." P. 299.

FLECTERE, when it has that figurative meaning which Dr. Hill derives from the *resisting force* implied, as he imagines, in the literal sense of the verb, is thus explained by the French author.

"*Flectere, Movere, Afficere.*

"FLECTERE, synonymous with the others, signifies, to prevail with one, to persuade him by submitting and bumbling one's self. Precibus si flecteris ullis. VIRG.—Flectere animos. CIC.—MOVERE, in its proper sense, to move, to stir. Movere lapides. TIT. —Figuratively: to affect, to incite, to influence. Moveri auctoritate aliqujus. C. NER.—Rifam movere. CIC.—Movere animos, Id.—To move the hearts. Flectere animos is to gain the good will, to win the heart.—AFFICERE, (facere ad) to make an impression, is said of both body and mind. Afficiunt corpora fames at sitis. LIV.—Afficitur res. Id.—Bad and ruinous circumstances. Affectus animus virtutibus. CIC.—A mind inclined to virtue. Ut qui audirent sic afficerentur, ut eos affici vellet orator." P. 300.

WE might have extracted a much greater number of articles from this valuable work; and some of them more interesting than those which we have laid before our readers; but we thought it of importance to compare Dumefnil's work with that of Dr. Hill, and were under the necessity of selecting, not the best, but the shortest of his articles. What we have done is sufficient to enable our readers to judge for themselves of the comparative merits of the two works; and if that judgment should be, as we think it ought to be, in favour

of the Frenchman, we beg leave to assure them, that these are, however, in Dr. Hill's work, some articles so greatly superior to those on the same words by Dumefnil, that we are surprised at M. Gossiet's having neglected to avail himself of them for the improvement of the corresponding articles in the work which he was translating. As an instance, the synonyms DECRET, OPORTET, NECESSE EST, appear to us much better explained and distinguished by Dr. Hill, than by our author; though Dumefnil's article OPORTET, OPTUS EST, NECESSE EST, is likewise a good one. In Dr. Hill's Synonyms, AURA, FLATUS, VENTUS, PROCELLA, TURBO, certainly constitute a more valuable article than the other author's *Aura, Ventus, Flatus, Flamen, Flabrum, Flabellum*; and there are many others entitled to the same preference. Still we must acknowledge, however reluctantly, that Dumefnil's is, on the whole, the more valuable work of the two, and will prove the safer guide to the student of the Latin language. On this account we think that M. Gossiet has rendered a very essential service to the British youth, by translating into English, a work, which, notwithstanding its value, long known to every scholar, could never have been generally introduced into our schools, had it remained in the original language.

ART. VI. *The Doctrines of Predestination and Assurance examined, with a short View of the Pelagian Controversy, in a Sermon preached before the Lord Bishop of Lincoln; at his Visitation, held at Newport Pagnell, in the County of Bucks, on Tuesday, May the 23d, 1809. By the Rev. Thomas Le Mesurier, M.A. Rector of Newton Longville, in that County; with large Notes. 8vo. Pp. 67. 2s. 6d. Rivingtons. 1809.*

THIS is one of the most valuable Visitation sermons that have ever come under our review; and we beg pardon of our readers for having delayed so long to make our report of it. The occasion of the delay is a matter of no importance to the public, who will be glad, even at this late period, to be informed of its object, and assured that if sound reasoning and sober criticism could attain that object, it would in our opinion be attained by Mr. Le Mesurier. It is well known that the Doctrines of *Predestination and Assurance*, as they are taught among the Methodists, are among the most powerful engines by which the illiterate are drawn aside from the com-

number of the Church; and it is the object of this learned Preacher to prove that such doctrines are taught neither in the Scriptures of truth, nor in our Articles, Homilies, or Liturgy, for which some classes of Methodists profess the profoundest respect.

Mr. Le Mesurier having chosen for his text the reply made by our blessed Lord to the Jew, who asked him what good thing he should do that he might have eternal life, (St. Matthew xix. 17.) enters on the subject of his discussion, with observing, that in nothing is the weakness of the human mind more conspicuous, than in its propensity to abuse and pervert the best gifts of the Almighty, particularly our reason. On this propensity he gives some striking instances in the controversies on *predestination* and *grace*, which have so long disturbed the Church of Christ, and are now agitated among the most illiterate vulgar, who understand not even the meaning of the words and phrases which are so often in their own mouths, and with which their self-commissioned teachers embellish the style of their sermons. He then proves completely that such controversies have been deprecated by our Church at every period since the Reformation; and regrets that the Clergy are now compelled to discuss them—sometimes even in the pulpit—in order to defend themselves from the accusations brought against them by false brethren as well as by field-preachers. He shows, that with respect to *predestination*, the difficulty of the question is admitted by Calvin himself, and many of his most respectable followers; and hence infers, that it is a question which ought not to be agitated as essential to a religion, which by its Divine author and his immediate disciples, was preached so peculiarly to the poor. He truly observes, that from his text alone it appears indisputable, that Christianity was intended to be most emphatically a practical religion; and having corroborated that interpretation of our Lord's reply to the Jew, by many other texts, and an appeal to the general scope of scripture, he very seasonably adds, that

“It may here be proper to guard against any misunderstanding. Let it be observed, therefore, that among the commandments of God are to be included, even according to this reasoning, matters of faith as well as of practice: if indeed, properly speaking, the one can be separated from the other. The first great Commandment, which is also the first in the decalogue, is, that we shall serve God, or, as it is expressed, that we shall love him with all our heart, and with all our soul, and with all our strength; but it is impossible that we can love him or serve him, without putting our faith in him. ‘He that cometh to God,’ says the Apostle to

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the Hebrews, in a well-known passage, 'must believe that he is, and that he is a rewarder of them that diligently seek him.' But this binds us, to whom the mystery hid from ages has been made known, not only to a general belief in God, but to a belief in the great work of our redemption, in the atonement, the Divinity of our Saviour and of the Holy Ghost, and if there be any other doctrine explicitly laid down, and directly connected with our salvation. Whatever there is for which we are expressly enjoined to give God thanks, and to render him praise and honour, most evidently must be taken as necessary to be believed; and without that belief we cannot be considered as keeping the commandments." P. 5.

He next obviates some objections by Calvin to the sense in which he understands his text; refutes the inferences drawn by the Church of Rome from the same text; and, in opposition to the Antinomians, proves, that we are as much bound, as were the Jews, to serve God according to such commandments as he has given us; and that they, though they saw the promises only afar off, were not destitute of that faith which is become our inheritance. Having proved that such was the doctrine of the primitive Church, until the rise of the heresy of Pelagius; and that St. Austin, in his eagerness to confute him, ran from one extreme to another, introducing into the Church the doctrines of individual election, partial redemption, and irresistible grace, he adds, that the first promulgation of the Predestinarian system was not received with universal or even general assent, but was suffered to sleep for several centuries without being of material injury to the cause of religion.

"About the middle of the ninth century, however, we have what I may call a second epoch. It was then that Gotescalc, a monk (as Pelagius was) who, we are told, was destined to a convent before he could have an opinion of his own, who would have retreated but was not allowed to do it, whose mind therefore had naturally become doubly impatient and restless, and prepared for every extreme, started up, and again brought forth into notice St. Austin's doctrine, but without any of his qualifications. He displayed to view, and taught the tenet of reprobation in its most absolute sense (which St. Austin had not done), and dressed out in all the horrors with which it seems *. Thus nakedly presented to the sight, it caused immediate and almost universal disgust; and the man was not only condemned as being in a dangerous error, and

* It is on this account that Gotescalc is so highly praised by Dr. Haines in his *History of the Church*!—Rev.

even a blasphemer, but cruelly persecuted; and though ~~some~~ some persons of note were found to support his cause, he continued under the sentence of condemnation, and was in confinement nearly if not quite, to the time of his death." P. 21.

The controversy thus revived, was continued in the schools and cloisters down to the æra of the reformation; but during all that period, the practice of the Church of Rome was notoriously abhorrent from the predestinarian system.

"She held not only that men might have such merits as entitled them to salvation, but that they might have even a surplice of this claim, arising from the good works which they had done. She determined particularly that this was the case with all those whom she declared to be saints; and upon that founded, as you know, her doctrine of indulgences and pardons, which by the application of these works, as they were called, of supererogation, might be secured for those whom she might deem worthy of that benefit." P. 23.

These abuses, which brought on the Reformation, were opposed by Luther, much in the same way that the errors of Pelagius were opposed by St. Austin. So far from allowing that man could *merit* any thing from his Maker, Luther denied even the freedom of the human will, an opinion however which he is said to have abandoned, and which was never received by the Lutheran churches, at least after they were modelled into a determinate form. The present author traces the result of the predestinarian doctrines; examines the proofs brought from scripture in support of those doctrines; shows that the election taught by St. Paul in his Epistles to the Galatians and Romans relates only to God's dealing with the Jews as a nation; explains in the most satisfactory manner what is said of God raising up Pharaoh, of his loving Jacob and hating Esau before they were born, and of his dealing with men as the potter does with clay; shows that Austin, Luther, Calvin, and indeed every other author, who has adopted this system, is perpetually contradicting in one place what he has advanced in another; and concludes this part of his subject with justly observing, that whatever predestination St. Paul spake of, was evidently founded on God's foreknowledge; which of itself would overturn Calvin's system.

Mr. Le Mesurier next examines the doctrine of *assurance*, as maintained by the Wesleyan Methodists; shows that their leading or distinguishing tenets—"Conviction of or for sin," and "experiences," as far as these words and phrases have any meaning, are but new names for repentance and faith, only distorted and exaggerated; points out the mischief and delusion

distinction resulting from this jargon—especially as employed “in their class-meetings,” or “bands,” as they are called; and shows that such doctrines and practices receive no countenance from scripture, or the articles and homilies of our Church. Among the wonderful instances of what they call conviction for sin, extracted from their own records, and published in the notes at the end of this admirable sermon, we shall lay the following specimen before our readers, and then take leave of Mr. Le Mesurier for the present, assuring him that we shall be happy to meet with him soon again, labouring thus usefully in our great Master’s vineyard.

“Mr. Charles Kyte’s case was somewhat more extraordinary (than those which had just been stated), for, he says, ‘I was only four years of age, when God first influenced my heart by his Holy Spirit, and when I was between five and six, about seven o’clock on Saturday morning, I was deeply convinced of sin, while God spake in awful Majesty by thunder and lightning.’ (The Methodist’s Magazine, January, 1804). Yet notwithstanding this great step, he continued thirteen years after that in a wretched and deplorable state, though with very good dispositions. For, though ‘he had made it a rule to go to Church on the Sabbath day, at least once, yet, till he was twenty years of age, he never heard one gospel sermon from any true Minister of Jesus Christ!’ This is their charitable way of treating the regular Clergy! However, then, it seems, he went to hear the Methodist Preachers, at Mr. Ward’s, in Oxhill. Of course things went on better. But what shall we say of Mrs. Eliza Byron? ‘She,’ as her husband tells us, ‘had from her early years the fear of God before her eyes, and an earnest desire to serve the Lord to the best of her knowledge. This, with the preventing grace of God, saved her from running into those sins and follies which ensnare many. But it was not until she was fourteen years that she was deeply convinced of the sinfulness of her heart and life,’ (and life too!) and of the need of a new birth. It is true, *she had not a single sin*, in the eye of the world, *to be convinced of*, nevertheless she was made truly sensible that mankind are fallen creatures, unholy and unhappy, and that nothing short of Divine power can restore them to either the favour or the image of God. But how to attain this she knew not. She had regularly attended Divine worship with the family in the Church of England. Besides hearing, she had attentively perused the sacred volume; had used frequent and fervent prayer, and retirement from the bustle and vanity of her young occupations.’ One would think that by such endeavours the Grace of God might have been obtained; but no!—Her friends too were unable to help her.—‘It was all as yet to little purpose. The good she sought was not to be gained by these things;’ that is, by going to Church, by reading the Scriptures, by fervent prayer and meditation.

meditation;—"In this distress she was at a loss where to go and what to do." *At length it pleased God to direct her steps to the Methodist chapel, in St. John's, near Helston, &c.*" (Idem. 58.)

M. Le Mesurier has furnished us with many other instances of Methodistical conviction for sin, and sudden conversion from darkness to light, more extravagant even than these; and in the accounts which are given of such convictions and conversions, by those who have experienced them, it is always insinuated, and often expressly said, that the Gospel is not preached in the Church; that the Methodist teachers are *men of God*; and that the Methodists themselves are *people of the Lord*! Though we have the highest authority for saying, that if a prophet "bear witness of himself, his witness is not true," yet such is the credulity of the good people of England, that they suffer the false witness thus borne by the Methodist teachers in their own favour, and against the regular Clergy, to alienate their minds from the purest Church at this day established in any country under Heaven. In vain are our ears stunned, as the ears of the present writer frequently are, by exaggerated accounts of the profligacy and lukewarm indifference of a few individual Clergymen. In a numerous body of men, whether clerical or lay; there will always be found *some* individuals, whose conduct is reprehensible; but the conduct of the National Clergy at large may challenge a comparison with that of any other body of men equally numerous on the face of the earth; the doctrines and worship of the Church is not stained by the profligacy of a few of her individual Ministers; where such profligate Ministers are really found, let their conduct be fairly represented to their respective Diocesans; and if due attention be not paid to such representations, it will then, but not before, be time to consider of the expediency of deserting our parish-churches for the conventicles of Methodism.

ART. VII. *The London Medical Dictionary; including, under distinct Heads, every Branch of Medicine; viz. Anatomy, Physiology, and Pathology, the Practice of Physic and Surgery, Therapeutics, and Materia Medica; with whatever relates to Medicine in Natural Philosophy, Chemistry, and Natural History. By Bartholomew Parr, M. D. Fellow of the Royal Societies of London and Edinburgh, and Senior Physician of the Devon and Exeter Hospitals. 4to. 2 Vols. 1686 pp. 461. Johnson, Rivingtons, &c. London.*

ART. VIII. *The Edinburgh Medical and Physical Dictionary, containing an Explanation of the Terms of Art in Anatomy, Physiology, Pathology, Therapeutics, Surgery, Midwifery, Pharmacy, Materia Medica, Botany, Chemistry, Natural History, &c. &c. as employed in the present improved State of Medical Science: and also, a copious Account of Diseases, and their Treatment, agreeably to the Doctrines of Cullen, Mead, Hunter, Fordyce, Gregory, Denham, Saunders, Home, and other modern Teachers in Edinburgh and London. To which is added, a copious Glossary of obsolete Terms, calculated to assist those who have occasion to refer to the Writings of the Ancients. In two Volumes, with many Plates. By Robert Morris, M. D. James Kendrick, Surgeon, F. E. S. and others. 4to. 4l. 4s. Bell and Bradfute, Edinburgh; Ostell, London.*

AS both these Dictionaries include the two great branches of Medical Science, Physic, and Surgery, we have thought it necessary to give them a separate consideration as to each object. The former we shall discuss in the present article, the surgical part will be considered next month.

To readers who have the command of extensive libraries, a ponderous dictionary, which professes to embrace several sciences, can offer few attractions. The leading articles treated of in these volumes, have already been collected and arranged in distinct systems, and we cannot hope to derive additional instruction from their present combination. Who would now think of searching in a Medical Dictionary for information on Chemistry, when he can consult the scientific works of Murray, of Thompson, and of Fourcroy; who would look into a Medical Dictionary for instruction in Surgery and Anatomy, when the systems of Bell and of Cooper are open to him; or who would neglect the many excellent systems of Botany, and treatises on Materia Medica, which are within the reach of every student? Before a large dictionary, like this before us, can be composed, before it is fairly out of the printer's hands, in the present progressive state of medical, and more especially of chemical science, new works on the subjects of which it treats, will have rendered some of its contents useless. The science of Medicine cannot remain stationary; new facts are continually brought to light, more correct deductions formed, and erroneous opinions refuted. Scarcely twenty years have elapsed since the last edition of Motherby's dictionary, which forms the basis of the present publications, issued from the press; and in this short space of time, the improvements which have taken place

in every branch of medicine, have rendered that work valuable from the *weight*, rather than the worth of its contents. Even since Dr. Parr commenced his labour, important changes have occurred, in consequence of which he has added an appendix, or, what he terms, "*Curae Posteriores*;" containing 156 pages; and we are confident he might annually publish an additional volume of equal bulk; for already his "*Curae Posteriores*" are posterior to the state of Chemistry and of Pharmacy. Formerly, whilst elementary treatises were few, when scarcely any systems of medicine, or its collateral branches, were formed, when insulated facts were detailed in the transactions of Philosophical and Medical Societies; when the materials of Natural History, of Botany, and of *Materia Medica*, were to be sought for in the narratives of travellers, and selected from a variety of publications, whoever undertook to collect and arrange all these particulars in the convenient form of a dictionary, conferred an essential obligation on the public, and success was commensurate with the labour and ability that were employed. We need not enumerate the various lexicons and dictionaries on medical subjects, which appeared on the continent during the two last centuries; none of which are in much esteem in this country. Dr. James's valuable and erudite work, published about fifty years ago, obtained great and merited success, till superseded by the more modern publications of Motherby and Wallis; which, in its turn, will give place to that of Dr. Parr, or its rival, the Edinburgh Dictionary. But for the reasons before stated, we do not anticipate that these recent volumes, though, as we shall presently show, executed with ability, will obtain a similar degree of reputation.

Having offered these objections to the general utility of such publications in the present state of medical science, we shall quote Dr. Parr's arguments in their favour; and further we are willing to admit, that many persons, especially practitioners in the country, and all those who wish to know something of medicine, without having the opportunity of consulting many books, may derive considerable information from the Dictionaries before us.

"If," says this author, "a dictionary be sometimes the refuge of indolence, it is an useful resource in circumstances of emergency. It offers a collection of opinions at one view, and within moderate limits, suggests hints from sources beyond the reach of common acquirements, beyond the extent of a common library, and leads the inquiring mind into paths of which he might not have suspected the existence, or been unable to pursue the intricacies. It shall be the general advantages of a dictionary, this form

is peculiarly applicable to a science where emergencies frequently occur, where the time for reflection is short, and the practitioner, from anxiety and distress, unfitted for cool consideration. A man of sensibility is, in such circumstances, obliged to conceal his pangs under the appearance of composure, and to cover doubt and hesitation by a seeming calmness and confident decision. His situation also is often little adapted for deriving assistance from numerous authors in different languages, nor is his mind always so carefully regulated by education as to pursue a chain of reasoning strictly inductive, or to detect error under the semblance of plausible improvement. To bring before him, therefore, the opinions of distant eras and countries, to offer what the ablest professors have thought, to describe how they have acted, must be a valuable acquisition to one class, while to the intelligent and experienced it may be no useless remembrance; an index to those sources of information which may be more minutely, and therefore more advantageously, followed. It is not the least of the advantages of the following pages, that they detect many reputed diseases of modern times in the neglected authors of former periods; and the sanguine admirer of what is new, may learn, from the comparison which any proposal has formerly experienced, to appreciate with greater accuracy its value." Pref. p. v.

We shall now state our opinion of the manner in which this author has executed his task. It were too much to expect that he should succeed alike in each department, or that he should display an equal degree of knowledge upon every subject of which he treats. Few men, deeply versed in chemical science, are practically conversant with Pathology; the skillful surgeon, and accurate anatomist, seldom know much of *Materia Medica* and Pharmacy; or regard Botany with affection. We conceive that Dr. Parr is too sound a practitioner to be offended at our not ranking him amongst the "*admirable Crichtons*," when we pronounce that his work, though very respectable as the production of one individual, would have been more valuable had he associated with him other labourers, who had devoted their attention to particular branches of the profession. His account of diseases, their history, causes, symptoms, and cure, is, in general, accurate and perspicuous; he has consulted most publications of importance; has contributed much original matter, from the result of his own observations, and the effects of his practice in a variety of cases; and has given references to the best authorities. The chief defects in this portion of the work, are a blind attachment to the doctrines and opinions of Dr. Cullen, and an adherence to the principles and routine of practice imbibed in former days, by which most practitioners

tioners of a certain standing are strongly influenced. In consequence of this prejudice, we find that Dr. P. has very slightly mentioned some new remedies of considerable importance: thus, in the treatment of fever, the astonishingly beneficial effects of cold affusion, as recommended by the late amiable Dr. Currie, are scarcely adverted to. Dr. P. informs us, (vol. i. p. 649) that

“ Two methods of extinguishing fever at once have been employed; the one consists in evacuations, and the other in the application of cold. We are confident, if, on the first shiver, an emetic be given, followed by a warm sudorific, and within three or four hours an active laxative, so that the operation of the whole shall have been completely effected within the limits of the first period, the fever will, in almost every instance, be stopped or disarmed of its severity, and be no longer a disease. If the second period has commenced, the chance of success is less; but we have succeeded. Beyond that time we can only regulate the progress of the disease, and conduct it safely to its termination. Cold, it has been said, by Dr. Kirkland and our predecessors, will have the same effect of at once checking fevers. It is not true. Cold is a remedy of singular importance; it will greatly mitigate the symptoms; it will render the solution of a paroxysm more complete; and in remittents, or eruptive fever, so far lessen the complaint as to be no longer dangerous; but it will do no more.”

Before we comment on these assertions, relative to the effects of cold on fever, we must request our readers to peruse the following remarks on the same subject, extracted from the page immediately following.

“ Some late trials would suggest the question, whether, in the earlier stages, cold may not be employed more actively than in these plans. We allude to Dr. Currie's recommendation of cold affusions, and particularly their effects in Scarlatina. In his practice, they are only employed to counteract violent heat; and the heat is greatest in those inflammatory fevers which are generally accompanied with local inflammation, or where we expect hourly local inflammation to take place. We own that we have hesitated in using this remedy with that spirit and decision from which alone we can expect salutary consequences. In a less degree, sponging the body with cold water has been found useful in mitigating the heat. It is also highly refreshing and agreeable to the patient.”
P. 650.

From this confession, it is evident that the author is incompetent to judge of the effects of cold affusion from his own practice; and certainly from the trifling way in which he employed it, could expect no more than partial relief.

When early and properly applied, this remedy has frequently at once cut short the complaint. Dr. Currie has enumerated several instances of this on the third day, and has even witnessed this beneficial effect, when the remedy was delayed till the fourth day. Amongst many instances, the following is sufficient to attest the utility of the cold affusion. Fifty-eight soldiers were seized with fever; of these, thirty-two went through its regular course, and two of them died; in the other twenty-six, the disease was evidently cut short by the cold affusion; not by gently wiping the skin with a moist sponge, but by dashing buckets full of sea-water over the naked patients. Neither of the men who died were subjected to this treatment, which, judiciously applied, is perfectly safe, and even agreeable. Many other instances might be adduced to prove, that Dr. Parr's negation of the power of cold, in at once cutting short a fever, is totally unfounded.

The articles on *Materia Medica* and *Botany*, with some exceptions, are well selected, and carefully written. Among the inferior articles in this department, we would name the author's account of *Digitalis*, which is chiefly taken from Dr. Withering. Dr. Parr seems to be better acquainted with the noxious, than the life-saving properties of this potent drug; and confesses that he has always prescribed it with a timid hand, or, to use his own phrase, "*with a trembling caution.*"

In Chemistry, the author's knowledge is considerably behind the present state of the science. See the articles blood, bile, respiration, &c.; and the nomenclature which he has adopted is quite out of fashion. We cannot bestow much commendation on his *Natural History*, of which the following is a sample.

"Boa, a serpent, the etymology of whose appellation is unknown, which is met with in Calabria."

Under the head "*Alimenta*," we find much useful and pleasant food; but in some instances the author speaks with unbecoming doubt, and is not always correct. Thus he acquaints us, (vol. i. p. 76.) that the flesh of the Hippopotamus, though eaten by the Africans, and the inhabitants of the shores of the vast river of the Amazons, would scarcely suit an European palate, "as the flesh is dry and coriaceous." Now Sparman, Vaillant, and other naturalists, who have partaken of it, describe it as being wholesome, succulent, and delicious food: the fat of it is melted and drank by the Hottentots, and the feet afford excellent nourishment.

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"Among the *brute*," (says Dr. P.) "we find some species of Armadillo used as food; and the flesh of the Rhinoceros is said to be eaten by the Moors and Hottentots: it must be, however, in the earlier periods. We recollect hearing that the trunk of the elephant is delicate nourishment, but we cannot discover our authority."

To remove the author's doubts, we may remind him that Vaillant had frequent opportunities of seeing the Hottentots feed on the trunk and other parts of the Elephant; but he preferred the feet to any other part. The same intelligent traveller also informs us, that the blood of the Rhinoceros is highly esteemed by the Africans in the cure of diseases; and that the flesh of it is superior to that of the Elephant, though not equal to that of the Hippopotamus.

Among the lesser faults of Dr. Parr, may be ranked an affectation of etymological skill, which is occasionally displayed in very whimsical derivations: thus, *Balneum*, which any school-boy would derive from the primitive *Βαλάνιον*, is traced by Dr. P. to *βαλλω*, to *cast away*; and *ania*, *grief*. Who would expect to find an article like the following one, in a Medical Dictionary? "*BRONTE*, (quasi *ῥοινη*, from *ῥοινη*, to roar.) Thunder. Was it from hence Lord Nelson derived his title?" As if it were not sufficiently known to be a local title. But perhaps this is wit!

The Edinburgh Medical Dictionary is compiled much on the same plan as that of Dr. Parr. But Dr. Cullen has contributed more to its composition; for whole pages from that author are inserted without alteration or abridgment. The plates, which accompany this work, are much inferior to those in the rival publication, which indeed deserve great praise, for neatness of execution, and fidelity of representation. After a careful perusal of the leading articles in each work, we think that the difference of price is not more than commensurate with the difference of value in the two publications.

(To be concluded in our next.)

ART. IX. *Reports of the Society for bettering the Condition of the Poor.* 5 vols. Price 11. 12s. Hatchard.

The same in crown 8vo. a cheap Edition. Price 10s.

[*Concluded from vol. xxxv. p. 624.*]

WE come now to the fifth volume; the introduction of which is addressed to Mr. Wilberforce. It contains observations on the various proposals which have been produced in this country respecting the management of the poor, arranged under four classes; the first proposing Parochial Annuities or Friendly Societies, for inviting or *obliging* the poor to provide for themselves; the second, supplying them with employment; the third, recommending a general system of Workhouses, as the means not only of maintenance, but of correction and amendment; and the fourth, the establishment of a fixed price of food and labour. The objections to a reliance on any of these, are stated with considerable force; and the author goes on to establish his favourite position, that nothing is to be done for the poor, that will permanently benefit them and the public, without their *individual improvement*; and lays down, as to any variation to be made in our poor laws, the four following principles: 1st, that no plan for the management of the poor will be of any avail, unless the foundation be laid in the melioration of their moral and religious character; 2dly, that no project should be admissible, if it tends to alienate the cottager from his cottage and his domestic attachments; 3dly, that in what may be done, we should be careful never to remove the spur, the motive; and the necessity of exertion; and 4thly, that we should avoid, not only sudden and rapid changes, but unnecessary variation in form and manner. An outline of the measures proposed by the author, in conformity to the principles which he has endeavoured to establish, is given in the first article of the Appendix.

The fifth volume contains some very useful communications. The account which Mr. Estcourt has given of measures which he has adopted at his parish of Long Newnton; a paper of Sir William Pulteney's, on a cottager's cultivation in Shropshire; Mr. Reed's account, and five other papers on vaccine inoculation; Mr. Wrangham's two papers, and Mr. Aust's account of the Bishop of Dromore's Sunday Schools, are all deserving of attention. There are two Spanish papers in the Appendix, which are peculiarly interesting;

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ing; that of Don Jovellanos, on the amusements of the poor, evinces an enlightened and benevolent mind, and points out the causes to which the present defects in the Spanish character are to be ascribed: the other, extracted from the Madrid Gazette, gives an account of a voyage round the world, made by the order, and at the expence of the Spanish Government, between November 1803, and October 1806, for the wise and benevolent purpose of extending the benefits of vaccination to their foreign dominions, and to other countries.— In South and North America, in China, and in a great variety of other places, the benefit was received with emotions of gratitude, which converted the most savage and hostile dispositions into friends and allies.

Before we take leave of the reports, we shall select a passage from the preface to the fifth volume, on the plans for the management of the poor, and on the effects of christianity, particularly as it respects the origin of that co-operation for the benefit of the poor and distressed, which is now distinguished by the name of charity.

“ In all the plans that have been produced for the management of the poor, we may discover talent and ingenuity; and in most of them, charity and philanthropy. But the defect seems to be, that they do not propose to operate, as on *free and rational agents, and on religious and accountable creatures*;—each filling his place best when most earnestly seeking his own happiness: but as upon **WORKS OF ART AND MERE MECHANISM**; where the greatest *momentum* is to be acquired, when the machinery is most complicated, and the principles of action most involved. The virtue and energy of the separate parts of the political body constitute the aggregate of the virtue and energy of the whole; and it is vain to expect, that, while individuals are *depraved and ignorant*, the state should be *prosperous and enlightened*. We have made repeated experiments on parochial manufactures, on farming the poor, on increasing the poor's rate, on the patronage of sentimental beggars, and the establishment of incorporated workhouses. Let us now try the influence of **RELIGIOUS MOTIVE**, the consequences of **MELIORATION OF CHARACTER**, and the effects of **IMPROVEMENT OF CONDITION**. Let us endeavour to operate by individual kindness and encouragement, by the prospect of acquiring property, and by every other incitement to industry and prudence: and we shall find that, when the component parts of the body politic become sound and perfect, the state itself will be healthy and thriving.

“ To pure and vital **CHRISTIANITY** we must look for the basis of every essential and permanent improvement in the condition of the poor. To that alone we are indebted, not only for our exemption from some of the most desolating evils under which humanity formerly suffered, but even for the very existence of **CHA-**

itself. In the first place, we may observe a visible and obvious improvement of our condition, by its influence in respect of war, and in the mitigation of those horrors and atrocities, which, until the corruption of our nature, is in a great measure done away, will, I fear, be unavoidable evils, produced and reproduced by our own lusts and passions. The murder of prisoners in cold blood, and the subjugating of them to the caprice and ferocity of the conqueror, either chained to his triumphal car, or trained to slaughter as gladiators, or subjected to domestic or predial slavery,—all these are now done away. In the most embittered hostility, *among christians at least*, we find that as soon as the conflict is passed, and victory decided, the causes of enmity are forgotten, and charity and mutual kindness are restored.

“Of the wretched lot of GLADIATORS we can now only learn from history. The evil has long ceased to exist. When christianity obtained the ascendancy in the civilized world, the Emperor Constantine prohibited this outrage on human nature; and though partially renewed by his successors, the shows of Gladiators were entirely and finally suppressed by his christian successor, Honorius. I wish I were able to add, that christianity had *already* produced the same beneficial effects, in the ENTIRE ABOLITION OF SLAVERY. Where, however, it does continue to exist, we have the satisfaction to know, that the number is so diminished, and the severity so mitigated, as to bear no resemblance to its ancient form.

“Torture was once the ordinary and familiar mode of extracting evidence. In the Roman empire, all persons were subjected to it, a few privileged citizens excepted. It is now entirely abolished in every christian state: and little more than the traditional memory of its horrors, does now remain in any part of the civilized world. In *criminal proceedings*, the accused, no longer subjected to prejudice before judgment, and to cruelty afterwards, is treated, in England at least, and in other countries where the reformed religion of CHRIST is recognized, with a degree of mercy and tenderness, which has appeared in some instances, even to pass the bounds of political wisdom; particularly where the kindness and compassion shewn to an *atrocious criminal* has a tendency to lessen the abhorrence of his guilt, and to diminish the effect of his punishment.

“It is not, however, the mere abstinence from injury and cruelty to our fellow-creatures, and from the aggravation of the miseries of mankind, but it is active and unwearied labour for the benefit of others, which characterizes our pure and undefiled religion. That CHARITY originated in christianity, and *was first practised by the christians*, appears by the testimony of JULIAN*,

* “The evidence of the Emperor Julian is very curious. It is contained in a letter from him to Arsacius; in which he recom-

their malignant and inveterate enemy : CHRISTIAN CHARITY, as it has been emphatically called, being first enforced by the Divine Author of our religion, and till then, a *novelty* in the world. By its influence, the mitigation of the sorrows and calamities of life has been reduced and arranged into a system, which excludes interest, power, and sensuality ; and directs the earnest exertions of the individual to the benefits of those, with whom he has no other connexion than that of man with man. 'The co-operation of individuals for the relief of the misery, and for the increase of the happiness of their fellow-creatures, has not only been extended to every class of society, and even to the animal creation ; but it has been applied by a variety of charitable institutions, to every thing in which the interests of man can be concerned. By these fruits of genuine christianity, the character of the reformed church is best known, and the evidence of its intrinsic purity most completely established."

We will not entirely leave unnoticed the separate publications of the society. That on the education of the poor, is little more than an arranged selection from the reports of what relates to the Education of the poor, so favourite an object of the Society. The Cottager's Religious Meditations is quite a new work, though the author has acknowledged the sources, from whence he has derived some of his materials. If we were to venture on a descriptive name for it, we should call it " Family Discourses for the Cottager."—The subjects are selected with great care and attention ; and the length of each is within the compass of any Cottager's Sunday Reading. They are written, so as to be subjects of meditation, and of Bible reference ; and contain, besides a short poetical introduction and close, thirty-six Meditations or Reflections on different passages of scripture, consisting not of a mere text, but of several verses.

Among their separate publications, hardly any will be more useful, than those on the effects and cure of dram-drinking, and on the cold and tepid affusion in cases of typhus fever ; both of them applied to infectious disorders of the most dele-

mends the example of that peculiarity, by which christianity had been most promoted. " I MEAN (says he) THEIR KINDNESS AND BENEVOLENCE TO STRANGERS, THEIR ATTENTION TO THE FUNERALS OF THE DEAD, AND THEIR APPARENT SANCTITY OF LIFE. WHEN THESE GALILEANS NOT ONLY TAKE CARE OF THEIR OWN BRETHREN BUT EXTEND THEIR KINDNESS TO OTHERS, IT IS SHAMEFUL THAT OUR PEOPLE SHOULD WANT EVEN OUR OWN ASSISTANCE." This is the testimony of JULIAN, the declared and rancorous enemy of christianity."

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terious kind. The four little, penny publications, of the history, the discourses, the miracles, and parables, of our Saviour, seem to make a kind of appendix to the work of the new school, being examples of the mode and auxiliaries of the practice. The Cottager's Friend (like the two publications now out of print, of Information for Cottagers, and Information for Overseers) contains, in addition to some new matter, selections from the reports, carefully and judiciously made for the use of the English cottager.

In the reports of the Society for the poor, some articles are inserted which appear to be of little importance, and there is a considerable inequality in the style; but it would be injustice to say that they do not contain much useful matter, many important facts and observations deserving of attention, and forming a register and repertory, to be consulted not only by the politician, the lawyer, and the economist, but by the historian and antiquary. They have produced effects in every part of the kingdom, and, if we are rightly informed, in foreign countries. We are glad to learn that, after two years discontinuance, the Society is preparing to continue them; not being able to fix on a different mode of publication, which is likely to be so useful or applicable.

ART. X. *An Address from a Clergyman to his Parishioners.*

By R. Valpy, D.D. F.A.S. Rector of Stradishall, Suffolk.

8vo. 158 pp. 3s. 6d. Richardson. 1810.

THE learned author of this address does not, we conceive, stand pledged to the assertion, that it contains literally the substance of what he has preached to his flock, as occasion offered for twenty years past, and nothing more. He reminds his parishioners, indeed, in the opening of his address, that such had been their desire. "When I lately addressed you on the twentieth anniversary of my connection with you, it seemed to be your wish that I should send you in print a short abstract of the exhortations which I had given you, for the direction of your faith and practice." Yet, in drawing up this tract, in a regular and connected form, many things would naturally occur, which in detached discourses had not found a place, and which the author could not think himself bound, for that reason, to omit. If this be not so, Dr. V., in preaching to his parish only a few times in a year, which is the utmost

that his engagements would allow, must have been more steady in adhering to a systematic plan, than any clergyman we ever heard of before.

It is, however, of little consequence in what manner the address was formed; the only material questions are, what are its actual contents, and how far is it calculated to be used as a religious manual, by the persons for whom it was drawn up. These questions appear to us to admit of the most satisfactory answer; in proof of which we shall here give a general sketch of its contents.

The address has two principal divisions, the first treating of faith, the second of practice, the latter beginning at the 89th page. The topics handled in the two parts are these,

“ Part I. 1. Of God. 2. Of the Son of God. 3. Of the Holy Ghost. 4. Of the Trinity. 5. Read the Scripture. 6. The Incarnation of Jesus Christ. 7. The Doctrine of Jesus Christ. 8. The Resurrection. 9. Redemption. 10. Of Justification. 11. Of Faith. 12. Of Works. 13. Works without Faith. 14. Faith without Works. 15. Merit and Reward. 16. Humility. 16. The Influence of the Holy Spirit. 17. Repentance. 18. Regeneration or New Birth. 19. Conversion: 20. Delay of Conversion. 21. Our Endeavours. 22. Predestination, and Freewill.

“ Part II. 1. Of Prayer. 2. Public Worship. 3. Family Prayer. 4. The Sacrament. 5. Forgiveness of Injuries. 6. Veneration to the Name of God. 7. Relative Duties. 8. Exhortation to Piety. 9. Prospect in Life. 10. Use of Time. 11. Death.”

It is observable in this synopsis, that a large proportion of the topics in the first part have reference, more or less, to certain questions now particularly agitated by popular teachers. Dr. V. probably thought it necessary to caution his parishioners with especial attention upon these subjects, and he has succeeded, we think, in giving the entire doctrine of the Church, with his own elucidations; and in such a manner as to exclude the prevalent errors of the sectarists. We shall take our first specimen of the work from this part. After explaining the nature of Christian Faith, the Doctor thus proceeds to the Doctrine of Works.

“ FAITH is thus represented as the foundation of Christianity, because it is the foundation, on which is erected the fabric of Good Works. To be the instrument of our salvation, it must not be inactive and barren, it must be productive of obedience to the commandments of God, and to the precepts of the Gospel. That Faith, which you are taught to consider as the ground of your salvation,

is that *practical* Faith, which *worketh by love*, and is the principle of holiness of life. As *the tree is known by its fruit*, so is Faith proved by the works of love and charity *, which it produces.

"Of our salvation, the death of Christ is the *CAUSE*; faith in His merits is the *MEANS*; but a religious life, or Christian works proceeding from faith, are the condition, the indispensable qualification, or the inseparable consequence, and the only evidence that we shall attain the *END*. That faith, which is not productive of good works, is emphatically said by St. James to be *dead*.

"On this subject we may appeal to our Saviour Himself. To the inquiry, *what shall I do that I may have eternal life?* he answered: *If thou wilt enter into life, keep the commandments*. His parables, in which He represents those, who are preparing themselves for salvation, as *labourers in the vineyard*, or as improving the *talents delivered to them*, manifestly prove the necessity of Works. His exhortations are strongly to the same effect: *Let your light so shine before men, that they may see your good works and glorify your Father, which is in Heaven*. These exhortations to good works are admirably and comprehensively delivered in His sermon on the mount, which ought to be engraved on the heart of every Christian. His directions for our conduct are most awfully closed by the solemn admonition, that *the hour is coming, in which all, that are in the grave, shall hear His voice, and shall come forth; they, that have done good, unto the resurrection of life; and they, that have done evil, unto the resurrection of damnation*.

"The doctrine of the Apostles was exactly similar to that of their Lord and Master. They represent the Christian life by the emblems of a race and pilgrimage, which require activity and perseverance." P. 44.

After showing next, whence arose the apparent difference between St. Paul and St. James on this subject, and how they are to be conciliated, the Doctor thus concludes this section.

"It might indeed be supposed, that St. Paul himself had been particularly careful to guard against these mistakes. *Shall we sin*, says he, *because we are not under the law, but under grace*, that is, under the Gospel? *God forbid!*—*Being now*, that is, since you

"* *Love and Charity* are words, which, in their general sense, signify the same thing. *Charity*, as described by St. Paul, 1 Corinthians, c. 13, comprehends the love of God, and of mankind; that disposition and habit, which tend to the glory of God and beneficence to our neighbour. It is not confined to alms-giving; for *though*, to use the words of St. Paul, *I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing*. Christian Charity is active holiness, proceeding from the love of God, and faith in Jesus Christ."

have adopted the religion of Christ, *made free from sin, and become servants to God, you have your fruit unto holiness.* As the natural consequence of the grace of God through Faith in Christ, he says, *let not sin therefore reign in your mortal body.* And, in order to prevent any misinterpretation of his doctrine of Justification by Faith, he emphatically observes: *Do we then make void the law, that is, the moral law, through faith? God forbid! yea, we establish the law.*

“ But, as if he were still apprehensive that his principles might be misunderstood, he concludes his Epistle by the soundest, the fullest, and the most affecting exhortations to Morality. This is the most perfect comment on our Saviour's sermon on the mount, which the pen of man ever drew. In the twelfth chapter he gives those directions of conduct, which prove him to have been a man of a conciliating character, of a gentle disposition, of accomplished and elegant manners, of disinterested generosity, and of unbounded charity. In the thirteenth chapter he displays the principles of the purest loyalty, of attention to the general interests of society, and of the most extensive benevolence. The fourteenth contains the most exemplary liberality, unaffected candour, and affectionate regard to the opinions, and even the prejudices, of other men.

“ In every part of the apostolic writings, we find the same warm and serious call to good works, which are represented as arising from the fear of God, and as an earnest of our acceptance with God. *He, that feareth God and worketh righteousness, is accepted by Him.* Good works are uniformly considered as naturally flowing from the atonement of Christ. After the glowing manner, in which that great event is described in the ninth and tenth chapters of St. Paul to the Hebrews, the conclusion is a call to good works: *Let us hold fast the profession of our Faith without wavering; and let us consider one another to provoke unto love and to good works.* And in the fifth chapter, when he has asserted, that *Christ is become the author of eternal salvation*, he adds, that it is *unto all those that obey Him.* The same conclusion is drawn in the Epistle to Titus: *Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.* And in that to the Ephesians: *We are the workmanship of God, created in Christ Jesus unto good works.*

“ St. Paul abounds with exhortations to works, in his address to Titus, whom he affectionately calls his son: *In all things shewing thyself a pattern of good works;* and he adds a strong reason for this advice: *The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world.* He closes the epistle by entreating him to affirm constantly that they, who have believed in God, might be careful to maintain good works. He informs Timothy, that the end of the instruction derived from Scripture is, *that the man of God may be perfect, thoroughly furnished*

assigned unto all good works. He assures the Colossians that, his prayers are unceasingly offered for them, *that they may be filled with the knowledge of the will of God in all wisdom and spiritual understanding, that they may walk worthy of the Lord in all pleasing, being fruitful in every good work.*

"These quotations are exclusively from St. Paul, because his authority and his doctrine have been perverted; but the other Apostles are equally strenuous in inculcating Christian morality. They all assure us, that *the sacrifices, with which God is best pleased, are to do good and to communicate.* A more perfect system of Christian works, delivered in the most nervous language, abounding with the sublimest allusions, and the most affecting considerations, cannot be found, than that which is contained in those monuments of divine inspiration, the two short epistles of St. Peter, who has shown himself worthy of the high distinction, with which he was honoured by his great Master. The few differences, observed between the apostles, only prove that they adapted their arguments to the circumstances of those, to whom they wrote; and that, being deeply impressed with the truth of the doctrine, which they taught, they had formed no consistent plan of uniformity, which might have brought their sincerity into suspicion." P. 47.

Among the strange perversions of Christian doctrine, which the bewildered imaginations of men have produced, no one perhaps is more extraordinary than that which makes the previous commission of some great sin a necessary condition of effectual repentance and conversion. A remarkable instance of this opinion, with suitable reflections upon it, is given in a note on page 79.

"It was said by a celebrated preacher of a certain sect; "If you are a sinner, good;—if you are a great sinner, better still;—If you are the greatest sinner on earth, best of all!" A person of the same principles, a man of considerable eminence in a most useful pursuit, of an excellent heart, but of a heated imagination, lately said to me that I should never become a good Christian, until I had committed some act of flagrant enormity! Is not this an encouragement to libertinism? Is this the service of the God of purity? Is this the doctrine of the Gospel of Charity? Is it not an incitement to sin, *that Grace may abound?* Is not this to *do evil, that good may come?* Mark the denunciation of St. Paul on persons of this description—*whose damnation is just.*

"It is not indeed for us to determine how far the Grace of God may extend to recall the wanderer. But is it any easy thing for a sinner inveterate in sin to forsake at once his habits, and turn into the path of virtue? *Can the Ethiopian change his skin, or the leopard his spots?* Then may you also *do good, that are accustomed to do evil.* It is obvious to common sense, that the conversion of the most inveterate sinner is the least to be expected; that the

the oldest tree cannot be bent without the greatest force and perseverance; that the hardest heart is melted with the greatest difficulty. Our Saviour expresses Himself in the severest terms on the most obstinate sinners. His first disciples were not chosen because they were the greatest sinners, but because they were simple, docile, and susceptible of the best impressions. Cornelius was blest with the doctrine and the rewards of Christianity, because he was a *devout man, who gave alms, and prayed to God always.*

“ Even the great example of a sudden conversion, St. Paul, was not a wilful, deliberate sinner. His fault was fanaticism. He thought that he was serving God in persecuting the church of Christ. But if you sin, you have not the same plea of ignorance, and you cannot expect the same indulgence.”

The remarks of the author on the high Calvinistic Doctrine of Predestination, the “*decretum horribile*” of Calvin, are equally sound and instructive. In the second part of this tract, among many useful reflections, we have been particularly pleased with the answers given by the author to the excuses commonly made for omitting to receive the Sacrament. We shall insert one of these answers.

“ It is objected by others: “ Though I am not afraid of falling into the condemnation of the Corinthians, yet I find that I am not qualified for receiving the Sacrament worthily, because I am very deficient in that piety, which a due preparation demands.” — If perfection were required in a state of preparation, alas! how few could receive the Sacrament! *Who would be able to stand before the holy Lord God?* But every indulgence is given to the infirmity of human nature. Your gracious Father *knoweth whereof we are made.* Though your conduct may have been far from that holiness, which the laws of God inculcate, yet if you can be sorry for your sins, and determine, with the grace of God, to forsake them, come to the table of the Lord. Though you may not, in a strict sense, be worthy of that distinguished privilege, yet you may, with sincere intentions, receive it worthily. That blessed communion will strengthen your mind, purify your affections, and prepare your heart for the influence of the Holy Spirit. Should you, which is not improbable, relapse in some measure into your former sins, confess them faithfully to your God, form new resolutions of amendment, and pray for his assistance to keep them; and return to the Sacrament. This will make you pause on your journey to perdition. It will produce consideration and examination. You will make new promises; and, though they may be broken, yet the sorrow felt for each offence, and the renewal of your engagement to forsake it, must produce a progress in Christian fortitude and Christian obedience; you will *go from strength to strength*, and perseverance in prayer must at last expel the enemy, *comfort your hearts, and stablish you in every good word and work.* — But, should you

you still refuse to attend the Sacrament on account of your sinful practices, can you remain easy under the thought of being unqualified for this pious exercise? If you are not fit to come to the table of the Lord, are you fit to appear before the judgment-seat of God? When you recollect how soon you may be struck by the hand of death, can you live in a state of reprobation? For be assured of this, that whatever disqualifies you for the Sacrament makes you incapable of sharing the happiness of heaven." P. 114.

We may say, without scruple, that if the parishioners of Straddishall read, digest, and carry into practice these exhortations of their Rector, they cannot well fail to become exemplary Christians. To other parishes therefore, as well as this, the manual may be recommended; as giving a concise and yet a clear view of the most important doctrines of Christianity; and as calculated at once to guard men from error, and to make the truth intelligible to them. The Doctor seems, in the beginning of his address, rather prematurely to anticipate the close of his labours; but whenever the period shall come, as come it must to all, it will surely be a satisfaction to reflect, that he has left this proof of his attention, this pledge of his regard and vigilance, for those entrusted to his care.

ART. XI. *Observations on the Roman Catholic Question.*
By the Right Hon. Lord Kenyon. 8vo. 89 pp. J. J.
Stockdale. 1810.

ON perusing these "Observations," the first circumstance that strikes us, is, the modest manner in which they are introduced. Anxious as the noble author is to record his sentiments on a subject so important as that of the Roman Catholic Petition, he professes to be aware of the superior claims to attention, from the abilities and consequence, of many who were expected to discuss the measure in Parliament, and therefore, he tells us, he has adopted this mode of canvassing the question.

Much as we admire this diffidence, we cannot allow it to have a just foundation. We are convinced that few of the speeches delivered on the occasion, displayed more ability, none more sound argument than the tract now before us. Unless, therefore, the diffidence of the noble Lord had totally suppressed his powers, we think attention would have been readily bestowed on the arguments, here enforced; and

more especially on the Son of him whose profound knowledge illustrated the laws, while his zealous integrity guarded the morals of his country.

The noble author in discussing this subject, considers,

“ First, the nature of a Church establishment.

“ Secondly, the true character of toleration.

“ Thirdly, the different acts of Parliament (relating to it) and the coronation oath.

“ Fourthly, the character of the Roman Catholic Religion itself, and how far it may have undergone any alteration.

“ Fifthly, the grounds alledged in favour of any farther concession to the Roman Catholics.

“ Sixthly, whether any good effect is to be expected, upon the whole, from such concessions.”

On the first head the author states the importance, and indeed necessity, of an established religion, in order, amongst other objects, that a sense of religion should be impressed on the minds and consciences of the people. He then asks, how is a religion to be securely established? The privileges and stipends conferred on its clergy, would, he admits, be sufficient, were it certain,

“ That those in authority would be always conscientiously and zealously attached to its cause ;” but, he adds, “ as it would be absurd to expect such attachment from those who are not in its communion, there exists an obvious danger that persons of this description would employ their power and influence against the establishment.” Thence he infers that “ the only effectual way of affording security to an established church is, to restrict to its members the possession of that power, which, if placed in other hands, would endanger it.”

This, the author truly states to be the object of the test laws, and he justly remarks, that the sacramental test is required, not as itself constituting a qualification for office, but as furnishing a proof that the persons so celebrating that holy ordinance are members of the establishment.

From the foregoing statement the noble writer infers that,

“ Laws establishing a test of some kind, to ascertain that persons appointed to office are members of the established Church, are essential to the security of an ecclesiastical establishment : but to make that security complete, it is plain, he observes, that those laws must themselves be secure.”

We have always deemed this argument, which is urged by the noble Lord with great perspicuity and force, to be conclusive on the Roman Catholic question.

The next point considered is, "the true character of toleration." Toleration is stated by the noble author to mean nothing more than "a permission to every individual to adhere to that faith and form of worship which are most agreeable to the dictates of his conscience." He considers this as opposed to persecution; which latter, he observes, cannot be said to exist, "unless, by means affecting either the person or the property, of an individual, some restraint be imposed upon that liberty." He infers that "when there is no such restraint, perfect toleration may be said to exist," and that therefore, "there can be no question as to the full enjoyment of toleration, as well by the Romanists as by every class of Dissenters in the British islands." The question therefore is, whether too many restraints and disabilities exist? or whether there are more than are necessary to the security of the established church? and "can it," he pointedly asks, "be doubted whether, if the enemies of an establishment seek to be admitted to the power of altering those laws which are its security, those who would preserve the existing order of things are bound to resist the demand?" He proceeds to show, under this head, that stipends paid to ministers of religion by the public, are not necessary to toleration.

In discussing the next point, namely, the acts of Parliament on this subject, and the coronation oath, the author considers the statutes of 13th, 25th and 30th Car. II. the Acts of Uniformity of Eliz. and Car. II., the 1st of W. and M. and the 5th of Anne, cap. 8, and under this head he places the question in some strong points of view, particularly as to the necessity at present existing of the King being a protestant; a restriction which, should the Roman Catholics become possessed of legislative power, they must, if they are consistent, seek to abolish*. He also strongly insists, that if the principle of protestant union in church and state were abandoned, the title of the House of Brunswick to the throne would be materially shaken, since upon that foundation it principally rests.

* Let it be remembered that the chief ground taken by the Romanists and their advocates is, that *any* distinction in civil rights, on account of religious principles, is odious in itself, even though not accompanied with any practical grievance or real oppression. *Rev.*

A very important consideration, as to the nature and extent of the settlement at the revolution is next discussed; and it is justly questioned,

“ Whether the principles of establishment and toleration, as then fixed, on the settlement of the crown, can retain their character, as principles of the Constitution, if the arguments advanced for the Roman Catholic claims be admitted ? ”

This argument is very ably urged, and it is well remarked that the apprehensions which were then entertained of popery are NOW RAISED BY ITS ACTUAL PRINCIPLES. For the author's reasonings on this subject, which could not without injury be abridged, we must refer to the tract itself. But we cannot omit one striking observation, namely,

“ That the declaration of indulgence by James the II. brings forward all the motives and arguments on which the concessions to the Roman Catholics are now urged.”

To confirm this remark, extracts from his two Declarations are subjoined in a note, and the Declaration of King William and Queen Mary, (when Prince and Princess of Orange) is also cited, to show how opposite were the sentiments of those personages to whom, under Providence, we owe our deliverance from popery and despotism.

Such being the true character of the Revolution in 1688, the noble author considers what would be the effect, in point of principle, of suffering the arguments in support of the Roman Catholic claims to prevail. He shows, we think, clearly, that such arguments are completely in opposition to all the principles of the Revolution, and of the act of settlement, by which the crown was limited to the illustrious House of Brunswick; and he places in a striking point of view the inconsistency of permitting all the Ministers and advisers of the King to be Roman Catholics, while the restriction should continue as to the Sovereign himself.

On the subject of the coronation oath the author's remarks are brief, but, in our opinion, equally forcible and just. For the construction put upon that solemn pledge by the Parliament who prescribed it, he refers to the debates; in which it was said, by Godolphin and others, that “ *the security must be in the King's conscience.* ” The reader's attention is then directed to the nature of the Roman Catholic Church, and the author enquires what alteration its tenets have undergone, particularly as to three points, namely; the belief in the supreme authority of the see of Rome; the doctrine of abso-
lution,

tion, and the refusal on the part of its members to keep faith with heretics.

On the first of these points, the noble author shows, by reference to the engagements required from both the laity and clergy, that "the grand object of the Roman Catholic Church is to establish the connection between the spiritual influence of the holy see and its temporal power and dominion." The oath taken by every Roman Catholic Bishop, is cited to prove their unlimited devotion to the Pope; the celebrated Bull repeated yearly at Rome on the Thursday in Passion week, and other canons of that church, are brought forward as evidences of its doctrine, as to oaths taken by Romanists to secular princes, and particularly the decrees of the Council of Lateran in 1215, are relied on; in which it is declared, "that the Pope may depose Kings, absolve their subjects from their oaths of allegiance, and give away their kingdoms." This assembly, the author states, is confessed by Dr. Troy, the titular Archbishop of Dublin, to carry all the weight of a council. No authenticated repeal of these tenets, authorized by the Pope, or any general council has, he observes, been yet produced. On the contrary, the works of modern Roman Catholic writers are cited to prove, that as firm an adherence to them subsists among the present Romanists as in the most bigotted times of antiquity.

The distinction between spiritual and temporal power, contended for on behalf of the Roman Catholics, is denied by the author, and the difficulty, or rather impossibility of preserving such a distinction, is enforced by the opinion of the great Lord Clarendon. The writings of the Romanists themselves are also cited in further proof of this important point. But the following observation of the noble author himself carries with it, we think, irresistible weight:—

"An accurate observer of our nature, who has attended to the springs and motives of human actions, will soon discover that those persons who, under the pretence of religious direction, have once gained an influence over the mind of man, have no difficulty in directing every feeling and action in the common concerns of life."

He confirms this observation by a view of the several circumstances which give the Romish Priesthood an uncontested dominion over the minds of the laity of that church, and the effect of this dominion is proved by striking instances, even in the present age. Amongst these, the conduct of Dr. Milner and the Irish Roman Catholic Bishops, on the subject of the proposed *Voto*, and the effects of that conduct, are placed

placed in a strong point of view ; though (as is remarked by the author) the Veto itself is conceded, would have afforded little real security to the crown or to the established church.

The author lastly considers, what probability there is of satisfying the Roman Catholic body by granting what they now ask ; or of freeing Ireland from discontent by such a measure ? The admission of persons of their religion to seats in Parliament, and to all offices of power and trust, would not, he contends, satisfy them, while they are without an establishment for their clergy, and are compelled to pay tythes to a protestant establishment. These, and in short the protestant ascendancy, were, he shows, the real grievances complained of at the time of the late rebellion ; the object of which was to dissolve the connection with Great Britain. The protestants of Ireland, he well observes, have the first claim to our favour and protection, and he strongly insists, that the protestant church in that kingdom would eventually be destroyed, and even the church establishment in England materially endangered, should the favours so imperiously demanded by the Roman Catholics, be granted. The limits of toleration have, in his opinion, been extended to the utmost bounds which public security will permit, and privileges, such as the elective franchise, have been granted to Irish Roman Catholics, which have materially tended to endanger the constitution of that country. These, however, as being part of the union, he would hold sacred and inviolable.

“ It will appear also, from a reference to the several acts of parliament respecting the revolution, the union with Scotland, and the title and succession of the House of Brunswick to the throne, that the intention and spirit, as well as the letter, of all these several acts, whether taken separately, or considered as one legislative whole, forbid any farther concession ; and that the coronation oath, whether interpreted literally, or with reference to the history of times in which it was settled, and to its subsequent alterations at the union with Scotland, and to the principles of all the acts of parliament existing when it was thus framed, requires, conscientiously and constitutionally, an unalterable determination in the crown to resist any farther concession ; and that the constitutional principle on which the right to the throne is founded would be abandoned by granting the present claims of the Roman Catholic petitioners. I am also convinced, by referring to the principles acknowledged in every age, both past and present, that the doctrines and tenets of the Roman Catholic church are emphatically *semper eadem*, at all times dangerous to a Protestant establishment, particularly if those professing them are to be admitted to stations of influence and power in the legislature

or

or government, which is clearly exemplified in the late Irish rebellion. I am also justified in concluding, that no hopes can reasonably be entertained that the minds of the Irish Roman Catholics can be satisfied with any thing short of the entire possession of the church-establishment in Ireland; nor do I conceive that even that possession would entirely satisfy them.

"I must also profess it to be my decided opinion, that the Protestants of Ireland have the first claim to favour and protection, that all the best interest of the nation, every religious, civil, and social obligation require that the Protestant cause should be fostered and encouraged: and that, if the large and important privileges, already extended to the Roman Catholics, will not preserve their loyalty to the king and constitution, it would be most impolitic to grant them any more power, as even their advocates must allow that any farther concession would only produce farther demand, and that it would in no wise tend to produce quiet and content; but, on the contrary, that it would aggravate the evil."

P. 67:

Such is the substance of arguments brought forward with singular modesty, but enforced with no small ability, and, generally speaking, clothed in energetic, but temperate language. They cannot indeed be expected to be wholly new; since the subject to which they relate has already been so frequently and so fully discussed. Yet on a question of such vital importance to the country, on the decision of which the peace and happiness of future ages may depend, those reasonings which (to us at least) appear founded on the most constitutional principles, and tending to the wisest determination, cannot, we think, be too often repeated or too strenuously enforced.

The noble author therefore has our best thanks, and is entitled to our warmest recommendations of his able, perspicuous, and (in our opinion) unanswerable work.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The Genius of the Thames: a Lyrical Poem, in two Parts.* By Thomas Lowe Peacock. 8vo. 147 pp. 7s. Hookham, Jun. 1810.

Some former * poems of this writer have already been noticed by us with approbation: the present claims, in our opinion, very

* See Brit. Crit. vol. xxxi. p. 82.

high and almost unqualified applause. The beauties of the river Thames, and the interesting scenes it presents to us, have been celebrated incidentally by our most distinguished poets, but we do not recollect an entire poem in its praise, that has attracted much attention. The writer before us has rather dilated the subject beyond its natural extent, and towards the end of the first part, introduced the needless, and to us, uninteresting Episode of a Druid slain by a Roman youth, and predicting, in his dying moments, the downfall of the Roman empire. In a few passages also, the warmth of his imagination has betrayed him into expressions that will not bear the test of sound criticism. With these exceptions, the poem appears to us one of the most spirited, and, of its kind, one of the best that have lately fallen under our notice. One or two specimens will, we think, justify this opinion, and induce our readers to peruse the whole.

The first part of this poem consists chiefly of a comparison between the Thames and other rivers, both of our own and foreign countries. All these are admirably, and in general, accurately described. The author's motive for preferring the Thames to those rivers which flow in more genial climes, and amidst more romantic scenery, is given in the following energetic lines.

“ Along thy course no pine-clad steep,
No alpine summits proudly tower;
No woods impenetrably deep
O'er thy pure mirror darkly lower;
The orange grove, the myrtle bower,
The vine in rich luxuriance spread;
* The charms Italian meadows shower;
The sweets Arabian valleys shed;
The roaring cataract, wild and white;
The lotos-flower, of azure light;
The fields where ceaseless summer smiles;
The bloom that decks th' Ægean Isles;
The hills that touch th' empyreal plain,
Olympian Jove's sublime domain;
To other streams all these resign:
Still none, oh Thames! shall vie with thine.
For what avails the myrtle bower,
Where beauty rests at noontide hour;
The orange grove, whose blooms exhale
Rich perfume on the ambient gale;
And all the charms in bright array,
Which happier climes than thine display?
Ah! what avails that heaven has rolled
A silver stream o'er funds of gold,
And deck'd the plain, and rear'd the grove,
Fit refuge for primeval love;

* This expression is perhaps hardly justifiable. *Rev.*

If man defile the beauteous scene,
And stain with blood the smiling green,
If man's worst passions there arise,
To counteract the favouring skies;
If rapine there and murder reign,
And human tigers prowl for gain,
And tyrants foul, and trembling slaves,
Pollute their shores, and curse their waves;
Far other charms than these possess,
Oh Thames! thy verdant margin bless:
Where peace, with freedom hand-in-hand,
Walks forth along the sparkling strand,
And cheerful toil, and glowing health,
Proclaim a patriot nation's wealth.
The blood-stain'd scourge no tyrants wield;
No groaning slaves invest the field;
But willing labour's careful train
Crowns all thy banks with waving grain,
With beauty decks thy sylvan shades,
With livelier green invests thy glades,
And grace, and bloom, and plenty pours
On thy sweet meads and willowy shores."

There are many passages equal, and some perhaps superior to this in originality and poetical merit: but we have selected it as peculiarly interesting. In the second part, the course of the Thames is traced from its source near Kemble in Gloucestershire, till it joins the Medway, and opens into the sea. The most distinguished spots near which it passes, (such as Oxford, Windsor, Twickenham, Richmond, Greenwich,) are poetically and feelingly described. Our limits will not permit us to dwell on these passages; amongst which we peculiarly noticed the characters of the poets, Pope and Thomson. But we cannot resist the temptation of laying before our readers the patriotic and energetic passage which concludes the poem.

" Oh Britain! oh my native land!
To science, art, and freedom dear!
Whose sails o'er farthest seas expand,
And brave the tempest's dread career!
When comes that hour, as come it must,
That sinks thy glory in the dust,
May no degenerate Briton live
Beneath a stranger's chain to toil,
And to a haughty conqueror give
The produce of thy sacred soil!
Oh! dwells there one in all thy plains
If British blood distend his veins,
Who would not burn thy fame to save,
Or perish in his country's grave?"

Ah! sure, if skill and courage true
Can check destruction's headlong way,
Still shall thy power its course pursue
Nor sink, but with the world's decay.
Long as the cliff that girds thy isle
The bursting surf of ocean stems,
Shall commerce, wealth, and plenty smile
Along the silver-eddy'ing Thames :
Still shall thy empire's fabric stand
Admir'd and fear'd from land to land ;
Through every circling age renew'd,
Unchang'd, unbroken, unsubdu'd ;
As rocks resist the wildest breeze
That sweeps thy tributary seas."

ART. 13. *The Caledonian Comet.* 8vo. 32 pp. 1s. 6d. Dwyer,
1810.

The author of this little poem combats with some spirit the taste for the "old ballad style of poetry," as he terms it, which has been rendered popular by the talents and success of Mr. Walter Scott. We certainly are not partial to that style, and would rather see a man of genius employed in the composition of works more classical in their construction, and more beneficial in their general tendency. Yet poets are almost invariably most successful in those compositions to which they are led by their inclination and taste ; and the writer in question has, in one of his prefatory epistles, fairly told us that he must indulge the bent of his genius to poetical romances. These romances will, in all probability, maintain their popularity till some equal or superior genius shall adopt a different style of poetry. The present protest against the prevailing taste is not, however, devoid of talent, as the following lines, which conclude the poem, will testify :

" Spirits of poesy sublime,
Of elder and of later time,
Who sweetly struck the plaintive string,
Or nobly soar'd on fancy's wing,
Whose works, exalted and refin'd,
Improve and dignify mankind ;
Your animating force impart,
To guard your heav'n-descended art !
Oh ! hear the drooping Muse's call,
Release her from this Gothic thrall ;
Disperse the cobwebs, rubbish, dust,
The magic spells, and ancient rust,
That quite o'erwhelm her injured lyre ;
And renovate your hallowed choir ;
So may they charm each votive youth
To nature, reason, virtue, truth."

ART. 14. *The Lower World; a Poem, in Four Books, with Notes.*
By Mr. Pratt. 12mo. 148 pp. 12s. 6d. Sharpe and
Hailes. 1810.

This Poem is on the subject of Lord Erskine's proposed Bill for restraining Cruelty to Animals, a fine topic for Mr. Pratt's sympathies and humanities, and soft-eyed pity, and the like. We shall, doubtless, appear very shocking persons to Mr. Pratt, and other zealous declaimers of the same class, if we say that the subject appears to us much fitter for Poetry than Legislation. It admits of description, amplification, appeals to the passions, appeals to the moral and religious feelings, and many other artifices in which poetry delights, and good poetry triumphs. But the abuses to which any laws must be subject, which carried the matter further than our common law already carries it, prevent us from uniting in wishes with Mr. Pratt: though feeling, we trust, no less detestation for cruelty to animals than he either feels or professes. Mr. P., not contented with singing himself, invokes his brother bards to take up the song. From this part we shall take our specimen.

" In such a cause, why sleep the laurell'd train,
When every chord should echo to the strain;
A cause, might wake the noblest of the throng,
To pity move, or swell to rage the song.
A theme like this might CAMPBELL's muse inspire,
Or breathe compassion from CRABBE's genuine lyre?
Prompt MARMION's muse to quit the minstrel lay,
Tho' trophied knights to him resign the bay;
And peerless dames weave chaplets in their bowers,
To crown their champion with enchanted flowers.
Yes—prompt their chief to raise his wondrous art,
And melt to mercy the obdurate heart!
And SHERIDAN, if aught *can* move his fire,
Slighting the Muse that waits upon his lyre;
The Muse who oft has won him to her arms,
And woos him still, tho' reckless of her charms,
Might pour the stream of eloquence along
The listening Senate, tho' he spurns the song;
Or, doubly arm'd, might urge in both the cause,
And add a virtue to his country's laws.
And GIFFORD, thou great censor of the age,
Here might'st thou ply thy Juvenilian * rage;
The poet's scourge, and yet the poet's boast,
Here might thy genius prove itself a host;
Raise up the tyranniz'd, the tyrant awe,
Thy Muse pass judgment, and her verse be law.
And CUMBERLAND, long honour'd bard and sage,

Who sung of Calvary, might here engage ;
 Or thou, gay MOORE, whose variegated rhyme
 Can stoop to trifle, or on wing sublime,
 Like PINDAR *, and the lark, full-plum'd can rise,
 Oh! leave your lowly furrow, mount the skies ;
 A lofty Muse for lofty flight is given,
 And this a theme to prove her birth from heaven.
 The honour'd HAYLEY this well-pleas'd might sing,
 Or Devon's Bard † a welcome offering bring ;
 Or thou, my Laureat Friend, whose tuneful art
 Is but a comment on thy generous heart ‡ ;
 Or thou, to MEMORY and the Muses dear,
 Might feel rekindled, all thy ardours here ||." P. 11.

Mr. Pratt is much shocked at " the spinning of cockchafers." After all his exaggerated account (p. 139), we believe the truth to be, that the pin is passed through an insensible horny projection at the tail of the animal, and consequently gives no pain at all, and the buzzing noise is no more than naturally attends the insect's happiest flights. If an additional sanction be really required on these subjects, perhaps the best law would be to compel offenders to read all the Poems published on the subject, with the Notes.

ART. 15. *Death, Judgment, Heaven, and Hell. A Poem; with other Pieces. By Samuel Elsdale, Clerk, M.A. late Fellow of Lincoln College, Oxford. Second Edition, Revised. Published for the Benefit of the Charitable Fund, for the Erection and Support of a Lunatic Asylum in the City of Lincoln. 8vo. 58 pp. 2s. Albin, Spalding; Crosby, London. 1810.*

In our 33d volume, p. 633, we strongly commended the first edition of this work, under the title of *Short Pieces, in Verse; by Clericus*. With great pleasure we read, that twenty guineas have been paid for the use of the proposed Lunatic Asylum, on account of that edition; which is here materially improved by the omission of some pieces, the substitution of new ones, and alterations of those retained. We trust that these improvements and additions may induce purchasers of the first edition to obtain this also; as well for their own benefit, as for that of the excellent design announced in the title page; which we trust will soon be executed, in a county so fully equal to the undertaking, and so well disposed towards charitable institutions, as the county of Lincoln.

This Poet also pleads for Lord Erskine's Bill, (P. 22 and 23); but to regulate the provisions of such a law is a work of much more difficulty than Poets are likely to imagine.

* Peter.

† Polwhele.

‡ Pye;

|| Rogers.

ART. 16. *The Hermit, with other Poems.* By Richard Matts,
12mo. Verner and Hood, 5s. 1810.

Why will young men waste their time, money, pen, ink, and paper, in writing and printing such verses as these which follow, it were absurd to call them poetry.

SONG.

" TO THE NEW YEAR, (1810.)

" Now the blithe and buxom year,
Comes lightly tripping once again,
Enubulous, and free from rain ;

Doubly welcome *dath* appear."

Has this youth no parent, no tutor, no friend ? The following is intended for wit alas !! alas !!

" Says a pin to a needle,
Your blessed with an eye,
Chloe's charms to descry,
And press'd by her fingers you fly.

To the pin, says the needle,
Its true that I'am blessed with an eye,
Chloe's charms to descry,
And press'd by her fingers I fly.

But happier you

With a *head* on her *bosom* to lie."

The young gentleman's name, forsooth, is *Hat*.—Where is the *Head*?

DRAMATIC.

ART. 17. *The World! a Comedy, in Five Acts, as performed at the Theatre Royal, Drury-Lane.* By James Kenney. 8vo. 94 pp. 2s. 6d. Longman and Co. 1808.

Exaggerated characters, abruptly developed, improbable situations, with much of the jargon of modern fashion, which if at all like its representations on the stage, is wretched enough, make Mr. Kenney's *World* by no means a delightful one to dwell in. But the moral, such as it is, must be approved, and the conclusion is what the reader wishes to have it. The romantic character of Mr. Cheviot may perhaps have its original among poets, but it is quite out of the probabilities of the World we live in.

ART. 18. *Venoni; or the Novice of St. Marks, a Drama, in three Acts.* By M. G. Lewis. 8vo. 103 pp. 3s. Longman. 1809.

The author's own account of this Drama contains almost every thing that is necessary to be said. "This drama is in a great

measure translated from a French Play in four Acts called *Les Femmes Cloîtrées*:—on the first night of representation, the two first acts were well received; the last was by no means equally successful, and the concluding scene operated so strongly on the risible muscles of the audience, as to make it evident to me on the third night, that, unless I could invent an entirely new last act, the piece must be given up altogether. Under this persuasion I set my brain to work, and in four and twenty hours I composed the last Act as it now stands, both plot and dialogue. With this alteration the Drama was received with unqualified applause, and it had already gone through eighteen representations, when a stop was put to it by the burning down of Drury-Lane Theatre."

In the same short preface the author takes leave of the public as a dramatic writer. "The act of composing," he says, "has ceased to amuse me; I feel that I am not likely to write better than I have done already; and, though the public have received my plays, certainly with an indulgence quite equal to their merits; those merits even to myself appear so trifling, that it cannot be worth my while to make any further attempts at dramatic fame," P. vi.

Though this modesty is very engaging, we cannot go so far as to attempt a contradiction of it. A translated tragedy in prose is very like a last effort. The Author has printed both the third acts, that the public may compare. He has the candour to prefer the original. Here we differ from him. Both are full of improbabilities, but the absurdity of the first is intolerable.

NOVELS.

ART. 19. *Tales, Original and Translated, from the Spanish. By a Lady, embellished with eight Engravings on Wood.* 8vo. 12s. J. Stockdale. 1810.

This volume consists of eight tales, to each of which an engraving in wood is prefixed, but these can hardly be called embellishments. The tales are on the whole pleasing enough, some are original, others professedly are translated from the Spanish. It might have been as well to have added from what Spanish authors. Twelve shillings is a large sum to give for eight tales, but of course there is a market for this sort of ware, or it would not be manufactured.

ART. 20. *The Officer's Daughter, or a Visit to Ireland, in 1790. By the Daughter of a Captain in the Navy, deceased.* 4 Vols. 12mo. 1l. 1s. No publisher's name. 1810.

As we find no publisher's name in the title page of these volumes, and as there is a very respectable, indeed honourable, catalogue of subscribers,

subscribers, the work is perhaps intended to be confined in its circulation. It is certainly, considered as a first effort, entitled to much commendation. There is no violation of propriety, either with respect to composition, sentiment or merit. Things go on in the customary way, love, entanglements, hair-breadth escapes, and a happy termination of all difficulties. The lady has talents which we think might be more creditably and advantageously employed, but if she still chooses to persevere in the line which she has chosen for her first adventure, she may easily excel most of her competitors in the second class. The first class in this as well as in every other branch of literary competition, requires no ordinary degree of talent and of diligence,

POLITICS.

ART. 21: *A Letter from John Bull to his Brother Thomas*, 12mo. 25 pp. 4d. or 3s. per Dozen. Hatchard. 1810.

The present times, it must be admitted, are far from being free from danger, though apparently less "full of it" than those which immediately followed the French Revolution. But if the more modern reformers are less daring in their language, they are, we think, more artful and more hypocritical than their Jacobin predecessors. The professed object of those persons was a revolution, on the model of that which had taken place in France, and their proposed measure for effecting it was a convention, on the model of that assembly by which the French monarchy was overturned, and the unhappy sovereign murdered. Our present revolutionary demagogues, warned by the failure of that attempt in Britain, are far more guarded in their expressions, and profess more moderation in the object of their pursuit. Reform and restoration, not revolution, is, we are told, the only motive of their exertions, nay the sole wish of their hearts. They, if we believe their assurances, "hold to the laws," and would by legal means alone carry a laudable and constitutional object into effect. Unfortunately however, the measures of these *innocent* reformers, of these *enemies* to all revolutions, appear, (we believe) to all moderate and reasonable men, of the most revolutionary and mischievous tendency. For what can be more revolutionary than the attempt, by falsehoods and misrepresentations, by clamour and violence, by the resolutions of turbulent assemblies, by insolent and dictatorial petitions or remonstrances, to overawe the government and legislature of the kingdom? What can be more mischievous, than to inflame the minds of the people by exaggerated, and often false statements, of errors or abuses in public departments of the state? What more dangerous than to instil into the public mind a distrust of all public men of rank, talent, and real consequence, and to inspire a hatred and contempt of all

but the low and insignificant leaders of a democratic faction? men whom nothing short of a revolution could place at the helm of government.

In this point of view we cannot but approve this address of John Bull to his brother: though we do not think it equal in energy with that which the former occasion produced.

ART. 22. *American Candour, in a Tract lately published at Boston, entitled, An Analysis of the late Correspondence between our Administration, and Great Britain and France. With an Attempt to shew what are the real Causes of the Failure of the Negotiations.* 8vo. 106 pp. 3s. 6d. Richardson. 1809.

The partiality shown to our enemy by the present government of the American States, has been, in our opinion, fully proved in several able tracts; but in none more perspicuously or forcibly than in the work before us, which first appeared in detached numbers in a Boston newspaper.

Our limits will not permit us to detail all the circumstances brought forward by this spirited writer to support the opinion which he maintains, respecting the American rulers. A few of the leading topics shall however be given, as specimens of a publication, which, together with others, that we have had occasion to notice, has, we hope, by this time, opened the eyes of all, but the most prejudiced persons, both in that country and our own.

The author's first charge against the court of Washington, as he terms it, is, that, while it professed to remove the veil of secrecy from the negotiations of America, with the two great belligerent powers of Europe, its affected frankness was a mere illusion; for that many important documents, and portions of documents, (by no means of a more secret nature than those made public) had been suppressed. Charges of this nature have often been brought, and, we have no doubt, in many instances unjustly, against ministers. But here some of the documents themselves are produced by the author, and inserted in an Appendix, with remarks. In our opinion, they clearly prove his allegation that the omissions are calculated to veil, as much as possible, the atrocious conduct of France, and to suppress every circumstance favourable to Britain. He infers, however, even from the papers produced by that government, that the members of it have a private understanding with the former power, and are determined to resist all the honourable and amicable proposals of the latter.

At first, the author observes, the American administration affected to consider the Berlin decree as vague and uncertain in its intentions, though America was, in effect, the only neutral power against whom it could operate. They then appeared delighted with the explanations, given by decrees to the minister of Massine; though every man of sense perfectly understood their duplicity. These circumstances are strongly urged as proofs of the insincerity

Sincerity of the American cabinet. Pursuing the subject further, the author shows, from a letter of Mr. Madison (then Secretary of State) to General Armstrong, the American minister at Paris, that the American government could not believe the interpretation then given to the Berlin decree to be sincere, since this very letter of Mr. M. contains an admission that the French cruizers in the West-Indies had enforced the decree by depredations on American commerce; and none of those captured ships have been since restored. The writer also reprobates, we think justly, the admission of Mr. M. in a second letter, that the Berlin decree was lawful, as a municipal regulation, if not enforced on the high seas; and shows it to be a violation of the law of nations, and also a direct breach of the convention between America and France. That it was in any degree justifiable, as a retaliation on the preceding conduct of Great Britain, the author proceeds to disprove; but he premises, that if it had been true that the decrees of both nations stood, in this respect, in *pari delicto*, still the circumstances under which they were respectively issued, ought to have excited ten times more indignation against France, than against Great Britain: first, because America had a commercial treaty with France, expressly forbidding this very injury; whereas she had rejected an advantageous treaty with Britain, and done every thing to provoke her government to war: secondly, because France not only gave no notice of her decrees to the Americans, but actually allowed them into her ports, by a false pretence, and then seized their persons and property; but the government of Great Britain gave ample notification, that unless the decrees of her enemy were resisted, she must retaliate; waited a considerable period for some movement on the part of America; and at last gave full time and notice of her orders to neutrals, to prevent their falling within the purview and effects of them. Thirdly, because the decrees of France were unlimited in their extent; but those of Britain opened to the Americans the extensive colonies of her enemies, and indeed every source of trade essential to their comfort and prosperity. Fourthly, because France disfranchises for ever all American ships which shall visit a British port; whereas Great Britain had made no such arbitrary disqualifications. Lastly, because the French had no power of enforcing their blockade, and "were therefore obliged," says the author, "to resort to cunning to draw the Americans within their fangs;" but Great Britain had the means of enforcing a strict and rigorous blockade; "and the very men," (he observes) "who brand this blockade as illegal, because nominal, have the shameless inconsistency of defending the Embargo, because not one of their ships would have escaped capture by Great Britain!" "If such," (he adds) "be the power of Britain to enforce her orders, to coerce her enemy, to execute her blockade, the perfect justification of them may be grounded on that

that power," even according to the doctrine of the famous armed neutrality, which he cites.

He then examines the question, "Whether France was," (as has been alledged) "authorized to make retaliation on Britain, through neutral commerce, as much as Great Britain was authorized to retaliate on France?" The three grounds on which it has been attempted to maintain the affirmative of this question, are separately discussed, and shown to be untenable. Two of them indeed are admitted by the committee of Congress (partial as that committee is alledged to have been) to furnish no pretext of complaint, except to America; and France appears to have precluded herself from urging the latter objection, (the restrictions on the colonial trade) having invariably on that subject maintained the principle asserted by Britain.

The next subject of the author's examination is the boasted impartiality of the late offers of the American government to Great Britain and France, in relation to their several edicts and decrees. The gross partiality shown to France in these offers, is here proved by a detail of facts, and a chain of reasoning, which, we think, must carry conviction to every unprejudiced mind; but which we could not detail within any reasonable limits, or do justice to them by an abridgment, or partial quotation. So manifestly unequal, indeed, were the offers to the respective parties, so advantageous to France, and so unfair and futile as made to Great Britain, that we are astonished that any advocates for the acceptance of them by our government, could have been found in the British Parliament. The indecent partiality betrayed even in the language held to the two belligerent powers respectively, is also commented upon by this able and spirited writer; and he particularly examines the letter of Mr. Madison to Mr. Erskine, on the orders of Great Britain; a letter which, it seems, has been highly eulogized by Mr. Madison's friends. The author, in the tenth and last numbers, recapitulates the several points established by him in the preceding part of the work, namely, the favourable interpretation, by the American government, of the Berlin decree, contrary to its explicit terms, and their ready acceptance of an unauthorized and inexplicit explanation of it, on which they themselves placed no serious reliance. Their making no formal remonstrance against it till November 1807, one day after the British orders of retaliation;—nay, their even apologizing for it, on grounds the most untenable;—the inequality in their offers to France and Great Britain, being to the former "an alliance in the war, as a condition of the repeal of her decrees;"—to the latter only the barren repeal of the Embargo, an offer, says the author, "destitute of reciprocity, mean, inconsistent, and hypocritical." These topics are enforced by many excellent observations. We need scarcely add our opinion, that this publication requires only due attention in order to produce the most beneficial effects both in America and Britain.

ART. 23. *A Political Catechism, adapted to the present Moments*
8vo. 44 pp. 1s. 6d. Mawman. 1810.

In an age like the present, when almost every Briton of the least education is familiarly acquainted with the principles of our Constitution, there is little occasion to multiply political catechisms; and such catechisms, when, like the one before us, they are "adapted to the present moment," are generally calculated rather to serve the purposes of a party, than to convey useful instruction. Of such a purpose we cannot acquit the present author. His definitions of the terms Whig and Tory, viz. that the latter is one who always supports the Crown and the person, whoever he may be, "whom the King chuses to make his Minister;" and the former one who "always supports the interests of the people," are as manifestly partial and unjust, as his assertion that "the Tories are always in and never out of place," is contradicted, by his subsequent assertion, that the Whigs when in place cannot accomplish all the ends which they have in view. In point of fact, it is so notorious, that during the two last reigns the Whigs were almost constantly in power, and the Tories in opposition, that we know not where an author can have lived, or what books he can have read, if he is really in earnest in such assertions. But what shall we think of a writer who ascribes the national debt, septennial parliaments, the interference in German quarrels (as he terms our wars in defence of Hanover), and other notorious measures of Whig administrations, to the Tories?—We can only excuse such gross ignorance, or misrepresentation, by concluding that, according to this author's notions, all parties when in opposition, are Whigs, and all ministers Tories. Yet even this doctrine (absurd as it is) is inconsistent with his admission, that Whigs have sometimes been in place. It is needless, after these samples, to give any opinion of the tract before us. It ranks among the lowest and most vulgar effusions of democratic spleen and party prejudice; if indeed that author can be said to belong to a party, who appears completely ignorant of the history and measures of the two great parties in this kingdom, and is not aware that, however the name of one of them may be still assumed by certain persons for interested purposes, the constitutional distinctions between them have long since ceased.

ART. 24. *The Patriots and the Whigs the most dangerous Enemies of the State. In which is recommended a new and more efficient Mode of Warfare.* By Irving Brock. 2d Edition, 8vo. 62 pp. Richardson. 1810.

The object of this writer is to expose the mischievous designs, and reprobate the unwarrantable proceedings not only of the democratic faction headed by Sir F. Burdett, but of the higher political party in opposition. With his censures of the former we

perfectly coincide. On the latter he is perhaps too generally and indiscriminately severe. We are not, indeed, among those who approved the measures, or more properly speaking, the inactivity of their administration; or who applaud the spirit which they display in opposing their successors in the government. Yet it is hardly fair to judge of their disposition and views from the language or the conduct of their most violent democratic adherents, whose recommendation (to make peace at all hazards) they did not follow, when in office, and in whose nauseous panegyrics of our enemy the most respectable of the party do not coincide. We applaud, however, the public spirit of this writer, and his zeal in the cause of his country. The mode of warfare recommended at the conclusion of his work, (namely, by maritime expeditions against the French stations and garrisons on the coast of Spain) has also our warm approbation. It has indeed, since the appearance of this tract, been tried, upon a small scale, and attended with distinguished success. Very different is our opinion of his proposal to burn the maritime towns, and lay waste the coasts of France; a measure which would be unnecessarily cruel to individuals, and have little (or perhaps an adverse) influence on the fortune of the war. Experience has shown with what indifference the tyrant would behold the sufferings of his oppressed people; and such a measure would furnish him with an admirable pretext for diverting the hatred of that people from himself to the British government and nation. With these exceptions we can recommend the tract before us as maintaining the best principles, and enforcing them in a spirited, though rather a declamatory style and language.

ART. 25. *A Vindication of the Peer's Right to advise the Crown. To which are prefixed, the Debates which occurred on that Subject in both Houses of Parliament, in December, 1783.* 8vo. 55 pp. 2s. J. J. Stockdale. 1810.

The republication of this short tract is said, in the preface, to have been occasioned by the animadversions on the conduct of a noble Earl in presenting privately to his Majesty a narrative of the expedition which he commanded on the Dutch coast. As the measure in question has been amply discussed, and a decision taken place in the House of Commons, we shall not say more on that subject than that the proceeding appears to us to have been rather unfair than unconstitutional; unfair perhaps on the noble Lord's colleagues in administration, whom the justification of the Commander might involve in blame, as deficient in foresight, information, or arrangement: but it was, we think, still more objectionable, as obliquely accusing, in a secret paper, the naval commander of the expedition. We are convinced, however, from the character of the noble Lord, that his error (if he erred) pro-

credited from inadvertency and not ill design. The debates relative respecting the conduct of Earl Temple, (now Marquis of Buckingham) on the occasion of Mr. Fox's well-known India Bill, occupy far the greater portion of this publication. The short tract subjoined to them, originally published at the same period, is not, we think, remarkable for ingenuity of argument, or energy of language. The right of peers, individually as well as collectively, to advise the King on the measures of his government; however it may have been questioned in the heat of controversy, is now, we believe, generally allowed; although the mode of exercising that right may have been, in some instances, controverted.

ART. 26. *Natural and Political Observations and Conclusions, upon the State and Condition of England, 1696.* By Gregory King, Esq. *Lancaster Herald.* To which is prefixed, a *Life of the Author, by George Chalmers, F. R. S. S. A. Author of "Caledonia," &c. in "Estimate of the Comparative Strength of Great Britain," &c.* A new Edition. 8vo. 73 pp. 3s. 6d. J. J. Stockdale, 1810.

That a political arithmetician, of so distinguished eminence as Mr. Chalmers, should wish to give circulation to the opinions, and permanence to the fame, of one of the most illustrious among his predecessors is commendable as well as natural. Such an editor and biographer, in performing an act of pleasing liberality strengthens his own claim to a similar attention hereafter; while, by the same effort he is rendering a service to the public.

The political Conclusions of Gregory King, completed in 1696, are now, says Mr. Chalmers, first published entire *, having been garbled by Dr. Davenant, to whom they were originally communicated. They are extremely curious, both in themselves and in the comparison with present circumstances. They consist of thirteen heads, all statistically curious, but particularly the sixth and tenth, which exhibit the state of income and expence in this country in 1688, and 1695; nor are the intermediate numbers, on the value of stock, the consumption of beer, ale, and malt at that period, much less interesting. In a word, the whole document is such as it was worthy of Gregory King to draw up and of Geo. Chalmers to publish.

Mr. Chalmers's life of King is, for its extent, a valuable specimen of biography. It is founded on notes left by King himself, and still extant in MS., in the Bodleian Library. They were published, in their original state, by Mr. Dallaway, in his

* So we understand Mr. Chalmers to mean, though his printer by a superfluous comma, has made him seem to say, "are now at length, first published." P. 23.

"Inquiries into the Science of Heraldry," and are now interwoven in substance into the narrative of Mr. C. The subsequent part, from 1694 to 1712, when King died, is due to the researches of the biographer.

We have great pleasure in announcing such a publication.

CATHOLIC QUESTION:

ART. 27. *Substance of the Speech of the Right Honourable Lord Boringdon in the House of Lords, on the 5th of June, 1810, on the Motion of the Earl of Donoughmore, for referring to a Committee the Petitions of the Roman Catholics of Ireland.* 8vo. 26 pp. 1s. 6d. J. J. Stockdale. 1810.

In the speech before us the noble Lord does not oppose the claims of the Romanists on general grounds, but because they have not come forward with any specific pledge for the security of the Protestant establishment. He points out a manifest inconsistency between the resolution of the Romish Bishops in 1799, "That in the appointment of prelates of the Roman Catholic religion to vacant sees, such interference of government as may enable it to be satisfied of the loyalty of the person appointed, is just, and ought to be agreed to;" and the subsequent resolutions of the same persons in 1808 and 1810, the former declaring that it is inexpedient to introduce "any alteration in the mode observed in the nomination of Irish Roman Catholic Bishops," and the latter declaring, "That it appertains to the order, charge, and spiritual authority of Bishops in the Catholic Church, and is inseparable from their mission to propose, entertain, and judge, without any lay intervention, on points of christian faith and of general discipline."

The noble Lord argues with much force, that "the mere vote to enter into a Committee, at that time, would be universally considered as an immediate virtual concession to the whole claims of the petitioners." He therefore warns the House against exciting expectations which must be disappointed, and encouraging hopes which the House could not at present be justified in sanctioning.

He also urges the present situation of the Pope (a prisoner to Buonaparte) as an insurmountable obstacle to any immediate arrangement. This obstacle does not appear likely to be removed.

On the general principle, the noble Lord declares himself to be favourable to the Catholic claims. Upon this question (which is here but slightly adverted to), it is needless to repeat our sentiments; but if the discussion must, as the Noble Lord contends, be postponed till the Roman Catholics of Ireland shall propose or accede to such securities as may be required for the established church,

Church, and until the Pope shall be a free agent, the Noble Lord will not; we think, be soon called upon to decide it.

NAVY.

ART. 28. *A Letter to the Right Honourable Lord Viscount Melville, on the Subject of his Lordship's Letter to the Right Hon. Spencer Perceval, respecting a Naval Arsenal at Northfleet. By the Right Hon. George Rose. 8vo. 38 pp. 1s. 6d. Cadell and Davies. 1810.*

Our sentiments on the * able and important Letter of Lord Melville, respecting the proposed Naval Arsenal at Northfleet, are known to our readers, and we see not any reason materially to change them from the perusal of the present work. The Right Hon. Author, indeed, professes not to enter into a controversy on the subject, nor positively to object to the plan proposed; but he very properly recommends much caution and deliberation before it is finally adopted.

He however expresses strong doubts, whether there is an indispensable necessity, or even a pressing urgency, for such an Arsenal † to the extent proposed; and conceives the expence of its construction will probably exceed the estimated sum, in the proportion of ten millions to six. For this supposition, very slight and loose grounds are alledged; and much of the reasoning in this letter, appears to be founded (as we conceive) on a misapprehension that the proposed Dock-Yard is intended, in part at least, as a substitute for those at Portsmouth and Plymouth, whereas the object appears to be, to provide a remedy for the want of sufficient Naval Arsenals in the eastern parts of the Kingdom.

The chief, and perhaps the only essential difference between the opinions of Lord Melville and those of the present writer, on the subject in question, is, that his Lordship appears to be convinced, that the circumstances of the nation imperiously require a new naval Arsenal in the eastern part of the kingdom; whereas the Right Hon. Author now before us inclines to think the present naval yards may, by some improvements, be rendered adequate to the probable demands for the northern squadrons. On this point the noble Lord has, we think, supported his opinion by very strong evidence: but the subject will, no doubt, be maturely considered by his Majesty's ministers, and probably discussed in Parliament.

* See Brit. Crit. for April, 1810, p. 405.

† It is proposed by Lord M., that the extent should at first be moderate, but that it should be capable of enlargement, if found necessary.

ART. 29. *Naval Considerations upon the Letters of Lord Melville and Mr. Rose, relative to the Construction of a Naval Arsenal at Northfleet.* 41 pp. 2s. Ridgway. 1810.

The professed object of the present author is not to advocate either side of the important question relating to a Naval Arsenal, but (in his own words) "to state such facts to the public, and to appeal to such authorities in support of them, as have come within the author's observation and inquiry, with the view of producing upon the minds of the public that unanimity of sentiment by which it is desirable that so important a matter should be decided."

The author begins by laying out of the question every thing that has been said, relative to the two naval yards of Portsmouth and Plymouth; because the services for which those establishments are required, are to the *westward*, and are therefore quite distinct from those for which Northfleet can be deemed necessary, namely, those in the North and East seas. The question therefore he justly conceives to be, whether the *eastern* yards, of Deptford, Woolwich, Chatham and Sheerness, are adequate to those purposes in their present state? and if inadequate, whether or not they can be enlarged and improved to the extent required? This view of the subject is; he observes, authorized by the commissioners of Naval Revision; who expressly declare, they "are far from meaning that a new dock-yard should be considered as superseding in any degree the necessity of the western yards;" and he states the circumstances which render it necessary to have at present larger fleets in the north and east seas than at any former period of the late or present war, or perhaps of the naval history of this country. These circumstances, it was hardly necessary to add, are, "the great extent of territory which our enemy has acquired to the north. The command he now has over the fleets of Russia and the naval resources of Denmark, and in particular, the great exertions which has been making to raise a large naval force at Antwerp." On these grounds the author looks forward not only to a continuance of the necessity of employing large fleets in the north and east seas, but to the probability of their annual increase.

It being therefore admitted that there is now more occasion for dock-yards on the eastern side of the kingdom than ever, the author proceeds to show that the present (eastern) yards are not able to afford the additional assistance required. It is only, he observes, necessary to state that the fleet, (or nearly the whole of it) which, under Lord Nelson, attacked Copenhagen in 1801, that of Lord Gambier which was employed there in 1807, and the fleet now serving in the Baltic, were fitted out at Portsmouth and Plymouth, and consequently came round from those parts to the Downs, subject to all the delays and inconvenience which the rendezvous of ships from such places render unavoidable.

The next, and undoubtedly the most material question, is, "the

“the practicability and propriety of improving and enlarging the present yards to the *eastward*, so as to render them fit for the purposes for which they are now so materially deficient.” The negative of this proposition is earnestly maintained by this author; who asserts, in opposition to Mr. Rose, that they are not merely “on the decline,” but *actually and irretrievably ruined*. Whether the latter part of this assertion be not too strong, we are not prepared to determine; but the former we think sufficiently made out; and it is corroborated by the opinions of almost all the eminent persons who have for many years presided at the Board of Admiralty, as well as those of many distinguished naval characters; who are, somewhat quaintly, introduced as speakers on the occasion. Upon the whole, we can recommend this work as containing much information on the important subject to which it relates.

DIVINITY.

ART. 30. *Intercession and Thanksgiving for Kings. A Discourse delivered in the Parish Churches of Nettlebed and Pishill, Oxon, on October 25, 1809, being the Day observed as a Jubilee on the Occasion of his Majesty's entering into the fiftieth Year of his Reign. By the Rev. Henry Gauntlett.* 8vo. 32 pp. 1s. Reading, printed. Hatchard, &c. London. 1809.

This is not only a loyal, but in all respects a good sermon. It has the peculiarity (in our church) of an introduction, previous to the text, which is employed in explaining the nature of the Jewish jubilee, and applying it to the celebration of the day. The text then follows, which is 1 Tim. ii. 1, 2. from which the preacher takes occasion to recommend, first, the general duty of praying for each other, and then the more particular duty of praying for kings. The reasons assigned are, 1. Because it is a divine precept. 2. Because they peculiarly need our prayers, from the temptations to which they are liable, the difficulties which their office involves, and the dangers to which they are exposed. 3. Because it is the only way in which many subjects can manifest their personal attachment. 4. Because prayer for the king is one of the best evidences of love to our country. 5. Because such intercession is calculated to promote our own peace and happiness. 6. Because the present state of the world peculiarly requires the protection of God to sovereigns. These are excellent topics, and the author has handled them with clearness and propriety.

Mr. G. next enquires why thanksgivings should be made for kings, and more particularly for our present gracious sovereign, for which he assigns these reasons, 1. Because God has so mercifully preserved his life in many dangers. 2. Because he has preserved to us our invaluable constitution, our laws, and our liberty.

berty. 3. Because he is endued with so many personal virtues. 4. Because many national blessings have been conferred on us, and continued to us in this reign. But it may be asked, "have we not experienced many national calamities?" This is granted, but it is answered in a just and manly style, that they cannot be attributed to our sovereign.

There is not, in the whole discourse, more than one sentiment to which we should object, and as even that is dubious, we scorn to seek a cause for evil, where so much deserves our approbation.

ART. 31. *Letters, respecting the Restrictions laid upon Dissenting Teachers, the Qualifications required of them, and the Privileges granted to them. Written and sent to the Right Honourable Lord A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. by the Rev. William Hutt, M. A. Prebendary of Lincoln. 8vo. 71 pp. Rivingtons. 1810.*

This work is dedicated to the King, in a style truly patriotic and loyal. In Letter II, it is stated, "that there are two, and only two circumstances, which demand our consideration respecting dissenting teachers. The one is, That they be effectually prevented from doing any injury to the Constitution in Church and State, as by law established: The other, That they be duly qualified to instruct their hearers in those sacred Truths of the Christian religion, which they adopt and acknowledge." The Author then proceeds to enquire, "in what manner, and to what degree, these two objects, of doing no harm, and of doing much good, have been provided for by the Act of Toleration, and by a subsequent Act." He proceeds to prove, by facts, that Dissenters in general, "how much or how little soever they may differ from the Established Church, or from one another; in a variety of circumstances, are of the same mind in one; that is, an unfriendly disposition towards the Constitution in Church and State, as by law established; and an unceasing and incessant endeavour to obtrude into it their own changes and amendments at the least, if not utterly to overthrow and to destroy it." To obviate this danger, the Author proposes an Act of Parliament, some of the provisions of which are here stated; but we apprehend, that the offence to be punished is too generally described.

In Letter III, the other circumstance, respecting Dissenting teachers, is considered; "that they be duly qualified to instruct their hearers in those sacred truths of the Christian religion, which they adopt and acknowledge." In the following sentiment, churchmen and dissenters will all, we hope, concur: "It is the duty of every Christian Legislature, from time to time as the variation of circumstances may demand, to make such laws and regulations; as may secure, as far as it is practicable, the welfare,

wellfare, temporal and eternal, of every class of those individuals, which are placed under its care and management. The Legislature views all its children with the same paternal solicitude, and wishes, and endeavours to make them all, as far as their jarring interests and wayward passions will admit, equally happy, and equally comfortable; equally unmolested in the possession of the good things of the present world, and equally provident respecting the felicity of the next." It is then shown, how defective is the present provision by law, concerning the *age*, and the *moral and literary attainments* of dissenting teachers; a boy, or a man who can neither write nor read, may now demand a licence to preach, on paying one shilling. Some further provisions are then suggested; for which we must refer our readers to the book itself. Whatever we may think of travelling Preachers; the Author's wish "utterly to prohibit them," would doubtless be resisted by every Methodist in the kingdom; since all the followers of *Whitfield* as well as *Wesley* seem to agree with the latter teacher, that "itinerancy is the life and soul of methodism."

At p. 28, the Author does justice to conscientious and faithful dissenting teachers; from whom he would not withhold any privilege which they now enjoy. And at p. 31, he speaks of *Baxter*, *Lardner*, *Doddridge*, and *Watts*, in a manner profoundly and justly respectful. "But what are the *Hills*, and the *Stylesters*, and the *Burders*, and the *Collyers*, of the present day, when compared with these?"

The Author now explains at some length, and with a mixture of irony, his wish concerning dissenting teachers; "to cause them to be more orderly, better informed, more humble-minded, and in consequence, far more respectable, and in fact much more respected, by their superiors in Church and State, than at present they are." Towards such persons, Mr. H. expresses a truly tolerant spirit; "I cannot see why, if he carry himself thus peaceably towards all men, he should not be beloved and respected by all those who are of a different persuasion; and be considered as a sincere Christian, an useful member of the community, a loyal subject; and be entitled, in the most comprehensive sense of the words, to all the civilities of friendship and good neighbourhood."

At p. 62, we find an Epistle, "To the whole body of the Reviewers of Great Britain, by what titles soever dignified and distinguished." They are desired to say plainly, whether the author appears qualified to do good by his writings. We do not hesitate to say, that he is so qualified; and that he appears sincerely desirous to do it. He will take it, we trust, in good part; if we recommend some degree of *abridgment*, in his arguments and style; a less frequent mixture of facetious with serious topics; and the omission, in a future edition, of the words in the title-page,

"written

"written and sent to A. B. C. &c." which, however explained, have only the effect of giving a ludicrous cast to a work truly serious.

ART. 32. *The British Jubilee. A Sermon preached at the Scots Church, Crown-court, Russell-street, Covent-garden, London, on the 25th of October, 1809, being the 50th Anniversary of his Majesty's Accession to the Throne. By George Gretg, Minister of the said Church. Published by Desire. 8vo. 36 pp. 1s. 6d. Hatchard, &c. 1809.*

Though we cannot hope even to gain intelligence of every sermon preached and printed on the memorable occasion of the Royal Jubilee, we shall not willingly pass by any that seem to have reasonable claims to notice. The present discourse is the composition of a sensible and methodical writer, and enlarges upon the following topics: First, the instances of God's goodness to our King, and under him to the people; secondly, the influence this goodness ought to have upon us. Under the former head, the preacher specifies, 1. that God has caused him to reign over an enlightened and christian people; 2. that he has mercifully preserved and lengthened his life; 3. that he has, in these awful times, preserved his crown and kingdom; 4. that he has blessed his reign, in general, with internal tranquillity; 5. that he has blessed him with firmness to maintain his own principles and the rights of his people. To us God has evinced his goodness in the religious privileges we enjoy, in civil and religious liberty, in the progress of useful knowledge, in giving us abundance, in the extension of our commerce. The second part of the discourse recommends joy and gratitude for these blessings, and concludes with arguments in favour of the Bible Society.

Allowing for a very few points in which the peculiar feelings of an English dissenter appear, we cannot fairly deny to this discourse our general testimony of approbation.

ART. 33. *The Duty of Church-Communion: a Sermon altered and abridged from Dr. Rogers, with additional Passages interspersed, By Edward Pearson, D.D. Master of Sidney Sussex College, Cambridge, and Christian Advocate in that University. 12mo. 32 pp. 6d. Hatchard. 1810.*

The labours of Dr. Pearson are always judicious and useful, always tend to the diffusion of right sentiments, on the great subjects of faith and Christian unity. When such a writer condescends to work upon the ground prepared by another Divine, and that so able a Divine as Dr. Rogers, the result must be, an improvement of what was good before, the addition of new and valuable materials, and on the whole, a discourse probably as well adapted to its purpose as can be wished or imagined.

On inspecting the Sermon here announced, we see no reason to abate any thing of that estimation which we had thus anticipated. We find it admirably defined, how far Church-Communion is practicable, and how far necessary; and what are the advantages attending it;—with occasional references, in a few short notes, to points on which we principally differ from the leading schismatics of the present time. The Appendix is taken from Bishops Burnet and Hoadly on the same subject. We heartily, therefore, recommend this discourse, and wish it an extensive circulation.

ART. 34. *A few Words on the Increase of Methodism, occasioned by "Hints" of a Barrister, and the Observations in the Edinburgh Review.* 8vo. 23 pp. 1s. Miles and Co. 1810.

"I am," says this writer, "neither a follower of Whirfield nor Wesley. My religious opinions do not accord with any of the hundred and fourscore schisms, which Moreri informs us, had their rise from the Apostolic age to that of Luther, nor with any of the innumerable ones that have had their rise since:"—no, Sir; but it is perfectly plain what you are. A Roman Catholic; who extol the Methodists, chiefly for the sake of depreciating the Established Church; which you do often very unfairly.

Let us take one example;—"Who," enquires this Author, "disseminate, at their own expence, tracts well calculated to promote social virtue?"—The Methodists," P. 20.

It is evidently meant to be implied, that the established Clergy and Laymen do not so. Yet did this writer never hear of two extensive Societies which have been exercising this benevolence for more than a century, and are composed entirely of Churchmen? Other questions are equally uncandid. We cannot hesitate therefore to say of the tract, that it is an insidious attack, probably from the quarter above-mentioned, or from a Deist.

MISCELLANIES.

ART. 35. *A History of the Ancient Town of Shaftesbury, from the Founder Alfred the Great, partly selected from Hutchins. Containing an Account of the Abbey, Churches, Nuns, Clergy, Representatives in Parliament, Recorders, Mayors, &c. Also of the Eminent Persons who have resided in the Town and Neighbourhood.* Published by T. Adams, Shaftesbury. Crown 8vo. 221 pp. 5s. Scatcherd and Co. 1809.

The use of these minor publications of local history is considerable; they are of easy purchase, and they afford to the casual visitor all the information he can well require, without the labour of examining bulky volumes, which besides are not always

to be met with. Being easily reprinted, they may with ~~be~~ continued from time to time, so as to keep pace with alterations, improvements, and other mutable circumstances; but a plan of the place should always accompany them, which in this instance is wanting. Anecdotes of eminent persons are among the most pleasing materials of such compilations; and the following is we believe but little known.

"The Rev. James Granger, author of the celebrated Biographical History of England, was a native of this town; he was the son of a heel-cutter. When a little boy he often carried out the monthly publications for a Mr. Woolridge, bookseller; as a reward for his trouble, his request was the loan of the Gentleman's Magazine; and one penny to purchase a candle to read it."
P. 67.

Such were the literary beginnings of Granger, of whom we are glad to see it mentioned also, that he kept up a friendly correspondence with Mr. Woolridge to the day of his death. The beautiful lines of Mr. Bowles, "on leaving a place of residence," refer to Barton-hill in this town, which was inhabited and embellished by his Father; they occur in the first volume of his poems, p. 125. That an inscription subjoined in this book, as belonging to the same place, was not there originally, appears from vol. ii. p. 17. W. Lisle Bowles is certainly one of the names which Shaftesbury will continue to record.

ART. 86. *A Selection of curious Articles from the Gentleman's Magazine. In three Volumes. 8vo. 11. 15s. Longman. 1809.*

The Gentleman's Magazine now extends to almost a hundred volumes. It commenced in Jan. 1731; in 1783 the plan was considerably enlarged, and since that period every volume has been divided into two parts. Nothing can be more notorious than that this series of volumes contains a great number of articles of substantial literary value, and the adoption of a plan like this now executed, has often been suggested, as well by Mr. Gibbon, whose letter to Mr. Nichols on the subject, is introduced in a note to the preface, as by other distinguished characters.

These volumes are thus divided. The first contains historical and antiquarian researches. The second, ancient and modern literature, criticism, and philology. The third, letters to and from eminent persons, with miscellaneous articles, anecdotes, useful projects and inventions. It is impossible that such a compilation should not contain a prodigious fund of solid and interesting information, as well as of amusement. The copious subject of biography is omitted, as well as that of topography, for both which articles the Gentleman's Magazine has always been celebrated, and not undeservedly.

Criticism on such a publication is out of the question. The particular

Germanian tables will be found by the reader without difficulty, for a table of contents is prefixed to each volume, as well as a copious index at the end.

ART. 37. *A Statistical Synopsis of the Physical and Political Strength of the Chief Powers of Europe, down to the Peace of Vienna in 1809, with a Table of the Routes and Distances from London to all the Capitals in the World.* By William Ticken, Professor of Mathematics, Geography, and History, and Author of the *Historical Chart of the Reign of George the Third*, &c. &c. Seven Leaves. 2s. 6d. Sherwood and Co. 1814.

As these few leaves consist chiefly of tables, one of which is engraved, we must not complain of their price. There is perhaps as much information in them as can well be compressed into so small a compass, and the labour of the compiler ought certainly to be paid for, as well as his paper and press-work. Nor can we deny the praise of ingenuity to the manner in which these tables are arranged and compiled. A very curious circumstance immediately strikes the eye in the first table, where the territorial possessions of Europe are thrown upon a circular scale; namely, that those of Russia occupy more than the quadrant, or quarter of the whole circle; in addition to which we must reckon more than three millions of square miles for the territory of that empire in Asia. A vast total!

It necessarily requires some attention to comprehend all the contrivances of the author in the first plate; but when rightly understood they will be found to convey a vast variety of statistical information. For its correctness the evident diligence of the author must be a good pledge. The whole is translated from a German work, and forms an excellent book for reference on such subjects.

ART. 38. *The World displayed: or the characteristic Features of Nature and Art, exhibited on a new Plan, intended for Youth in general, as an Outline of the most striking Parts of useful Information, and as a Remembrancer to those of riper Years.* By John Grieg, Teacher of Mathematics, Geography, &c. Author of the *World displayed*, &c. &c. 12mo. Price 7s. Craddock and Joy. 1810.

We have hardly ever met with a volume containing so much information in so small a compass. A more proper present for a young person cannot be found, for every thing which may be supposed to excite curiosity from a survey of the world; its geography, the manners of different nations, remarkable incidents, curiosities of nature and productions of art is here exhibited in miniature, but with distinctness and precision. There can be no hesitation in recommending it to those who are engaged in the instruction of youth;

and indeed every reader may dip into it with satisfaction and advantage: maps would have made it more perfect, but must necessarily have increased the expence. The author refers to Walker's octavo and Ostell's quarto Atlas, which last also contains Maps of the Grecian and Roman Empires. We cannot help wishing success to this comprehensive compilation.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Remarks upon a Report of the Judgment delivered by the Right Hon. Sir John Nicholl, Knt. LL.D. official Principal of the Arches Court of Canterbury, upon the Admission of Articles exhibited in a Cause of Office promoted against the Rev. W. W. Wickes, for refusing to Bury, according to the Rites of the Church of England, a Child baptized by a Dissenting Minister. Price 2s.

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A Dictionary of Painters, Sculptors, Architects, and Engravers: containing Biographical Sketches of the most celebrated Artists, from the earliest Ages to the present Time. To which is added, an Appendix, comprising the Substance of Walpole's Anecdotes of Painting. 12mo. 10s. 6d.

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The Defence of Lieutenant-Colonel John Bell, of the First Battalion of Madras Artillery, on his Trial at Bangalore, before a General Court-Martial, as it was read in Court by his Counsel, Charles Marsh, Esq. 3s.

A Report of the Trial of an Indictment the King against Benjamin Tanner and Captain Nicholas Tomlinson, of the Royal Navy, for Forgery; whereby the Navy Office was defrauded of a Sum of Money. By T. Jenkin, of Gray's Inn. 1s.

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MEDICAL.

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Some Observations upon Diseases chiefly as they occur in Sicily. By Wm. Irvine, M.D. F.R.S. Ed. 8vo. 5s.

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512,

Seeing my name mentioned in your review of Mr. Faber's Dissertation, and that the application which I made of the little horn predicted in the eighth chapter of Daniel, to Mahomet, has been objected to by Mr. Zouch, whose book I have never had the pleasure of seeing, and is so by yourself; I trust you will afford me room in your next publication for a few lines in answer to these objections. Mr. Z. you state, conceives, that this interpretation does not agree with the prophecy as to place, because Mohammedism sprang from Arabia. This I conceive is fully obviated by the consideration, that while confined to his own country, the prowess of Mahomet was exercised in little better than family disputes between the rival tribes, but that he became a conqueror cognizable on the public theatre of the earth, only when he burst forth on that part of the Roman conquests, which had formed a portion of the Macedonian empire.

The objection in point of time, I think, would scarcely have been made, had it been considered either that, in the prediction itself, the duration of the period spoken of in the vision, is declared to extend to 2300 prophetic days, or had the objector retained in mind what is so observable in the immediately preceding chapter, verse 12, that the powers which it has foretold shall be subdued by others, are yet considered as not extinct even at the coming of the Son of Man. For if this be the case, as reference to the prophet's words will prove it is, it cannot be objectionable to apply to the beginning of the seventh century, what it is said should happen in the *latter end of their kingdom*, and even in the *last end of the indignation*. But there is yet another criterion of the time given us in the words "When the transgressions are come to the full." Since this cannot well be said to have taken place until the Jews had, according to the denunciation of our ever blessed Lord, filled up the measure of their fathers; nor until the nations had the opportunity of apostatizing as they afterwards did, from the truth preached to them. Now neither of these things had occurred in the days of Antiochus Epiphanes: to him, therefore, the prediction is not applicable on this account, any more than in the progress of this power as stated in the prophecy, and as I have already noticed in my view of the prophecies relating to the times of the Gentiles, pp. 92-95, both in respect to him and the Romans. But Mahomet it fully suits, "whose birth," says Mr. Gibbon, "was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe." Nor is there any other particular of the prophecy not equally applicable to him; as, I am confident you will acknowledge, I have in that tract demonstrated, if you will take the trouble of perusing the portion of it which lies between pp. 90 and 135.

Hoping I have satisfactorily proved, that the prediction of the

little horn in question, is both *exclusively* and *completely* applicable to the Mahometan power; give me leave to notice another point, in which Mr. F. and myself have a common cause, the ground of dating the commencement of the 1260 years of the papal reign, from the year 606. This is found in the prophecy itself, by Daniel's declaring that the saints, the times, and the laws, shall be given into the hands of the bishop of Rome, (that little horn which having eyes like a man, rose behind the rest with a look more stout than his fellows,) for 1260 years. For as the term saints is indisputably used to signify the body of believers, sometimes denominated the Church, we have but to consider when a Church can properly be said to be given into a man's hands, and we shall easily ascertain when the saints were given into his. For if this be as I think, it will not be denied to be specifically when he is made bishop of it. The bishop of Rome was by the most positive testimony of history, raised to the office of universal bishop in the year 606; nor less express is the evidence that he has retained the title, and exercised the prerogatives of the head of the Church ever since. From that era then, the commencement of the 1260 years is evidently to be dated. Nor think, Sir, that I am without example, and even great example, for computing a prophetic period ere the arrival of its end. Since the prophet Daniel informs us that he discovered when the seventy years captivity was to close, by the same kind of investigation that is open to us, as to the years of the domination of the little horn. Mark his words in chap. ix. 2. "In the first year of his reign, I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Now have we not here sufficient ground for concluding that Daniel, having found, in the writings of Jeremiah, the circumstance from which the commencement of the seventy years was to be reckoned, referred to the Chronicles of the kings of Judah for the year in which that occurred; and then adding to it seventy years, he had at once the close of the period; and cannot we, in like manner, when Daniel has told us, that the saints shall be for 1260 years given into the hands of a well ascertained power, enquire in what year that power became head of the Church, and by adding 1260 years to that era, discover the period of the fall of the kingdoms of this world, before that which the God of heaven will set up? The nearness of this, indicated by the computation thus made, cannot be matter of surprise to any who reflect on the present state of the world, compared with the declarations of the sacred writers; nor, more particularly to any who are not implicated in the guilt of that very criminal inattention, which is so generally shewn to the wonderful testimony, which the Almighty Sovereign of the universe hath been pleased to give the sons of men, of the gradual and certain

certain approach of a day of final retribution; by revealing, through Daniel, a chain of previous occurrences, consisting of political revolutions, the most marked and best known of those that have taken place on the earth: all of which, (I mean the overthrow of the Babylonian empire by the Medes and Persians, the conquest of the Persian empire by the Greeks, the reduction of these last by the Romans, and the division of the Roman empire itself into smaller states, all of which I say) have incontrovertibly occurred. While since the last of them there has now past a longer space of time than intervened between any two of the others; whence we may, on no slight grounds presume, that the dominion of the ten kings, which arose from it, is drawing towards an end. Dreary is the prospect which the Scriptures give of human affairs during the last days; if therefore any other can justly be drawn from the present state of the nations, it may be argued that those days are not yet arrived: but if the contrary be fact, and the moral and political circumstances now prevailing, do, in truth, promise nothing better than the continuance or increase of licentiousness and confusion; no man of sound judgment and unbiassed mind, will think more lightly of the warnings, because they are so generally neglected, or so often treated with contempt; since intellectual darkness, and scoffs at the promise of the Lord's coming, are specifically marked as particulars attendant on the last days. Whatever dangers, therefore, we may incur of being censured as fanatics, for striving to call men's attention to the near approach of the day of final account; though we may bring on ourselves, either in parliament, or out of parliament, the hard names of bigots and intolerant, merely for reminding the brethren, that the predicted judgments are falling on apostate Rome, or even be menaced with Buonaparté and his ferocious hosts, for consequently protesting against our countrymen becoming partakers in her sins; as we desire nothing more for our flocks, than that they may be preserved from the contagion of idolatry, and with to our adversaries nothing worse than they may be converted and live; I trust, that neither the false charges, nor rude assaults of petulant tongues, will prevent our continuing instant in season and out of season to reprove, rebuke, and exhort men to call to mind, "that if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." And whatever artifices may be practised to seduce, whatever terrors may be holden up to drive us from our posts, many, I am convinced, will still be found firmly maintaining them; and among these, I humbly hope, through the divine mercy,

SIR, your humble servant,

Thorp, May 31, 1810.

E. W. WHITAKER.

LITE

LITERARY INTELLIGENCE.

We have great pleasure in announcing to our readers, that a fifth Quarto Volume of *Mr. Burd's Work*, is in the press, under the superintendence of his Executor the Bishop of Rochester.

A new Edition of the Works of that excellent Prelate, *Archbishop Secker*, is also in the press. To be comprised in six large octavo volumes.

Dr. Watkins is engaged in a *History of the Bible*, or a connected View of the Sacred Records; with copious Dissertations and Notes, forming an entire Commentary on the inspired volume. An Appendix will be subjoined, containing Memoirs of the Apostolic Age, Chronological Tables of Sacred and Profane History, &c. To be comprised in two quarto volumes.

A new Edition of the *Poetical Works of Dryden*, in a uniform size with *Mr. Malone's* edition of the Prose Works, with the notes of the late *Dr. Warton*, *Mr. John Warton*, and others, is in the Press, and will appear early in the winter.

The Lovers of Grecian Antiquity will be pleased to hear, that *Mr. Gale* has printed a curious work on that subject, with a variety of Plates, which will soon be published:

A new Edition of *Dr. Pearson's Selection of Prayers for Families*, with Alterations, will be published early in the Winter.

Mr. Woodhouse, of Caius College, Cambridge, is about to publish a Work on *Isoperimetrical Problems and the Calculus of Variations*.

Mr. Campbell, Comptroller of the Legacy Duty, will speedily publish, a Work on the Value of Annuities from 11, to 1000L per Annum, on single Lives, from the Age of one to ninety years.

A Work entitled, *Notices on the present Internal State of France*, translated from the French of *M. Faber*, late a public Officer in that country, is in the press.

An Account of the present State of the Spanish Colonies, and a particular Report on Hispaniola, with a general Survey of the Settlements on the Southern Continent of America, by *Mr. William Walton, Junior*, will be published in the course of this Month.

Mr. George Ross, of the Inner Temple, is preparing for Publication, a Work, entitled *the Law of Vender and Purchaser of Personal Property*; considered with a View to mercantile Transactions.

Mr. Thwackray will speedily publish, an "Example Book for the Insertion of all the Answers to the Questions in his practical Treatise on the Use of the Globes." And is preparing for the press, a *Key to his "practical Treatise,"* which is to contain an ample Solution of all the Questions, with Notes and Illustrations.

THE
BRITISH CRITIC,

For SEPTEMBER, 1810.

“Rome must know
The value of her own: ’twere a concealment
Worse than a theft, no less than a traducement,
To hide your things.” SHAKSP.

ART. I. *Ta-Tsing-Leu-Lee, being the fundamental Laws, and a Selection from the supplementary Statutes of the penal Code of China; originally printed and published in Peking, in various successive Editions, under the Sanction, and by the Authority, of the several Emperors of the Ta-Tsing or present Dynasty. Translated from the Chinese, and accompanied with an Appendix, consisting of authentic Documents, and a few occasional Notes, illustrative of the Subject of the Work. By Sir George Thomas Staunton, Bart. F.R.S. 4to. 3l. 3s. Cadell and Davies. 1810.*

WE feel more than an ordinary degree of pleasure from every article of literature which may tend to throw new light upon the customs, the religion, and the laws of Eastern nations; of those ancient people, to whom we have every reason to believe we stand indebted, in no small degree, for a valuable portion of that knowledge, which is now so generally diffused over the nations of the West: and it is no vain compliment to our countrymen to say, that to their talent and exertions is owing much of that information, which has been brought to us, respecting the
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BRIT. CRIT. VOL. XXXVI. SEPT. 1810.

ancient as well as the present state of the arts and sciences, of language and literature, among the various people inhabiting the eastern hemisphere. As far as that information regards the peninsula of Hindostan, the English may certainly boast of having no competitors. Here at least the common enemy has been compelled to yield to us in every point; and if in China our literary career has been less brilliant than that of some Europeans, it must solely be ascribed to the want of those opportunities which were thrown open to them. We had no religious zealots to work their way into the heart of this extensive empire. Our first appearance there was in the persons and character of a few trafficking adventurers, who forced their way by violence and outrage, in spite of forts and armies and ships of war. To atone for this conduct, and to preserve a commercial intercourse that promised great advantages, it was soon found necessary to submit to humiliation and insult. Even when a regular and established intercourse was opened by the East India Company, the Chinese did not in the least relax from the degrading impositions laid upon the more early trading adventurers. At first their supercargoes were confined to their ships, and not permitted to sleep on shore; afterwards they were allowed to hire a factory, and remain in it a few weeks while the ships were discharging their cargoes and taking in others, but they could not stir beyond the boundary wall without exposing themselves to the insults of the natives. This state of things continued till the embassy of the Earl of Macartney, when a somewhat more favourable impression was made on the Chinese, with regard to the English character; but few, we believe, if any of the restrictions have been removed from the persons of the Company's servants occasionally residing at Canton. Labouring under every disadvantage, and probably disgusted at the conduct of the Chinese, these gentlemen have made few advances towards a more intimate and extended intercourse with the natives, which indeed a knowledge of the language alone could enable them to attempt. But of this language they all remain ignorant. Of the numbers who for the last century and a half have passed a great part of their lives at Canton and Macao, not one of them, we believe, ever made the least progress in the study of it, except Sir George Staunton, who, in all probability, would have remained in equal ignorance with his colleagues, but for the superior advantages which a visit to the capital afforded him in the suite of the English ambassador. Indeed, if we are not misinformed, it was his knowledge of the Chinese language which obtained for him, a

writership

writership in the Company's service to China, an appointment which, leading to a certain fortune in a very few years, is almost exclusively reserved for the nearest connexions of the Court of Directors.

It is less surprising, therefore, that for a long time very little was known in this country respecting the Chinese. On the continent of Europe much had been received from the missionaries of various nations and sects, who had found their way to the capital of China; and from whose voluminous publications a popular work had been compiled by the Jesuit Du Halde. Of this compilation, however, we may venture to say, that it contains many absurdities and many erroneous statements; that it is a selection made without judgment, deficient in those points that are most interesting, abundant in fable and trifles, palliating the vices and exaggerating the virtues of a people, who, if duly appreciated, will probably be found to exhibit no very remarkable difference, in this respect, from the generality of mankind. Yet for a long time all the knowledge that an Englishman possessed of China, was from a wretched translation of this injudicious selection from the labours of the Roman Catholic missionaries. If the original was bad we may judge what the translation is by Dr. Johnson's humorous account of it.

"Green and Guthrie, an Irishman and a Scotchman, undertook a translation of Du Halde's History of China. Green said of Guthrie that he knew no English, and Guthrie of Green, that he knew no French, and these two undertook to translate Du Halde's History of China. In this translation there was found 'the twenty-sixth day of the new moon.' Now as the whole age of the moon is but twenty-eight days, the moon, instead of being *new*, was nearly as *old* as it could be. Their blunder," continues he, "arose from mistaking the word *neuvième*, ninth, for *nouvelle* or *newve*, new."

Those few of the learned who might be disposed to consult the labours of the missionaries in their original language had to encounter much that was wholly uninteresting, many contradictions, and more absurdities.

"Their works," says Sir George Staunton, "seem, at first sight, to have been penned with such diligence, and formed upon plans so comprehensive, as to promise satisfaction on every subject connected with the Chinese empire, in which European curiosity can be interested. But, on a closer examination, we find reason to lament that their attention had not been more directed to the objects that were principally desirable; and we begin to suspect that their situation, or some other circumstances, must have had a

tendency to disqualify them from representing those objects with all the accuracy and fidelity of disinterested and impartial observers."

The fact seems to be, as Sir George afterwards observes, that science and literature were with these holy men only secondary objects, "infinitely inferior in their estimation to that sacred cause in which they were united, which they were bound to support, and to which all others were to be made subservient."

But there is another reason to be assigned for the scantiness and the inaccuracy of information on Chinese subjects, namely, the imperfection and obscurity of the written character of the language. It is by no means our intention to discuss the merits, or to point out the difficulties and the imperfections, of this extraordinary language. We shall content ourselves by merely observing, that it bears no analogy whatever to any other language on the face of the globe; that it is so constructed as to be addressed entirely to the eye; that the organs of speech and of hearing are of little use towards the understanding of it; and that it is therefore equally easy of comprehension to a person born deaf and dumb, as to one in the full possession of all his faculties; for although each character has a name assigned to it, the pronunciation of that name, so far from conducing to the meaning of the character, is more likely to confound it with some other, having the same sound but an opposite meaning. In fact, each character is intended to represent the picture or figure of the idea or object which is meant to be expressed. Thus in their effect the Chinese characters may be said to resemble the Arabic numerals, or the notes of music, which, though differently named by different nations, are capable of being read by all, each in its proper language; and accordingly in Japan, in Cochinchina, and Siam, the Chinese written character is in common use, though the people of all those countries are unacquainted with a single syllable of the Chinese spoken language.

The imperfections of a picture language, like that of the Chinese, will be obvious to every one. It admits of few modes and qualities; it scarcely can be made to distinguish the noun from the verb, the verb from the participle; the number, case, and gender are all to be made out from the context; in short, it wants all those "winged words," those wheels of speech, which give smoothness and volubility to the languages of Europe. In addition to all those difficulties, the great antiquity of the language has

caused

caused almost every character to become a metaphor; the plain and obvious sense, intended originally to be conveyed, is now lost in allusion to some local circumstance or forgotten incident. The acquirement of such a language must be difficult even to a native; to a foreigner it is peculiarly obscure and mysterious. It ceases then to be a matter of surprise that so little progress has been made in Chinese literature among Europeans. A few years ago two foreign quacks, one a German, the other an Italian, made an attempt on the pockets as well as on the credulity of our countrymen, by their extraordinary pretensions to Oriental literature. The German undertook to explain the inscriptions on Babylonian bricks, and to illustrate the Chinese radicals; while the Italian was to compile a Chinese Dictionary, and translate the New Testament into the Chinese language. Having remained long enough in the capital to convince both the learned and the unlearned that they were shallow impostors in literature, they suddenly disappeared, to try their fortunes in more auspicious climes, where, if money is less plentiful, they might hope to find a more abundant stock of credulity to work upon. We understand, however, that one of our countrymen, of the name of Price, originally a shoemaker in Worcester, has actually made himself acquainted with a considerable number of Chinese characters, as many indeed, it is said, as are sufficient in China for all the common purposes of life. We should doubt, however, whether the mere discrimination of one character from another with their simple and obvious signification, will enable him to read or to translate a Chinese book. Notwithstanding this, we hope that the progress he has made will operate at least as an example worthy of imitation to those young gentlemen, who, from their connexions with the Directors of the East-India Company, succeed to the management of their concerns in China, almost as regularly as the eldest son succeeds to a title or an estate. For although it may be "a language by far the least accessible to a foreign student of any that was ever invented by man," yet if any proof were wanting that it is not unattainable, that proof is now furnished by the translation of the *Leu-lee*, or Penal Code of China, which is the subject of our present article, and to which it is high time that we should turn our attention.

In a suitable and well-written preface introductory to the subject of the work, Sir George Staunton claims that indulgence from the public, "which," as Dr. Johnson has observed, "is always shown to those that attempt to do what was never done before,"—an indulgence to which

indeed he is peculiarly entitled from the difficulties and disadvantages he had to contend with in so novel an attempt." It will be obvious to every one, that no ordinary degree of perseverance was required to enable him to complete so laborious an undertaking, in which he had not to hope for any assistance from others, but was to depend solely on his own exertions. He tells us, it is true, that his original possesses the two very desirable qualities, of a simple style, and a compendious form; and that the subject is adapted for the least instructed and the meanest capacity. The *Leu-lee*, it would appear, is universally read and studied by all ranks of people. It is their *Blackstone*, their *Burn's Justice*, their *Whole Duty of Man*, and almost their *Bible*. Indeed the Chinese seem to have adopted the maxim, that "for the law to be known is of more importance than to be right."

"The *Ta-tsing-leu-lee*, although originating with one, treats indirectly and incidentally of all the branches of the Chinese constitution; and the information it thus imparts upon a comparatively reduced scale, of the administration of the civil and military affairs of the empire, of the public revenue and public works, and of the ceremonial institutions and observances, though not altogether so clear and so comprehensive as it might have been, in a work having these for its professed objects, will not, probably, to a European reader be the least acceptable of its contents." Pref. p. 16.

The *Leu-lee* in its present shape is not very ancient. It appears by a note in this work, that the first regular code of penal laws is attributed to a person of the name of *Lee-quee*, whose character as well as the age in which he lived are left in great measure to conjecture; but Sir George Staunton thinks there is reason to infer, that the Code which bears his name was first put in force under the dynasty of *Tsin*, which succeeded to the throne of China 249 years before Christ; at the same time he ventures an opinion, that the principal characteristics of the present Code, originated at periods far more remote than that under consideration; and that the new compilation was nothing more than a part of the plan of that barbarous Emperor of the race of *Tsin*, who, to establish the reputation of being the founder of the monarchy, conceived the absurd attempt of destroying all the books, records, and other existing memorials of preceding ages. Since the accession of the present dynasty the *Leu-lee* has been considered as the permanent law of the land.

"The *Leu*, or fundamental laws, are those of which the penal Code, upon its formation, soon after the accession of the present dynasty,

dynasty, appears originally to have consisted, and which being, at least nominally, permanent, are reprinted in each successive edition, without either alteration or amendment. The *Lee* or supplementary laws are the modifications, extensions, and restrictions of the fundamental laws, which, after undergoing a deliberate examination in the supreme councils, and receiving the sanction of the sovereign, are inserted in the form of *clauses*, at the end of each article or section of the code, in order that they might, together with the fundamental laws, be equally known and observed. They are generally, however, revised every fifth year, and subjected to such alterations as the wisdom of government determines to be expedient. Under these two denominations the whole body of Chinese penal law is comprehended." Pref. P. 30.

In thus retaining the text of the old law, notwithstanding it may have been abrogated by new statutes, the Tartar conquerors have wisely paid a deference to the veneration for antiquity, which seems to be rooted in the breast of a Chinese. By comparing the *Lou* with the *Lee* it is surprising how very little the conquerors, with manners and customs so opposite to those of the conquered, have found it necessary to alter.

The Penal Code of China consists of seven classes, arranged under the following titles. 1. *General Laws*. 2. *Civil Laws*. 3. *Fiscal Laws*. 4. *Ritual Laws*. 5. *Military Laws*. 6. *Criminal Laws*. 7. *Laws relative to public Works*. These seven general divisions are split into 80 books, and further subdivided into 486 sections, each section having its appropriate title. Our view of so voluminous and multifarious a work must necessarily be very general, our limits being too circumscribed to admit of a complete analysis. The grand characteristic feature of the Code is the attempt which is evident throughout, to adapt a scale of punishment proportionate, not only to every species of crime, but to every degree of atrocity of which the various crimes are susceptible. This scale of punishments is made to consist of five general divisions or classes. The first of these classes is subdivided into five gradations, which are nominally 10, 20, 30, 40, 50 blows with the bamboo, of which, however, in practice, it appears only 4, 5, 10, 15, 20 are to be inflicted.

The second class or division of the scale also comprehends five degrees of punishment, namely, 60, 70, 80, 90, 100 blows, of which only 20, 25, 30, 35, 40 are actually to be inflicted.

The third division of punishments consists of temporary banishment to any distance not exceeding 500 *lee*, or 150 English miles, "with the view of affording an opportunity

of repentance and amendment." In this class of punishments there are also five gradations.

1 year and 60 blows,	} the corporal part of the punishment reduced as above.
1½ years and 70 blows,	
2 years and 80 blows,	
2½ years and 90 blows,	
3 years and 100 blows,	

The fourth division of the scale is perpetual banishment to the distance of 2000, 2500, 3000 *lee*, according to the enormity of the crime, with 100 blows, reduced as above to 40.

"The fifth and ultimate punishment which the laws ordain is death, either by strangulation or decollation." Although it may seem to be a matter of little importance whether a criminal is condemned to be strangled or beheaded, there being probably very little difference in point of bodily suffering, yet in point of disgrace to the surviving family there is a wide distinction in the mind of a Chinese, the latter fixing a greater degree of atrocity on the crime, and consequently of turpitude on the criminal than the former. Thus a Chinese whose father had been hanged would appear in a less unfavourable light to his comrades than another whose father had been beheaded. A sentiment of a similar kind is said to have prevailed among the early American colonists. In disputes about precedence it was not uncommon to hear a person say, "My grandfather was a highwayman, but yours was only a footpad." Opinion and prejudice are instruments more easily managed, and perhaps more innocent in governing mankind, than the strong hand of power.

In addition to the five classes of punishments already mentioned there is still another reserved for crimes of an aggravated or treasonable nature, which is designated "the punishment of death by a slow and painful execution." This undefined mode of taking away the life of man, Sir George Staunton tells us, is left in great measure to the ingenuity of the executioner. It has been called "cutting into ten thousand pieces"—"flaying alive"—"tearing the flesh off from the body with pincers"—"burning to death with green faggots"—and a variety of other designations of contrivances, few of which have probably ever been put in practice, but are held out *in terrorem* for the prevention of crimes of great enormity. The corpse, however, of a criminal is sometimes mangled and exposed to public view.

The ten crimes which are particularly distinguished in the Chinese Code for their enormity, and punished, nominally

at least, with the above-mentioned extraordinary degree of severity, are, 1. Rebellion. 2. Disloyalty. 3. Desertion. 4. Parricide. 5. Massacre. 6. Sacrilege. 7. Impiety. 8. Discord in families. 9. Insubordination. 10. Incest. Most of these offences, however, are understood in a more extended sense than their signification implies in our language.

For those subjects of the empire who are enrolled under the Tartarian banner, there is another species of punishment; instead of suffering the several gradations of banishment, they are sentenced to wear the cangue or moveable pillory from 20 to 90 days, according to the degree of the offence, and the proportionate number of blows are to be inflicted with the whip instead of the bamboo.

A mitigation of punishment is extended by law under a variety of circumstances, and indulgencies are granted in consideration of the youth, age, or infirmities of criminals. Offenders are even entitled to indulgence for the sake of their aged parents.

“When any offender, under sentence of death for an offence not excluded from the contingent benefit of an act of grace, shall have parents or grand-parents, who are sick, infirm, or aged above 70 years, and who have no other male child or grand-child above the age of sixteen to support them, beside such capitally convicted offender, this circumstance, after having been investigated and ascertained by the magistrate of the district, shall be submitted to the consideration and decision of his Imperial Majesty.”

Little as the estimation is, in which females are held among the Chinese, they are entitled by the laws to several indulgencies when accused or convicted of crimes; they are allowed, for instance, to redeem themselves from temporary or perpetual banishment on payment of a certain fine; and, except in cases of adultery, they are suffered, when under punishment of the bamboo, to retain their upper garment. They are also admitted to bail till the day of trial, which is not allowed to male offenders. Indeed we observe, in many parts of the code, a spirit of liberality which we were not prepared to expect. With regard to anonymous informations, for example, it is ordained that

“Any person who addresses and presents an information and complaint to an officer of government, containing direct criminal charges against a particular individual, without having inserted therein his (the informant's) proper name and family name, shall, although the charges should prove true, be punished with death, by

by being strangled at the usual period. Whenever such anonymous information or complaint is discovered, it shall be immediately burned or otherwise destroyed. And if the person who accidentally finds such a document, instead of so doing, presents it to a magistrate, or some other officer of government, he shall be punished with 80 blows. Any officer of government who, nevertheless, takes upon himself to act upon any such anonymous information and complaint, shall be punishable with 100 blows; and no person, whether accused justly or not, shall be liable to be, in any case, convicted or punished on the ground of anonymous charges." P. 360.

So desirous the government appears to have the laws promulgated and explained as extensively as possible, that an indulgence is granted for the greater encouragement of this object, corresponding pretty nearly with our benefit of clergy.

"All those private individuals, whether husbandmen or artificers, or whatever else may be their calling or profession, who are found capable of explaining the nature, and comprehending the object of the laws, shall receive pardon in all cases of offences resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offence, and not implicated with any act of treason or rebellion." P. 64.

There are moreover certain privileged classes, the members of which committing offences against the laws cannot be brought to trial until a distinct specification of the case shall have been laid before the Emperor, and his commands received thereupon. These privileged orders are eight in number, and consist of 1. The privilege of imperial blood and connections. 2. Of long service. 3. Of illustrious actions. 4. Of extraordinary wisdom. 5. Of great abilities. 6. Of zeal and assiduity. 7. Of nobility; and 8. Of birth. Under these titles they are translated, but we doubt not they have distinct and peculiar significations in the language of China.

We now come to what must be considered the worst feature in the administration of justice in China;—the application of the torture to the hands and feet, for the purpose of correcting what may appear unwilling or false evidence, and for extorting confession of a crime where probably no crime has been committed. An oath is never administered, nor any kind of swearing admitted in a court of justice, or in judicial proceedings. False and malicious evidence or informations are however considered pretty much in the same light, as are wilful and corrupt perjury by us. It is true the common

common people, in their adjustment of disputes among themselves, sometimes make use of a variety of asseverations and imprecations, sometimes accompanied by the breaking of a porcelain cup, sometimes by the cutting off the head of a cock, killing a pig, &c.; but these practices are never permitted nor recognized in any court of justice in China, though they have been received in support of evidence in the Court of King's Bench in England,

The first division of the code of penal laws is chiefly employed in general observations and definitions. The second division, entitled *civil laws*, describes briefly the system of government, the duties of great officers of state, and the conduct and responsibility of the magistrates in general. The third division relates to the *fiscal laws*, and contains seven books, the first of which is entitled *the enrollment of the people*. It prescribes the necessary rules and regulations to be observed by families and individuals in entering their names on the public registers; the taxes and personal services to which they are liable, the rules of succession and inheritance, the care of aged and infirm relations, and it describes the punishments that are respectively allotted to the evasion or non-performance of these duties. The second book is entitled *lands and tenements*. It specifies what lands are taxable and what not; ordains the punishment of those concerned in fraudulent sales or transfer of lands; lays down the law of mortgage, and a variety of regulations concerning waste or neglected lands. The third book is wholly employed in regulations respecting marriage and divorce; the prohibitions of marriage and the rule of precedency among wives.

“ When a marriage is intended to be contracted, it shall be, in the first instance, reciprocally explained to, and clearly understood by, the families interested, whether the parties who design to marry, are or are not diseased, infirm, aged, or under age; and whether they are the children of their parents by blood or only by adoption: if either of the contracting families then object, the proceedings shall be carried no further; if they still approve, they shall then, in conjunction with the negociators of the marriage, if such there be, draw up the marriage articles, and determine the amount of the marriage presents.” P. 107.

For the preservation of domestic peace and good order, under the system of polygamy which is established in China, the law ordains that,

“ Whoever

“Whoever reduces his first or principal wife to the condition of an inferior wife or concubine, shall be punished with 100 blows. . . . Whoever, during the life-time of his first wife, raises an inferior wife to the rank and condition of a first wife, shall be punished with 90 blows, and in both cases, each of the several wives shall be replaced in the rank to which she was originally entitled upon her marriage. Whoever, having a first wife living, enters into marriage with another female as a first wife, shall likewise be punished with 90 blows; and the marriage being considered null and void, the parties shall be separated, and the woman returned to her parents.” P. 111.

All marriages are prohibited during the legal periods of mourning of sons and daughters for parents, and widows for husbands; but a man is not prohibited, during this period, from taking an inferior wife. Children may not marry during the imprisonment of their parents. Persons of the same family name cannot intermarry.

An officer of government is prohibited from marrying into a family subject to his jurisdiction. If the lowest officer in the state should contract a marriage with a female musician or comedian, he is punishable with 60 blows of the bamboo, and the marriage is null and void. Any person possessing hereditary rank, or the son of such person, so marrying, loses one degree of that rank. Marriage is prohibited between free persons and slaves under severe penalties.

No man can divorce his first wife except for one or more of the seven following causes: 1. Barrenness. 2. Lasciviousness. 3. Disregard of her husband's parents. 4. Talkativeness. 5. Thievish propensities. 6. Envious and suspicious temper. 7. Inveterate infirmity. But even one or more of these seven justifying causes will not authorize a man to sue for a divorce, provided any of the three following reasons against a divorce can be pleaded on the part of the wife, namely, 1. If she has mourned three years for her husband's parents. 2. If the family has become rich, after having been poor previous to, and at the time of, marriage. 3. If she has no parents living to receive her back again. If however the wife shall have dissolved the matrimonial compact by an act of adultery, or by any other act which, by law, requires the parties to be separated, in that case, the husband is liable to a punishment of 80 blows if he retains her.

The fourth book of this division is entitled *public property*. It contains regulations respecting the coinage; the collection and

and expenditure of the revenues in kind; misapplication of the public revenue, as privately lending or employing it; regulations respecting the receipt and expenditure of public stores; responsibility of officers for the damage or loss of public property. The fifth book relates to the duties and customs. The sixth contains the law of usury. The legal interest is 3 per cent. per month. In all the Eastern nations where money is scarce, and no system of credit is established among mercantile men, their concerns are chiefly transacted by barter, and money, or the precious metals, from their convenience of transport, become necessarily in great demand; in no place, however, is so exorbitant a rate of interest sanctioned by law as in China.

The fourth division contains the *ritual laws* of the empire, the whole of which will be found very curious and interesting. The Emperor, it appears, is High Priest of the Empire, and the great officers of state are his delegated ministers. The sects of Foe and of Tao-se, so far from being sanctioned by the government, are placed under severe restrictions; "if, after burning incense, and preparing an oblation, they imitate the sacred imperial rites, they shall be punished with 80 blows, and be expelled from their order of priesthood." P. 174. It is also declared, that if any private family performs the ceremony of the adoration of heaven, and of the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north stars, it shall be deemed a profanation of these sacred rites, and derogating to the celestial spirits. As for magicians, leaders of sects, and teachers of false doctrines (among the latter of which they class the Roman Catholic missionaries), it is declared that "all of them offend against the laws, by their wicked and diabolical doctrines and practices." Two curious edicts are inserted in the appendix respecting the christian doctrines that are propagated by the missionaries.

A variety of ceremonies and observances, preparations for feasts and festivals, and for funerals, descriptions of dress and habitations are regulated in this division of the code. Even the preparation of medicines and of food for the use of the Emperor, must be done according to law; the physician who prepares the former, and the cook who dresses the latter, are liable to a flogging if they transgress the ancient practice, and, in certain cases, the apothecary is compelled to swallow his own drugs, and the cook his own broth. P. 178.

The fifth division contains the whole military code of the empire, and lays down minute rules for the government of the army, the protection of the palace, and of the person of the Emperor. With every precaution, however, on this head, the present reigning sovereign, it appears, narrowly escaped being murdered within the palace walls, when surrounded by numbers of his great officers of state and the guards. In the Appendix (p. 589) will be found an imperial manifesto, giving a detailed account of this transaction.

The sixth division is the most important in the whole code; it contains the *criminal laws* of the Empire; but we can attempt little more than merely to enumerate the titles of the 11 books, which are, 1. Robbery and theft. 2. Homicide. 3. Quarrelling and fighting. 4. Abusive language. 5. Indictments and informations. 6. Bribery and corruption. 7. Forgeries and frauds. 8. Incest and adultery. 9. Miscellaneous offences. 10. Arrests and escapes. 11. Imprisonment, judgment, and execution. It may be observed, that under the head "robbery and theft," are comprehended high treason, rebellion, sorcery and magic, sacrilege, plundering the palace or a fortress, embezzlement or theft of public property, all of which, according to the nature and magnitude of the offence, are punishable with death or perpetual banishment. It is in this part of the penal code that the Chinese legislators have shown their ingenuity in the nice discrimination of the shades of difference in the degrees of criminality, especially in cases of life and death. The various kinds of homicide are minutely distinguished; and punishments awarded according to the degree of turpitude by which the transaction may appear to have been attended, and according to the share which each individual, when more than one is concerned, may have borne in it. Killing or mortally wounding, even when in play, by error or purely by accident, is punishable with death, redeemable however by a fine, to be paid to the relations of the deceased.

"By a case of pure accident is understood a case of which no sufficient previous warning could be given, either directly by the perceptions of sight and hearing, or indirectly by the inferences drawn by judgment and reflection; as, for instance, when lawfully pursuing and shooting wild animals, when throwing a brick or a tile, and in either case unexpectedly killing any person; when slipping or falling down, so as to hurt a comrade or bystander; when sailing, and being driven involuntarily by the winds; when riding, and unable to stop your horse; or, lastly, when several persons jointly attempt to raise a great weight, and the

the strength of one of them fails, so that the weight falls, and kills or injures his fellow labourers:—in all these cases there could have been no previous thought or intention of doing an injury, and therefore the law permits such persons to redeem themselves from the punishment provided for killing or wounding in an affray, by a fine to be paid to the family of the deceased or wounded person." P. 315.

If a physician shall administer any new drug, or the practitioner in phlebotomy shall puncture with his needle in any way contrary to established practice, and the patient shall die, they are liable to pay a fine to the relations of the deceased, and must relinquish their profession for ever. Notwithstanding this severe law, and the prejudices it is calculated to keep alive in the minds of the people, it appears that, in the southern parts of the Empire, the Chinese most readily embraced the important discovery of the cow-pock inoculation, for the introduction of which they are indebted to the exertions of Mr. Pearson, the principal surgeon of the company's factory at Canton; and we suspect to Sir George Staunton, though he does not say so, for translating that gentleman's account of the discovery and practice into the Chinese language.

The various consequences of quarrelling and fighting are minutely detailed, and the punishment is proportioned to the injury received. Thus, the tearing away of a certain quantity of hair, the bringing of blood from the eyes, ears, stomach, or nostrils, the breaking of one, two, three, or more teeth, toes, fingers, or other bones of the body, wounding of the eye, disfiguring the nose, &c. have each their proportionate degree of punishment. Any other injury thus inflicted which produces entire disability and incurable infirmity, incurs a punishment of 100 blows and perpetual banishment to the distance of 3000 lees; besides confiscation of half the property towards the future support of the injured person.

We consider the Chinese laws against bribery and corruption, and against delinquents who have been entrusted with public money or stores, as admirable. A man who robs the public to the amount of less than 400*l.* incurs a sentence of death; and in all cases of fraud or embezzlement, restitution is demanded to the full amount.

The seventh division prescribes rules and regulations concerning roads, canals, and other public works, and concludes the penal code.

We are not yet sufficiently acquainted with China and its extraordinary inhabitants, to offer any opinion as to the

wisdom and justice of their penal laws. That they have proved efficient for the purpose intended, there can be no doubt whatever, as, by their operation, the greatest mass of people united under one government, that has ever existed on the face of the earth, have been kept in due order for a period far exceeding 2000 years, and, for ought we know to the contrary, for twice that period. The universality of corporal punishment is but little calculated to gain the admiration of Europeans, but as our manners, habits, opinions, and feelings are altogether different from those of the Chinese, that which appears to us extremely faulty, may, in their application of it, be highly beneficial. The Emperor *Sun-chee*, in his preface to the code, observes "that the magistrates and the people look up with awe and submission to the justice of these institutions." But, in point of fact, a close inspection of the code will discover that the number of blows of the bamboo, which forms a part of almost every sentence, is more nominal than real, and that the bamboo serves rather as a measure for the scale of punishment than the punishment itself; besides there are so many grounds of mitigation, so many exceptions in favour of particular classes, and in consideration of particular circumstances, so many cases in which corporal punishment is redeemable by a fine, that the outward and apparent character of the system is in great measure abandoned, and it may be considered in this respect as more theoretical than practical.

We heartily wish success to Sir George Staunton in the literary career he has marked out for himself, and consider him as entitled to the best thanks of the public, for putting it in possession of a mass of valuable information, from which it had hitherto been totally excluded. The documents contained in the Appendix, translated from Chinese originals, will not be found the least interesting part of the work, which they tend materially to elucidate. We shall insert the second article, which, though in the opinion of the translator less important than the preceding, contains some admirable sentiments of filial piety and royal duty; and gives a good picture of the character of the reigning Emperor. They both mention a kind of jubilee held when Kien Lung attained the 90th year of his age, which was also the 65th of his reign. May we venture to hope for a similar jubilee!

" No. II.

" [Referred to from the Translation of the third prefatory Edict.]

" Translation of the Edict extraordinary of the present Emperor

of China, by which the Death of his Father, the Emperor KIEN-LUNG, was first officially made public.*

"His Majesty the Emperor, by the grace and appointment of Heaven, issues this Edict extraordinary,

"With feeble virtues, and inspired with awe by a sense of our own insufficiency, we have held the vast inheritance of these dominions, since it pleased our Imperial Father, THE MOST HIGH EMPEROR, on the first day of the year *Ping-shin*, (the 8th. of February 1796,) to transfer the seals of the empire to our charge.

"We applied with unremitting diligence and attention to the discharge of the high duty then imposed on us, that we might not frustrate the gracious designs that were executed in our favour, though our firmest reliance was placed in the protection of Heaven and of our illustrious ancestors.

"Our Imperial Father, however, continued to enjoy his wonted health, accompanied by such vigour of mind as well as of body, as enabled him to continue to direct us in the administration of the empire. We daily attended his royal presence, listened to the instructions he was graciously pleased to communicate, and submitted the various affairs of government to his consideration. In the annual visitation which His Majesty was pleased to make through different parts of the empire, the people were exhilarated by his presence, and thronged from all quarters to behold his august person.

"After making our accustomed enquiries concerning his health, and assisting at his Imperial repast, we had always the satisfaction to observe, that time had not materially affected the hale constitution of body, and animated spirits of our Imperial Father; a view that penetrated the utmost recesses of our heart with the most delightful consolation.

"Last year, having respectfully considered, that on the approaching year *Kung-shin* (A. D. 1800) the glorious anniversary would occur of the 90th year of the age of THE MOST HIGH EMPEROR, we summoned an extraordinary council of the princes and great officers of state, in order jointly to solicit His Majesty's consent to a due celebration of that event; this he was graciously pleased soon after to grant to our desire, and we were ready to call Heaven and Earth to witness the lively satisfaction and gaiety of heart which we experienced in anticipation of that event.

"Viewing with veneration the exalted age of our Imperial Parent, and the unparalleled felicity by which, as it were a

* "The Edict forms a kind of supplement to the preceding; and though in itself less important, may not be found altogether uninteresting."

birth-right, he has been attended from his infancy, until the latter days in which he is surrounded by relatives of five generations, every one would doubtlessly concur in expressing by words and actions their congratulations on a subject so justly entitled to their praise, as his prosperous reign and inestimable virtues.

"We have ourselves addressed the most fervent prayers to Heaven still to prolong his days, and to crown them as heretofore with uninterrupted felicity: indeed, we complied with the sacred precept only, where it saith, "Thou shalt rejoice;" yet were unwilling to observe it, when it proceeds to say, "and thou shalt tremble also."

"Freedom from indisposition and peaceful repose, however, continued to bless the declining years of our Imperial Father; the peculiar protection of Heaven preserved his happy constitution from the approaches of infirmity during a long succession of years, like the transition of a single day, until this winter, when, in the last moon of the year just concluded, he met with an indisposition arising from cold, and occasioned by a sudden exposure to wind.

"Medical aid seemingly restored his health; but his wonted strength was evidently impaired by the attack, though he still continued to impart to us his gracious advice and instruction, as he had done previous to his indisposition.

"The various *Mon-gou*, and other tributary princes, as well as the ambassadors of foreign states, still continued therefore, as last year, to anticipate their introduction to his Imperial presence, for the purpose of receiving the gracious communications, which he might be pleased to make to them upon the occasion; nor were they unprepared, on their part, to celebrate with due honours His Majesty's almost centenary age.

"On the first day of the new year we waited on his august person, in company with the princes of the blood and great officers of state of civil and military rank, in order to offer our humble congratulations upon that festive day, after which we flattered ourselves that the entire re-establishment of his health would be accomplished in the progress of the ensuing spring.

"But our expectations were deceived; on the 8th hour of the morning of the 3d day of the first moon, (February 7, 1799,) our Imperial Father suddenly departed from among his ministers and people. The Imperial Spirit ascended to the regions above.

"We may strike the earth with our feet, lift our voices to Heaven, rend our hearts, and shed tears of blood, but we can never repay the vast debt of gratitude we owe; it is all of no avail.

"Respectfully reviewing the period of sixty years during which our Imperial Father swayed the sceptre of these dominions, we see that the people were constantly animated by his virtues and benevolence, as the earth is gladdened by refreshing showers.

The very vitals and inmost recesses of their hearts were conscious of the benign influence of his government.

"All creatures that breathe the air, and possess blood in their veins, must acknowledge the ties of kindred, and surely will mourn the loss now sustained, like that of a father or of a mother, of whom they had recently been bereft.

"As for ourself, to whom by his gracious goodness the Imperial succession had previously been granted, the grief by which we are penetrated upon this awful event, is more cutting than sharp instruments.

"But what avail our words and lamentations; we rather ought to meditate on the weighty and important charge which our Imperial Father has assigned us, and endeavour to practise the virtuous maxims and institutions, as well as to seek to fulfil the wishes and designs, of our illustrious predecessor.

"These are the duties, which, however weak and inadequate, we are now called on to discharge, and anxiously as we may now wish for the gracious aid and instruction of our Imperial Father, we know that that resource has irrecoverably failed us, and in this hour of affliction and distress, we have yet more especial reason to apprehend ourselves unequal to the burthen.

"It is therefore upon the upright and faithful conduct of the various officers and magistrates in the interior and exterior departments of our dominions that we must chiefly rely; we do indeed confide in their utmost exertions for the support of our government, and the dignity of our person, and expect that they will thereby testify the sense with which they are impressed of the gracious benefits conferred on them by our Imperial Father. The commanders in chief, and other officers serving in our armies, should also recollect with gratitude, the important and signal favours conferred by the Sovereign, who appointed them to their respective stations and commands; they should likewise recall to their minds the wise instructions and advice by which he aided and directed their proceedings; and thus, renewing in themselves a spirit of energy and activity, finally clear the country from all enemies whatever of the public peace.

"They will thereby afford a grateful consolation to the sacred spirit which is ascended, and which, though now become a blessed inhabitant of Heaven, will not be unconscious of their exertions.

"With regard to the due observance of the rites and ceremonies of mourning upon this occasion, we appoint their highnesses *Chun-ying* prince of *Jui-ching*, *Yun-fang* prince of *Ching-ching*, and *Yung-sun* prince of *Yee-kinn*; the ministers of state, *Ho-quen* and *Van-kie*; the presidents of tribunals, *Foo-kauug-gan*, *Ye-ming*, *King-guee*, *Tung-tcho*, and *Ping-yung-sing*, to form a council for administering the same in the public department; we likewise appoint the great officer of state *Wun-pu-ching-chu*, to superintend the ceremonial thereof in the private department; and we especially direct, that they do carefully examine the an-

cient regulations, and after diligently consulting and deliberating upon each question, regularly inform us of the result.

"This edict and notification extraordinary we now publish for general information and obedience. *Khin-tse.*"

The British public will doubtless be gratified to receive so much insight into the manners of that extraordinary people, the Chinese, as is conveyed in this work.

ART. II. *Elements of Art, a Poem, in Six Cantos; with Notes and a Preface, including Strictures on the State of the Arts, Criticism, Patronage, and Public Taste. By Martin Archer Shee, R. A.* 8vo. 400 pp. 13s. Miller. 1809.

"ONE short essay," said Sir J. Reynolds, "written by a Painter, will contribute more to advance the theory of our Art, than a thousand volumes, such as we sometimes see, the purpose of which appears to be rather to display the refinement of the Author's own conception of impossible practice than to convey useful knowledge or instruction of any kind whatever*."

For this reason, as well as many others, we rejoice in this prosecution of Mr. Shee's plan, announced in his "Rhymes on Art," and in the lectures which now from time to time appear from the most able professors of the English school. In his preface, the Author tells us that he had meditated a much more magnificent design.

"In one poem, of four parts, he had intended to treat at large, of the rise, progress, present state, and principles of painting. The first part was to have unfolded its origin, progress and perfection amongst the ancients. The second, its revival and advancement amongst the Italians, Flemish, and French. The third, its rise, progress, and present state in Britain; and the fourth, was to have been devoted to a didactic essay on its principles and powers.

"Upon this plan however, the Author had not proceeded far before he discovered, that his ambition surpassed his ability; and that he had neither learning nor leisure sufficient for the task which he had proposed. The subject so branched around him in all directions; such "a swarm of topics settled on his pen," that he shrunk from his undertaking, contracted his views, and contented himself with attempting to erect a small didactic lodge on the site of the poetical palace which he had projected.

"The volume therefore, which he now presents to the public, with that which preceded it, completes the project of his humbler

hopes; although the two, include but a small portion of his original design." P. viii.

Thus we are led to conclude, that we see in this volume the termination of Mr. S's. poetical labours* on his art. We trust, however, that, from a writer who feels so strongly and so justly on the principles and practice of painting, we shall continue to receive *Essays, Lectures, or Compositions* of some kind, which may tend to diffuse right feelings on these subjects, and to render sound knowledge and taste on the imitative arts less rare among us, than hitherto they have been found. We should sometimes even prefer preceptive prose to didactic poetry.

We say not this in depreciation of Mr. Shee's poetical talent. Of this we long ago delivered our opinion in very favourable terms†; nor have we any thing now to deduct from what we then allowed; for though his present poem will not certainly be so attractive to the multitude as the former, though the difficulty of supporting his style and correctness through six Cantos of preceptive poetry must be seen, and will probably by some censors be invidiously pointed out, yet still we see the same mind employed; the same vigour and originality; the same power of expressing clearly what he conceives strongly, and of expanding and confirming his ideas by various and appropriate illustration. But, if he possesses this talent in poetry, it is still more remarkable in his prose: the labour of constructing verse seems to operate as a check upon his imagination, the strength and excursive activity of which is among the most remarkable characteristics of his mind. Though he cannot literally be said to imitate his great countryman Burke, yet he has certainly felt and admired him, and he pours forth images with almost equal felicity and variety. He rarely quits a subject without two or three epigrammatic touches of allusion, yet it can rarely be complained that his illustrations are either forced or affected. They seem to flow from the abundance of his conceptions, and to press forward uncalled, whenever his mind has been intensely employed on any subject of discussion. We could collect a sufficient number of these instances to astonish and even fatigue our readers; yet in their proper places they are by no means fatiguing; there they give point and liveliness to the reasoning, and after the dryness of discussion, relieve and repay the attention. Thus

* This is more explicitly declared in the conclusion of the Preface.

† See vol. xxvi. p. 283.

after arguing against his great predecessor Reynolds, for the general superiority of Raphael to Michael Angelo, as a painter, which he does with becoming modesty, he thus concludes the comparison.

"Michael Angelo was, perhaps, the greatest genius* of which the history of the Art can boast; he was certainly the greatest artist, but surely, not the greatest painter: here Raphael rises to our view, and in every quality of good taste, except that before conceded, takes the lead of his competitor. If the one has imagined a race of giants, the other has dignified the race of man. Michael Angelo swells his subject to his conceptions; Raphael suits his conceptions to his subject: the first shoots farther, but the second hits the mark. The one is a racer that passes all his competitors, and then runs out of the course: the other with less mettle is more manageable, and wins the race by regulating his speed." P. 196.

Here also his abundance of matter overflows into a note upon his note. Pleading for the emancipation of taste, in all departments of polite art, from the fetters of arbitrary rules, he contrives, in conclusion, to give a good lesson to the restless spirits of the time, by contrasting their conduct with that of Poets, Painters, &c,

"But we are taught to discredit the present with all its accumulating advantages; we distrust our own impressions in compliment to those of our ancestors, and make a voluntary surrender of our faculties to the influence of time and place. We cast our metal in the mould prepared for us, and take the shape of our age, our country, and our school.

"This quiet conformity is, perhaps, in religion and politics, the duty of a good citizen, for unsettled principles in either, are dangerous, and may tend to shake our loyalty as subjects, and our morality as men. Experience proves also, that in these two great concerns of human society, it is a hazardous and hopeless operation, to tamper with ancient prejudices and established systems. Yet, here it is, that we are ever restless and disobedient—always fermenting in perilous experiments of civil policy, or dissenting in pernicious fluctuations of religious faith; but all is orthodoxy and submission, where free-thinking might be in-

* "The rank which Michael Angelo holds as a painter, he may be said to deserve by a double title: it is maintained not only by what he has done, but by what he has enabled others to do. His daring genius first opened the path in which others have travelled beyond him; and Raphael, perhaps, is indebted to him for the improvement of those powers by which he surpassed his benefactor."

dalged without the evils of infidelity, and liberty enjoyed without the danger of licentiousness." P. 238,

Yet he cannot conclude without accumulating other illustrations.

"In Taste, in Literature, and the Arts, there is surely, no good reason why we should resign our charter, and preach up passive obedience; in these tranquil pursuits, every man might reasonably be allowed to think for himself, without creating a sect or a faction, to disturb either the peace, or the devotion of society. These are tracts, in which we might hope to roam at large, without being hedged in by authority, or restricted to turnpike roads. Yet, we travel timorously through these delightful regions; forbidden to deviate from the common track; however alluring the prospect; and carefully hoodwinked by the critic at every stage." P. 239.

On the extravagance of those who rant upon the sublime, without any real conception of it, he thus writes.

"Of all the qualities of Art, the sublime is that which appears to be the most vague, irregular and undefined; scarcely two writers are agreed as to its properties or powers: for instruction, they give us declamation—for settled principles, they produce disputable examples. It may be said to be in some measure, the intoxicating spirit of Taste—the insane point of the critical compass; for those who talk rationally on other subjects, no sooner touch on this, than they go off in a literary delirium; fancy themselves, like Longinus, "the great sublime they draw," and rave like methodists, of inward lights, and enthusiastic emotions, which, if you cannot comprehend, you are set down as un-illuminated by the grace of criticism, and excluded from the elect of Taste." P. 193.

Similar allusions occur certainly in his Poetry, but not with equal spirit and variety; and there, in one instance at least, we find him almost repeating himself. In page 12 he says,

"For as rich heirs who squander without sense,
Derive no lustre from the vain expense,
So, genius without judgment still we find
But squanders wit, a prodigal of mind."

At page 306 in Canto 5.

"Flies, like a spendthrift heir, from part to part,
Out-runs his strength, and dissipates his art."

The following allusion, which concludes the third Canto, is happy.

"In Turkish state, immured from public view,
Collections are seraglios of Virtù;

Where Painting's beauties shine, shut up with care,
While connoisseurs, like eunuchs, guard them there."

He allows, in another place, the liberal exceptions lately made by a few great collectors, the Marquis of Stafford, Earl Grosvenor, &c. But it is time to come to the plan of the Author's Poem; and the more particular character of his whole volume: yet though we think it due to our readers to give some view of the contents of the work, we find so many higher objects of attention in it, that we shall be as brief as possible in this description.

Mr. Shee modestly announces that the chief design of his present work, to instruct the young painter, and to point out to his inexperience the legitimate objects of his ambition.

"Concerning the contents of his present volume, the Author has but little to observe: as the title announces, they refer principally, to those early periods of study, for the direction of which, former writers, have in a great measure, neglected to provide. His work has no pretensions to be considered as a regular treatise on painting; nor does it aspire to instruct the enlightened Connoisseur, or the accomplished Artist. To the undisciplined tyro of Taste he would address himself: he takes up the student in the weak and helpless moments of inexperience, when, an infant in the nursery of Art, he begins to feel his feet, and moves in tottering apprehension: when all is doubt and indecision—eagerness without object, and impetuosity without force or direction. He would, in short, furnish the young painter with a guide, of which, at a similar period of study, the Author himself experienced the want: a guide, which though it may not secure him from error, or conduct him to excellence, will at least tend to open the country to his view, to lead him in the tracks of common sense, and stimulate his powers, if it cannot strengthen them." P. x.

We shall see, however, that the honest ardour of the artist has not been able to confine itself within these bounds; but has occasionally endeavoured, with patriotic ardour, as well as with enlightened sentiments, to improve and direct the general taste of his countrymen, and to plead the cause of Genius against the miscalculated estimates of economists and politicians.

Taking the most general view of his plan; Canto 1, explains the utility and operations of Taste, Genius, and Judgment; the danger of partial views directed to any one branch of excellence, to the exclusion of others; and the means of acquiring a true taste.

Canto 2, notices the studies subservient to the Art of the Painter, Anatomy, Perspective, Architecture, and directs the student to the study of Nature, and to the examples of a true

true taste in the representation of Nature, preserved in the best works of the ancient Sculptors.

Canto 3, supposing the young Artist now to have made some progress, warns him against the danger of too sanguine hopes, or too various an ambition: but points out to him the highest departments of his art as the worthiest objects of his endavours; the necessity of studying the works of the old painters, and discriminating their various merits. This book therefore comprises a distinctive view of the several Schools of painting, and their respective founders.

In Canto 4, the Painter is directed to visit the Schools of Italy, and is warned at the same time of the dangers which attend him there. In this Canto also, a general cultivation of the mind is strenuously inculcated both by precept and example.

Canto 5, points out the dangers of manner, of affectation, of nostrum-hunting, of a gaudy or theatrical taste, and of the opposite extremes of too indiscriminating generality and too laboured minuteness; instructing the student to hope for eminence only from the operation of regular study, industry, and good sense.

The sixth and last Canto shows the difficulty of avoiding extremes, of a just self-estimation, and the aids for obtaining it; with precepts for the regulation of the Painter's ambition; and for directing his choice to the most moral and patriotic subjects; particularly recommending to him to watch over his own character, and to respect himself, that the public may be able to respect him.

From so slight and compressed a view of the topics of this poem, we cannot expect that our readers should be able at all to estimate its value; that will be better understood by the specimens we shall produce: while the importance of the whole work, not only to artists but to the public at large, will be seen, we trust, in the selections we shall be able to make from the commentary, as well as the poem. We feel, indeed, that so essential a service has never been done to the cause of taste, and not very often to morality and patriotism, as by the publication of this volume; to which the above argument may serve as a general key, while some, and only some, of its particular merits will be seen in our selections.

According to the impression left upon our minds, after a due consideration of the whole work, the Author seems to have had three objects principally in view: 1. To advise the young student: 2. To improve the public taste: and 3. To plead the cause of his art. For all these offices he appears to be, both by nature and knowledge, particularly

well qualified. To the student he is an admirable adviser; because he has the good sense to direct his ambition to the highest objects of his art, to warn him against all prejudices and affectations; and even to direct and dignify his moral conduct. To public taste he is a friend, by proposing rational principles of judgment, and founding his decisions upon argument rather than authority, whether ancient or modern; by characterizing with distinctness some of the greatest artists whom we have lately lost, particularly Reynolds*, Barry†, and Opie‡; by exposing the tricks of false connoisseurship, and the presumptuous though grossly ignorant puffs and censures of newspaper critics. To plead the cause of his art, he is peculiarly qualified, because he is able to do it with dignity and independence; to explain its great bearings upon national estimation and prosperity; and to stigmatize with just contempt the shop-keeping parsimony which denies to decayed genius, whether in arts or literature, the claims even of a disabled clerk in office §. These being the great objects of Mr. Shee's poem and its commentary, as it should rather be called than notes, a specimen or two from each of these divisions will give the best idea of the whole that can be communicated in a critique of any moderate extent. Among his admonitions to the young painter, the following is perhaps the most animating and exalted.

“ Say, have those sounds e'er touch'd your chosen ear,
 From heav'n that fall in holy murmurs here?
 That voice divine! heart-whispering, that reveals,
 To shun the mob that shout at Mammon's heels;
 To quit the common hunt, for nobler game,
 And seek in purer paths a spotless fame;
 Swells your fired breast as full in Fancy's glass,
 By Taste decreed, the Pencil's triumphs pass?
 While Genius glows, ambitious to restore
 Her ancient honours to the Muse once more,
 O! give the gen'rous impulse wing, nor fear
 To press still forward in the proud career;
 To wrest, enraptured, as your powers expand,
 The Hero's fame, from History's feebler hand;
 To call the Patriot forth, life-breathing, bold,
 The passions sway, in scene sublime unfold;
 A venal age, with Virtue's traits surpris'd,
 And bid the awful shades of Glory rise.

* P. 332, et passim. † P. 161. ‡ P. 264.

§ His note upon Bartolozzi, p. 384, makes us shudder with the sense of national shame and disgrace.

"What! tho' no wreaths in our dull days attend
On these high themes, nor fostering cares befriend;
Though bloated Wealth, Caprice, and Pride conspire,
To quench, in cold contempt, each Muse's fire;
For sake the Patron's path, with Glory graced,
To truck and barter in the trade of Taste;
What! tho' proscribed—unpurpled; we deplore
The moral majesty of Art—no more,
While vulgar toils the Penon's powers deprave,
And not a garland blooms e'en o'er the grave,
Yet not unmindful of your zeal, the Muse
Shall still some comforts in your cup infuse;
Shall drop the balm that soothes th' indignant breast,
When sordid cares th' aspiring mind molest;
Shall pour the pride, that, in life's humbled state,
Bears the wrong'd spirit buoyant o'er its fate;
Repels the shafts by adverse fortune hurl'd,
And braves the blackest aspect of the world." P. 159.

This noble precept is illustrated in the commentary by a distinct view of the fate and character of Barry. How animating also is the following apostrophe, by which he enforces the great moral precept that the Painter should "make his actions worthy of his art."

"Genius and Virtue were by Heaven design'd,
For mutual love, in holy league combined:
Their powers in moral splendour to unite,
And glow together still, like heat and light.
O! beauteous union! spectacle sublime!
Unrivalled in the theatre of Time!
By mortal powers to gazing angels given,
For earth a triumph, and a treat for heaven!
In thy* conjunction, brilliant stars of mind!
What beams of glory burst upon mankind!
Beyond the pomp of planets, or the show
Of Nature's wonders in the world below!" P. 391.

The direction given in prose for the Painter's literary studies is brief, but admirably comprehensive.

"In literature, every thing is a proper object of his study, that treats concerning nature, society, and man; every thing, that can enrich the imagination by images, or inspire the fancy by wit; that can enlighten the mind by science, or refine it by taste; that can store the head with the materials of wisdom, or stimulate the heart by the examples of virtue." P. 242.

* *Thy* is ungrammatical. It should be *your*, or perhaps better *thy*. Rev.

With respect to the second object of the Author's care, the improvement of the public taste, we shall content ourselves with the single passage of the commentary, in which he exposes the unfair and pernicious state of public criticism on the Arts;

"In literature, the public taste is commonly directed by persons who have some pretensions to be heard upon the subject: they are almost always, professors or proficients, in the art of which they speak; and often, in their powers of performance, vindicate their right to judge. The poet, the historian, and the philosopher, are generally tried by their peers; who, although they may be sometimes tainted with the jealousy of competition, must, at least, be acknowledged to understand the case, and to have a common interest in the establishment of sound principles, and pure Taste.

"But in the Arts, every man is a critic except the Artist; and any man may come forward to direct the public judgment, except him who is the best qualified for that office.

"In literature, the scholar considers it as no impeachment of his liberality, to review with vigilance the productions of his rivals; to expose their faults without ceremony, and their mistakes without commiseration: nor age, nor sex finds mercy at his hands, if, in the plenitude of his critical authority, he thinks, that reproof is necessary or just. He even claims credit for his activity, and considers himself, as a meritorious guardian of the public Taste. But the Artist, it seems, cannot be allowed a similar privilege: if he steps forward to expose the errors of imbecility, or the artifices of imposture; he is envious, illiberal and malevolent; though every vice of the pencil should rage around him, he must not interfere to preserve the purity of Art from the contagion, or rescue the public Taste from imposition and depravation.

"The poet may scrutinize and contest the claims of his contemporaries: he may open a masked battery upon his brother bard—strike him with the sword of sarcasm, or discharge all the arrows of acrimony from the quiver of criticism: all is fair notwithstanding, and if he can display his wit or his ingenuity, his liberality is never called in question. But the painter is expected to be all meekness and submission; to preserve his character for candour, he must cry bravo! to every blockhead in his profession, and behold the quack and the coxcomb puffed into pre-eminence, without a murmur of disapprobation or discontent.

"Yet, why is that censurable in Art, which is laudable in Literature? Is the painter less sensible than the poet to the interests of Taste? is it of less consequence to him, or to his country, that the public judgment should be pure or perverted—that the court of general opinion, should be competent to distinguish truth from falsehood—the just claims of Genius from the fraudulent pretensions of Vanity?

"It has been said however, when the painter has ventured to reprove publicly the offenders of his profession, that he should display by his pencil the true principles of his Art; and oppose the prevalence of a bad Taste, by the example of a better. This argument however, applies not more forcibly to the painter than the poet, and to every other candidate for public favour; if it be just indeed, it strikes at the root of all criticism: unless that Art be left entirely in the hands of those who are least qualified to exercise it, and who have so long used it, as a means of repressing, rather than improving the human faculties.

"In matters of Taste, the public is a child that must be instructed by precept as well as example*. Taste is something like chess, we cannot become proficient by looking on: the principles of the game must be explained, or the best play is lost upon the spectator. Milton's sublime picture of *Paradise Lost*, hung, for a long time, unnoticed in the exhibition of the press, till Addison pointed out its beauties. Settle was the rival of Dryden, till that great poet taught the public by his precepts, how to judge of his example.

"If the public Taste is more enlightened in poetry, than in painting: it is because, in the one, poets have performed the duty of critics, and in the other, critics have performed the duty of painters. If the general judgment with respect to Art, is less refined in this country, than perhaps, in any other highly civilized country of Europe, it is, because the state of public criticism is at the lowest ebb of ignorance and venality—because all praise has degenerated to puffing, and all reproof to personality—because, of those who are most qualified and interested to diffuse just notions of excellence and sound principles of Taste, some are restrained through diffidence; some, silent through timidity, and others negligent from disgust.

"In this general desertion from the service, the interests of Art are left to the officious interference of those who disregard as much as they degrade them. Every scribbler, who can get possession of the critical corner in a newspaper or a magazine, draws his redoubtable pen upon the painters; lays down the law with ludicrous absurdity, and delivers his decisions with ridiculous arrogance. Merit neglects and is libelled by him: the quack courts him and is eulogized. All the reptiles of Taste crawl around those self-appointed dispensers of reputation, to catch an occasional crumb of panegyric, and share in the puff of the day.

"The public read their effusions without respect, but also without knowledge: they are therefore impressed by their confidence; because they do not perceive their presumption.

"The voice of the few who have taste and integrity, whose praise would gratify, and whose censure might amend, has but

* This may seem arrogant, but it is true, and we honour the Author for daring to say it. *Rev.*

little influence in counteracting this general corruption of critical morality: it is unheard in the echoes of partial admiration, or drowned in the clamours of virulent abuse.

"Thus, are the best interests of the Artist and the Art, sacrificed to the capricious or corrupt motives of those, who neither study nor understand them; and so little enlightened is the public judgment on this subject, that beyond a small circle of sensibility and information, the qualities and claims of British Genius are as unknown as they are disregarded. Even the merits of Reynolds, cannot be said to be sufficiently esteemed or acknowledged, out of the sphere of his profession. His radiance has not yet penetrated the dense fog that hangs upon the public Taste; and although, to the honour of his brother Artists, they applauded his genius while he lived, as much as they revere his memory now that he is no more; nevertheless, the mass of his countrymen, even amongst those who are called enlightened, have yet to learn, that a British Artist has rivalled the best age of painting, in some of the most arduous qualities of Art—has equalled Titian in colouring, and surpassed him in grace." P. 334.

Of Mr. Shee's poetical pleading for his art, the following is a dignified example.

"No more delay'd, let tardy honours fall,
Like vain escutcheons glittering on a pall,
When public love lamenting merit's doom,
Leads the funeral triumph to the tomb;
On worth's cold relics, late confers the crown,
And pays—with a post obit of renown.
For living virtue let the statue rise—
The arch extend—the column pierce the skies—
The canvas in commemorative glow,
Each proud exploit of patriot ardour shew;
Recall her triumphs to Britannia's view,
And in her Arts, her ancient fame renew.

"Shall Britain then, the boast of Time's career,
The sufferer's refuge, and the tyrant's fear;
Whose conquering flags on every shore unfurl'd,
Proclaim her, pride and umpire of the world!
Shall Britain then, without a sigh, resign
To Gaul's proud sons the glories of the Nine;
Content, ambition's better laurel yield,
And fly, defeated in the graphic field!
Enrich'd by commerce, and renown'd in arms,
Has Taste no trophies, and has Art no charms?
When Reason's eye regarding Glory's blaze,
With power prismatic separates all its rays;
We find the brightest colours there that glow,
Are those the Artist and the Bard bestow.
The warrior's fame with comet splendour glows,
And round its orb a sanguine circle wears;

But Genius, like the spotless planet bright,
Extends through Time a clear unclouded light." P. 372.

The commentary on this passage must not be entirely separated from it, we take therefore the conclusion of it.

"The productions of Taste and Genius were found to be not only powerful incentives to great actions, but prime agents of social and scientific improvement. Philosophy and feeling were alike interested to favour their advancement. A statue or a picture gave celebrity to a city or a state*; and a great Artist was considered as a national ornament—a public benefactor, whom all were bound to honour and reward.

"What a contrast to this picture, do we find in the apathy and avarice of modern times! What a reverse of the medal, even in this great empire, which should set an example of liberal policy and enlightened wisdom to the world! As a nation, we are as ignorant of the utility as we are insensible to the beauty of the Arts, and have neither the policy that promotes, nor the refinement that respects them. Unexcited, unprotected, and unpraised, without honour for dignity, or emolument for ease, they are left to struggle amid the contentions of common life; and obliged to practice the mercenary maxims of a trade, without the security of its comforts, or the consolation of its independence." P. 371.

In these points of consideration then, THE ELEMENTS OF ART deserve to be regarded as a great national acquisition; they develope truths which it is highly important to the country to have enforced, and they do the highest honour to the Author's head and heart. Poetical merit only considered, we cannot but deny this poem to be inferior to the *Rhymes on Art*. The didactic style is often a torpedo in the hands of the writer, and the want of sufficient leisure to correct so long a composition, of which he complains in his preface, has occasioned imperfections in construction, and sometimes even in grammar, which a more complete revision would doubtless have removed. Of his own acquirements in classical knowledge, the Poet speaks with a modesty which disarms all harsh criticism, and, when we consider the number of apt quotations which he has introduced, seems almost too humble; yet the error in one classical name, which the perusal of Virgil only should correct*,

* Pliny, in his thirty-sixth book, speaking of a Venus by Praxiteles, which the people of Gnidus would not part with even to discharge their national debt, says, *illo enim signo Praxiteles nobilitavit Gnidum.*"

† See pp. 119 and 121.

leads us to regret that some more regularly educated friend had not been at hand, to prevent so unexpected an impropriety.

With respect to the title, "Elements of Art," it is certainly as proper as "Rhymes on Art," but it is necessary to remark, that Mr. Shee uses *Art*, both there and in other instances, too exclusively, for the Art of Painting. Thus, : For as in Music, so we find in *Art*. P. 72. Now in the language of the world, and of classical writers, Music is Art as well as Painting, and so also are Poetry, Sculpture, Engraving, Etching, &c. The exclusive appropriation of the term may pass current among Painters and Connoisseurs, but will not be admitted in poetry. We acknowledge that *Artist* is more currently used for painter, than even for Sculptor or Engraver; and hardly at all for poet or musician; but the same cannot be said of the word *Art*.

The small deductions which we have been obliged to make from the general merits of this volume ought not at all to affect its public estimation. They belong to matters extraneous from the great objects of the publication, and such as the author does not pretend to possess in full perfection. Yet, after all it must be allowed that, as a poet, he is a vigorous and often a pleasing writer; while in the animation of his prose, every where glowing with the genuine fires of genius, and, we may add, in the clearness and force of his arguments, he has not many equals.

ART. III. *Reflections upon the Tendency of a Publication, entitled Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching, by a Barrister. By the Rev. John Hume Spry, M. A. Minister of Christ's Church, Bath. 8vo. 85 pp. 2s. 6d. Rivingtons. 1809.*

THIS is a very able confutation of the errors of the Barrister's Hints, with which we ought to have made our readers acquainted long ago. The author travels over nearly the same ground that we occupied ourselves in reviewing those *Hints**; but having seen the third part of the work so entitled, which we had not then seen, nor indeed have yet taken up, he has been put more completely on his guard, and has censured, with great propriety, passages, which taken by *themselves* may certainly admit of a harmless

* See our 33d vol. p. 153. A third Part has since appeared.

meaning. Thus, the following passage, though the author of it undoubtedly mistakes the meaning of the *talents*, which, in the parable, are given by the King to his servants, might yet have been written by a man whose faith was unquestionably orthodox. Speaking of the first converts to the gospel, the Barrister says that

"Taking that Gospel for their guide, they were taught that this present world was (is) a state of trial;—that every man had (has) certain talents committed to him, some ten, some five, some one.—That to whom much was (is) given, from him much would (shall) be required;—and that all are accountable hereafter for the abuse of the talents, or means of improvement, respectively received. And the preacher of that Gospel, when in those days he assembled his congregation together, exhorted them to an earnest and unflinching attention to this their future responsibility: he urged them never to degrade that nature which God had dignified with the noble gift of reason, but so to act as not to shew themselves unworthy of that invaluable privilege, but apply it to the noble purposes for which it was bestowed."

Although there is here some false grammar, there is surely no doctrine which, *taken by itself*, could excite in the breasts of the rational and candid, any well grounded suspicion, that the Barrister is not sound in the faith. When it is discovered, however, from other passages in his *Hints*, that he is of that sect which arrogates to itself alone the denomination of Unitarians; and that he denies the necessity of Divine influence to enable Christians to work out their own salvation with fear and trembling; Mr. Spry, who had made this discovery, was warranted to say, that

"The preacher who, when inferring the necessity of moral goodness, under the sanction of a future responsibility, should make use of such language as this, would, I conceive, be understood to teach, that if a man apply his natural reason to the purposes for which it was bestowed, he will want no other aid to enable him to perform his duty as a Christian. But surely this is going from one extreme to the other: and by instructing men to rely upon the unassisted strength of human nature, it as effectually misleads him as does that doctrine which dissuades him from all exertion, by a misrepresentation of human weakness."

P. 10.

This is perfectly correct, as it is applied to the doctrine of the modern Unitarians; though a man may be as much convinced as Mr. Spry himself, of the necessity of Divine aid, without expressly mentioning that necessity in every practical

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exhortation,

exhortation, and even without inferring it from the depravation of human nature introduced by the fall. We would not therefore call a man heretic, merely because he might hesitate to subscribe his unfeigned assent to every thing asserted or implied in the following paragraph :—

“ It is to be wished, that the Barrister had described the Orthodox Preacher as teaching his hearers, that, because as the descendants of fallen Adam, they were born weak and helpless beings, the grace of God was vouchsafed to them at their baptism, to correct and supply the defects of their depraved nature: and that thus assisted, provided they undertook their duty with an honest heart, and diligently persevered in their endeavours to perform it, they would never fail of success; for that God’s holy Spirit, ever ready to co-operate with them, but never to supersede the necessity of their own exertions, would enable them by bringing forth fruit unto holiness, to plead a covenanted title to the rewards of obedience in the life to come.” P. 11.

It is certainly not easy to reconcile the *positive depravity* of human nature by the fall of Adam, to the moral attributes of God; and we are sure that the Divine aid to enable men to work out that salvation which is promised to them, on certain conditions, by the Christian covenant, must be absolutely necessary whether their nature be depraved or not. We therefore do not see the propriety of constantly insisting upon this doctrine; because whether it be true or false, we can conceive no good purpose to result from the belief that our nature was depraved and corrupted by *the sin of our first Parents*.

It is indeed sometimes said that this doctrine tends to keep us humble; but it has in fact no such tendency. The most illiterate peasant knows that he did not make himself; that he did not, on this supposition corrupt himself; and that his nature *as it came into the world*, was what it was by the will of God, “without whom not even a sparrow falls to the ground.” The present author himself acknowledges, (p. 14.) “that to impute the depravity of man to the great Author of nature may be sound Calvinism, but is very false Divinity; and involves in fact a contradiction at which our reason revolts, and which no part of Scripture rightly interpreted can be cited to support:” yet this contradiction is in fact maintained by those who impute the depravity of human nature to the transgression of our first parents; for the consequences of that transgression are what they are, to the posterity of Adam and Eve, by the mere will of God, who prohibited the eating of the fruit of the tree of knowledge, &c. under a certain penalty.

penalty. By the words employed in the denunciation of that penalty we have elsewhere proved *, that the depravity of the whole human race cannot possibly be meant; and the passages commonly cited from the other books of Holy Scripture in support of that innate depravity, we lately had occasion to examine, when we think it appeared that, rightly interpreted, they have no such meaning †: Why then insist upon this hereditary and innate corruption as the only foundation, on which to build the doctrine of Divine aid, when nothing can be more evident than that the Divine aid was necessary, and actually bestowed on Adam and Eve in their primæval state, before this supposed corruption was infused into their nature? Moses represents them as taught every thing—even the elements of language; the institution and nature of marriage; the sanctification of the Sabbath day; and, we may safely infer, the kind of adoration to be paid to their gracious Creator in their state of innocence. They are indeed described by him as receiving all this instruction by orally conversing with their Creator; but as we are assured ‡ that “no man hath seen God at any time,” is it not reasonable to conclude that it was in reality by the internal teaching of the Holy Ghost?

Bishop Bull, with whose works Mr. Spry seems to be well acquainted, has completely proved that it was the doctrine of the primitive Church, that the gifts of the Holy Ghost were bestowed on Adam and Eve, to enable them to acquire those holy and heavenly dispositions which were necessary to fit them for that more exalted state of happiness for which they were originally intended; and there are several texts both in the Old Testament and in the New, which seem to give countenance to this primitive doctrine. By the first covenant, had the terms of it been observed by our first parents, man was not to taste of death; but it is an obvious truth, that the race could not have existed *for ever on this earth*, multiplying and increasing to infinity. If so, it follows that the first covenant, as well as the second, was a covenant of grace, by which mankind were to be translated, as Enoch and Elias, were to some superior state or heaven. That superior state we must conclude to be super-natural, to the progressive being man, in the first stage of his existence; otherwise he would not have been previously sent to this earth as

* See our 21st vol. p. 592, &c.

† See our 34th vol. pp. 348—356.

‡ St. John i. 18.

to a school of probation; and he was endowed with the gifts of the Holy Ghost, that he might be enabled to acquire the dispositions and habits necessary for the enjoyment of his heavenly inheritance. When immortality was forfeited, those gifts were forfeited with it, as no longer necessary; and when it was restored, they were restored likewise.

In this view of the fall and restoration of man, as solid a foundation is laid for the doctrine of grace or Divine aid as in the other view of that stupendous scheme; we are not encumbered with the innate corruption of human nature, which it is certainly difficult, if at all possible, to reconcile with the moral attributes of God, as they are generally set forth to us in Holy Scripture; we are under no temptation to repine even inwardly at the conduct of our first parents; and it is obvious that mankind are on the whole gainers, as St. Paul describes them to be, by the fall of Adam combined with the redemption wrought by Christ:—a doctrine not easily reconciled with Calvinism, and indeed not generally admitted by Calvinists. In this view of the fall and redemption of man, the whole appears to be a scheme of mercy and benevolence, calculated to excite in every human breast humility and gratitude;—humility, because in no state in which man was ever placed, could he have *merited* any thing from his Maker, or even have made himself meet to be partaker of that inheritance which his Maker of his own free-will designed to confer on him; and gratitude to that all-gracious God, who hath sent his Son into the world, to be the propitiation for our sins; and his Holy Spirit into our hearts to help our infirmities, and make us meet to be partakers of the inheritance of the saints in light.

But though we think that this primitive view of the fall, renders Christianity more easily comprehended, as a scheme of which the several parts are consistent with one another; though we are certain that it gives no encouragement to pride, which was not made for man in any state in which he was ever placed; and though it unquestionably shows the necessity of divine grace, on principles which are more easily understood than the innate corruption of human nature; far be it from us to pass any censure on those who hold that opinion, as it seems to be held by Mr. Spry. We have indeed had so many occasions of late to state our own notions of the consequences of the first transgression, that we should not probably have stated them on this occasion, had we not a very strong desire to draw to the subject the attention of a man so well qualified as Mr. Spry seems to be, to discuss it with candour and ability. We can venture to assure him,

that though he should adopt our opinion (or rather the opinion of the present writer,) he would be under no necessity of abandoning his very correct notions of regeneration; and that no man can give a more cordial assent than we all do to the doctrine of the following passage:—

“ They (the Clergymen of the established Church) would have stated that good works are indispensably necessary, as being *one condition* of our salvation, but that they are not the *meritorious cause* of it.—That though no man shall be saved *without* personal holiness, yet no man shall be saved *by* it; and that therefore there is no safe ground of reliance upon good works, abstractedly considered, as a ground of acceptance.—They would have taught that *there is none other name under heaven given to man whereby he can be saved, but that of Christ Jesus*; that reliance upon him, therefore, and upon his merits, is man's *only security*.—They would have remembered his caution to his disciples, to consider themselves after they had done all, to be *unprofitable servants*; and would have had reference in their preaching to the doctrine of the Apostle, that *the reward is not reckoned to us of debt*, (as it must be if our good works be our ground of acceptance,) *but of grace or favour*, being after all our labours, the free-gift of God in Christ.”
P. 21.

The author defends this truly Christian doctrine, against the plausible reasonings of the Barrister, with great ability; shows the fallacy of the distinction which he wishes to make between the four gospels and the epistles of St. Paul, St. Peter, St. James, and St. John; proves that the epistles are of equal authority with the gospels; and then examines the objections of his antagonist to the doctrines of the Atonement and Trinity. Our limits will not admit of any abstract of his reasonings on these subjects; but we beg leave to observe, that to hold fast our faith in the Holy Trinity, it is by no means necessary, as he seems to suppose, to understand Christ as speaking only of his human nature, when he said, “ My Father is greater than I.” It is indeed very little probable that any Jew required to be gravely told that JEHOVAH, the God of their Fathers, was greater than a man; or that our blessed Lord deemed it necessary, on such an occasion as that on which these words were spoken, solemnly to declare a truth so incontrovertible, and which indeed had never been controverted. According to the doctrine of the Trinity, as held by the primitive Church, and so ably defended by Bishop Bull*, there is a sense in which Christ, even in his divine

* See our 34th vol. p. 259, &c.

nature, may be considered as inferior to the Father, inasmuch as he that is begotten is inferior to him who begot; and he that is sent, to him who sent him. It is thus that Dr. Whitby has explained the text, and reasoned from it, with the force of demonstration, against the heresy of the Unitarians. Mr. Spry, however, is by no means singular in his opinion; and though we really cannot adopt it, we can with great sincerity recommend his *Reflections* on this, as on every other subject of which he treats, as extremely valuable.

ART. IV. *Tunbridge Wells, and its Neighbourhood, illustrated by a Series of Etchings, and historical Descriptions. By Paul Amsinck, Esq. The Etchings executed by Latitia Byrne.* 4to. 183 pp. 4l. 14s. 6. Miller. 1810.

TUNBRIDGE Wells, like other places of the same stamp, the resort of those who labour under the *embarras de richesses*, as well as other more corporeal maladies, might reasonably be expected to take off an impression of a work like this, notwithstanding its high price. Nevertheless it has not been thought advisable to leave this result to chance, and a subscription list of near two hundred names stands forward in the first pages, as a shield against all dangers*. The original design of Mr. Amsinck, who though not a regular artist appears to be an able draughtsman, was to give little more than a collection of views, taken in general within the distance of ten miles from Tunbridge Wells, "the probable extent of a morning's ride." Further researches and the voluntary assistance of friends, he says, have extended it to a book: and he has endeavoured, he says, "to bring into more prominent notice places connected with the history of our country, or interesting either from local circumstances, or peculiar beauty." All this appears extremely proper and laudable; and though we could have wished for our own advantage, that the whole could have been more within the reach of moderate purchasers, yet we are willing to give all due credit to the parties concerned, whether their exertions have been made with the pen, the pencil, or the graver.

The plates in this work are thirty-one, containing views of a variety of places within the compass above stated. The

* The Subscription price was three guineas, but it has been since raised.

vignettes are twelve, and represent smaller sketches, but, in freedom of style are so superior to the entire plates, that it is hardly possible not to wish that all the views had been given in that manner. To the fidelity of Mr. A's pencil we can bear the strongest testimony, nor are his designs apparently deficient in picturesque effect; but we confess that the name of his engraver raised higher expectations, as to the plates, than we have in general found realized. Our business, however, is rather with the information given by words than by delineations. In an early passage, we find the author correcting a common error respecting the situation of the Chapel at Tunbridge Wells.

“An erroneous idea has long prevailed that this chapel is placed in the singular situation of occupying in its site [site] portions of three parishes and two counties, viz. Speldhurst and Tunbridge in Kent, and Frant in Suffex. Had such been the object, it might certainly have been the case; for these parishes are actually in contact at a very small distance from the chapel*. But the idea is altogether unfounded; and has probably arisen and been cherished from some motives of interest. The original deed of gift specifies the land, given by the Earl of Buckingham, to be all in Tunbridge parish: and indeed it could not well have been otherwise, for it is a gift of the lord of the manor of South Frith, of a portion of his manor, which on this side was coextensive with the parish of Tunbridge, and is stated to abut on Water-Down Forest, which is the boundary of Speldhurst.” P. 7.

The general account of the place contains also some not unentertaining notices of Beau Nash, the first regulator of its amusements; with biographical anecdotes of other inhabitants, or regular visitors of the Wells, and their immediate vicinity. Among these the most remarkable are first, Lord Mansfield, Miss Boone, John, Duke of Leeds, and the late Lord Guildford, known during the most active part of his life, by the title of Lord North. The picture of the latter nobleman is evidently drawn by one who must have witnessed his placid declension in the end of life. It is full of characteristic truth.

“The conduct of this nobleman, during his residence at the Wells, was more adapted to its general interests; and consequently calculated for a more extended notice in this work. He may indeed be classed among the number of those friends to the

* The buildings of the place at large are actually dispersed in those three parishes. See p. 2. R. v.

place who contributed to the establishment of that social system, which has recently grown into common usage.

"There was somewhat more in the case of Lord North, than what is generally applicable to the retired public character. Disappointment in the main objects of life is apt to create chagrin; and if those objects have been of a public nature, the mortification is more sensibly felt, being more level to common observation. Hence it is that a gloom and moroseness is generally expected to mark the latter days of an unfortunate statesman; and if his other mortifications are aggravated by the experience of any private or personal calamity, the utmost climax of misery will be anticipated. That Lord North was an unfortunate minister, public events most incontrovertibly testify; it may however, be doubted, whether his want of success did not result more from a perverse and unprincipled opposition, than from his own incapacity*. He certainly appeared to rise in the public estimation after his secession from office. This was a tribute paid to his acknowledged purity of conduct, and to his many private virtues. And those, who saw him in the exercise of his domestic duties, those, who participated in the felicity of his social hours, when one of the greatest calamities of life lay heavily on him, will readily bear testimony to the total absence of gloom or moroseness from his mind, and the gangrene of resentment from his heart.

"Lord North, in addition to those natural and improved talents which had in early life placed him in a conspicuous station, possessed a variety of attainments, eminently calculated for private society. He had a mind finely stored with general information, polite literature, and colloquial anecdote; at the same time, richly ornamented with classic erudition. His memory was retentive, his imagination lively, and his disposition easy and communicative. He possessed moreover a facetious manner of detailing his story, or communicating his information, that invariably gave an extraordinary zest to the subject imparted. It was impossible not to attach the greatest interest to the lively anecdotes of the blind communicator: and when these were heightened by the pleasing attentions of a singularly attached family, and such placidity was impressed on the grateful heart of the patient sufferer, as would admit of his own facetious remarks on his infirmity, his case was more than interesting, it was edifying; he promulgated an useful lesson; and yielded a persuasive proof, how readily and gracefully it might be practised." P. 29.

A few more anecdotes, particularly of the attentions paid to this illustrious visitor conclude this sketch. From the Wells, the author carries us to Speldhurst, Groombridge,

* We think it beyond all doubt. *Rev.*

Frant, and the neighbouring rocks. Afterwards to Eridge, Mayfield, Bayham-Abbey, Seotney Castle, Lamberhurst, Combwell, Bounds, Mabledon, Tunbridge Town and Castle, Somerhill, Mereworth, Knowle, Penshurst, South-Park, Hever, Buckhurst, Stoneland*, Withyham, Bolebroke, Kidbroke, and Bramble-tye: all which places are illustrated by views and descriptions historical as well as local. The style is sometimes, as may be seen even in our specimens rather more laboured than pleasing, but marked by no great faults.

Errors occasionally appear, as in every work of such various research, both of the press and of the author. One is remarkable. Mr. Milne, (properly Mylne) is made architect of *Westminster Bridge* †, instead of Black-Friars, and is said also to have built Kidbrook, (p. 171.) though in another place, that house is truly, we believe, said to have been erected in the *early part of the last century*. (P. 62.) Now Mr. Mylne is still living, in the enjoyment of his faculties, in an honourable old age, Allowance for such accidental oversights will readily be made by candid readers.

ART. V. *Annals of Great Britain, from the Ascension, (Accession) of George III, to the Peace of Amiens. In three Vols. 8vo. 11. 1s. Mundell, Constable, &c. Edinburgh; Ostell, London. 1807.*

IT is singular that an historical work, on the eventful reign of our gracious sovereign, should have escaped our notice for three years. It is the more singular, in the present case, as the work before us is worthy of general attention; and we can account for it only by some negligence on the part of the publishers, in advertising *the Annals of Great Britain* at their first appearance, or by some inattention on our part, of which, as it is contrary to our interest as well as to our principles, we cannot often be accused. The modest title given to the work may indeed have contributed to its being overlooked among so many *histories* as have been published of the reign of George III.; but these *Annals*, though they are strictly such, will be found no less interesting, and certainly much more candid, than *some* of the *histories* of the same period. The author is indeed a *Whig* of that class, from which Mr. Burke made so forcible an appeal soon after

* Now named Buckhurst Park.

† Westminster Bridge was built by Labeleye, a Swiss.

the breaking out of the French revolution. He sanctions, of course, opinions, to which we cannot always assent; gives credit occasionally to assertions made by his party which have never been proved; gives praise where we should have censured; and censures where we should have bestowed praise; but his detail of events is generally luminous and faithful; and in support of his party he is never rancorous.

Many can recollect the outcry which was raised soon after the accession of the present King, against a supposed *Tory* party at Leicester House, which had instilled their principles into his Majesty's mind when Prince of Wales, and continued to influence his conduct after he succeeded to the throne. This author repeats what was detailed at the time by the opposition-writers, as the *history* of that party, and writes as if he gave credit to the detail himself; but he very candidly confesses that no proof was ever made public of the existence of such an unconstitutional party; and the outcry of the Whigs may be easily accounted for from different facts fully established.

As the house of Hanover was called to the throne by the party denominated by Mr. Burke the *Old Whigs*, it was very natural for the two first Sovereigns of that house to confer on that party, exclusively, all the great offices of the State. Such conduct was not, we think, sound policy, nor perhaps strictly just; for it is now well known that among those great men, who, in the reign of Queen Anne, were deemed *Tories*, some were much more attached to the House of Hanover, than Godolphin and Marlborough, and other leaders of the *Whigs*. This circumstance, however, which was not brought completely to light until something less than forty years ago, could not be known to George I.; a stranger, to the people and language of England; and as he threw himself into the arms of the Whigs immediately on his arrival, effectual care was taken by that party to prevent all access of their opponents to their sovereign. Every *Tory* was to him represented as a *Jacobite*; the same prejudices were instilled into the mind of George II.; and the breaking out of the rebellion in 1745, served to establish them as indisputable truths, in the mind of a Sovereign not intimately acquainted with the genius of Englishmen or the history of England.

The consequence of all this was, that the proscribed Tories were generally hostile to the court, and seemed to have changed sides with the professed Whigs; too often uniting with democrats or republicans to thwart the measures, whether good or bad, of a government, by which they felt themselves

selves excluded, as a *party*, from every office of trust and power: while the Whigs, on the other hand, occasionally carried through parliament measures more arbitrary than any, which a Tory ministry could have ventured to introduce. That the different parties thus changed sides, this author incidentally furnishes one proof, in the account which he gives of the principles of the Earl of Bath. That nobleman is here said to have maintained, "that official men are the servants of the executive power, and not that power itself;" but this is a Tory maxim, and yet Mr. Pulteney long headed the opposition, which at last so far prevailed as to remove Sir Robert Walpole from the administration, which he had for many years guided with great mildness, and, as was afterwards proved, with equal judgment. The truth is, that the undistinguishing partiality of the two first sovereigns of the house of Brunswick to the Whigs *alone*, exhibited those Monarchs as each the head of a party, rather than the common father of all his people; while both parties were disgusted, the one secretly, and the other openly, at the predilection of the King of Great Britain for his Hanoverian subjects, to whose interests the party not in power exclaimed, on all occasions, that the interests of England were sacrificed. That those two Sovereigns never violated the principles of the constitution was generally admitted; but though they were therefore cheerfully obeyed, and their right to the throne zealously maintained, as our only bulwark against popery and arbitrary power, they were always considered as foreigners, and never reigned in the hearts of a united people.

It is extremely probable that these consequences of exclusive attachment to a *party*, which had no greater merit than the party which had so long been proscribed, were pointed out to the prince, by those who had the care of his education; and it is certain that his own good sense and knowledge of the History of England could not fail, after all danger from the claims of the exiled Stuarts had ceased, to make him desirous of conciliating the love, not of a faction, but of his people *large*. This was surely natural and becoming a British Monarch; and no secret counsel was necessary to prompt to such a Monarch, the first address to his parliament, in which we are here told, that he said,—

"Born and educated in this country, *I glory in the name of Briton*; and the peculiar happiness of my life, will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I consider as the greatest and most permanent security of my throne; and I doubt not but their steadiness in those principles will equal the firmness of my invariable resolution to adhere

to and strengthen this excellent constitution, and to maintain *the toleration inviolable*. The civil and religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my crown; and as the surest foundation of the whole, and the best means to draw down the Divine favour on my reign, it is my fixed purpose to countenance and encourage the practice of true religion and virtue.

"In the progress of his speech (continues the annalist) he declared his resolution of maintaining the war with firmness and vigour, till the enemy should be brought to just terms of accommodation, and to support the King of Prussia with his warmest concurrence. Lastly, he recommended *unanimity* and dispatch as the best means of frustrating the ambitious views of his enemies. "In this expectation," said the King in conclusion, "I am the more encouraged by a pleasing circumstance, which I look upon as one of the most auspicious circumstances of my reign. *That happy extinction of divisions, and that union and good harmony which continue to prevail among my subjects, afford me the most agreeable prospect. The natural disposition and wish of my heart, are to cement and promote them; and I promise myself, that nothing will arise on your part to interrupt or disturb a situation so essential to the true and lasting felicity of this great people.*" Vol. I. p. 14.

These are certainly the sentiments of a patriot King; and they were accordingly received by the public with the most enthusiastic loyalty; but they were also a plain declaration which could not be misunderstood, that his Majesty was resolved to choose, from either party without partiality, such noblemen and gentlemen as should appear best qualified, to fill the great offices of the State. As such they were understood by the leaders of the Whigs, and the whole body of the dissenters from the established Church, who, in the strong language of Johnson, "were angry to find separation now only tolerated which was once rewarded:" and, to account for sentiments and resolutions, which had never before been openly avowed by a Sovereign of the house of Hanover, recourse was had, first to the supposed party at Leicester house, and afterwards, when his Majesty persisted in the same sentiments, to that secret council behind the throne, which has so often excited the outcries of disappointed ambition.

That no such secret council ever existed, we have the evidence of Lord Sidmouth and the late Mr. Pitt; and that the conduct supposed to have flowed from it has been productive of the happiest effects is proved by the love and attachment of the people at large to their Sovereign, through a reign of uncommon duration, and marked by events uncommonly disastrous. The loss of thirteen colonies after the
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waste of much blood and treasure to preserve them; the revolutionary mania, which has shaken, if it has not overturned, every other throne in Europe; the heavy load of taxes, which the state of the world at large has compelled the government to impose on the people; and the daring misrepresentations of the tools of faction, have never for a moment deprived the Monarch of the affections of the nation. Could this have been, the case had he openly and uniformly displayed his partiality to a faction? It certainly could not, whether that faction had been Whig or Tory.

Away then with the groundless supposition of a secret council behind the throne, for the existence of which even this author acknowledges that no proof was ever produced. The supposition was made by the Whigs, only because they were deprived of the monopoly of places and power, which they had so long enjoyed; though they cannot say, nor indeed have ever said, that such a monopoly was at any time conferred on the Tories.

Our author's account of the various changes of Ministry which took place in the beginning of this reign is fair and candid, if due allowance be made for that bias towards his own party, from which no writer can wholly divest himself; and his reflections on Mr. Pitt's resignation in 1761, which excited so much clamour in the country, are perfectly just. After informing us by what means that great statesman came to the knowledge of the *family compact*, and of the preparations for war then making in Spain, he details the arguments which he urged in council, for *our striking the first blow*; but with his usual candour admits that the members of administration, who possessed not the secretary's intelligence, might naturally dissent from his proposal. He then proceeds in the following words.

"The proposal for attacking Spain, while she was yet meditating, but unprepared for hostilities, being seconded in the cabinet by none of the members but Lord Temple, the secretary's brother, Mr. Pitt determined to resign. He declared that this was the time for humbling the whole house of Bourbon, which, if allowed to slip, might never be recovered; and if he could not prevail in this instance, he was resolved it should be the last time he would sit in that council. He thanked the ministers of the late King for their support. He said, that he himself had been called into the ministry by the people, to whom he considered himself as accountable for his conduct, and that he would not remain in a situation which made him responsible for measures he was allowed no longer to guide.

"The concluding word of this address was offensive; it implied a consciousness of that irresistible power of his talents, of which it would better become another than himself to be the herald: he had indeed been the ruler, for many years, both of the affections and understanding of the greater part of the nation; their oracle in council; the very soul and spring of their energy in the perilous course of war. But to talk of guiding any dignified assembly, where he only swayed by the power of conviction, was an overbearing and proud expression. When we blame this great man, however, for the intemperance of a single sentence, it by no means follows that either his zeal for the Spanish war was erroneous, or his conduct exceptionable in resigning his seat in the cabinet. From an office so important it was proper to retire when his colleagues acted upon different views; in remaining he must either have obstructed the measures of others, or have sacrificed his own conviction for the sake of unanimity. Contentions in state council must always be attended with the danger of exposing state secrets; so that a minister may often conscientiously believe himself to be doing a greater benefit to his country, in resigning the reins to others, who are unanimous, then, by the mixture of his own diminished influence and opinions, to produce indecisive, inconsistent, and heterogeneous resolutions. Lord Grenville, the president, reprehended in council, the authoritative words of Mr. Pitt, but paid a due tribute of applause to his genius and integrity. P. 33.

These reflections do honour to the author's impartiality; but we cannot bestow the same praise on what he relates of the conduct of the ministry, with respect to the disturbance occasioned by the Falkland-Islands, and the expulsion of Wilkes from the House of Commons. Had all Europe been involved in war for the possession of a barren rock in the Magellanick regions; a rock useless in time of peace, and which would have become a nest of pirates during war; what curses would not have been poured on the heads of those statesmen, who are now censured for not having brought such calamities on the human race? With respect to the final expulsion of Wilkes, and the finding of Mr. Luttrell duly elected, men of equal integrity and of equal knowledge of the constitution have indeed differed in opinion; but if this author thought fit to deviate so far from the path of an annalist as to introduce any of the arguments which were employed on that much agitated question, he ought surely to have quoted the arguments on both sides. He informs us (p. 200.) that

"In the course of debating this question, which the opposition took up very warmly, Mr. Dowdeswell humourously observed, that

right of expulsion would leave ministers the absolute power of the house. 'There is one worst man in the house, turn him out. Is there not now a worst man left, turn him out too.' In short, when will you stop? You have turned out one for impiety and obscenity. When half a dozen members meet over a convivial bottle, is their discourse entirely free from impiety, obscenity or the abuse of government? Even in the cabinet, that pious reforming society, were Mr. Wilkes to be there adjudged, and the innocent man to throw the first stone, they would flink out one by one, and leave the culprit uncondemned."

This must have been thought very fine by the author when he deemed it worthy of being repeated at the distance of now forty-years; but as he has not quoted the reply, and as the question of expulsion is not unlikely to be again agitated, we shall supply his omission, after bringing to the reader's recollection that one object of complaint by Wilkes and his rabble, was the partiality said to be shown by the court to the Scots.

"It has been observed, that vice is no proper cause of expulsion, for if the worst men in the house were always to be expelled, in time none would be left. But no man is expelled for being *the worst*, he is expelled, for being *enormously bad*; his conduct is compared, not with that of others, but with the rule of action. But if this precedent be admitted and established, no man can hereafter be sure that he shall be represented by him whom he would choose. One half of the house may meet early in the morning, and snatch an opportunity to expel the other, and the greater part of the nation may by this stratagem, be without its representatives.

"He that sees all this, sees very far. But I can tell him, of greater evils yet behind. There is one possibility of wickedness, which, at this *alarming crisis*, has not yet been mentioned. Every one knows the malice, the subtilty, the industry, the vigilance, and the greediness of the Scots. The Scotch members are about the number sufficient to make a House. I propose it to the consideration of the supporters of the *bill of rights*, whether there is not reason to suspect, that these hungry intruders from the North, are now contriving to expel all the *English*. We may then curse the hour in which it was determined, that expulsion and exclusion are the same; for who can guess what may be done when the Scots have the whole House to themselves?"

* Johnson's *False Alarm*;—a Pamphlet in which the jurisdiction of the House over its own members, is discussed with such ability as excites our surprise that no bookseller has at present republished it. *Rev.*

Like

Like every man of his party, the author is a very zealous advocate for the liberty of the press, and God forbid that we should ever see it fettered; but there is a difference between liberty and licentiousness; and when the newspaper reporters of the debates in either House of Parliament, report falsely and maliciously the sentiments and language of the members, they certainly deserve punishment. We cannot therefore with the present author consider those as real well-wishers to the liberty of the press, nor their triumph as *rational*, who hailed the enlargement of Crosby the Lord Mayor of London, and Alderman Oliver, who had been justly sent to the Tower for committing to prison the Messenger of the House of Commons, because in the discharge of his official duty he had taken into custody the printer of a libel on the House. The Whigs, when in office, are as liable to forget the liberty of the press as the Tories; and we believe it would be found, on impartial enquiry, that more men have been punished for libels on public characters, since the revolution, under the administrations of the supporters of the *Bill of Rights*, than under administrations denominated Tory.

This annalist next deviates from the path, which, by assuming that title, he had chalked out for himself, by making a senseless attack on subscription to the thirty-nine articles, or indeed, to any defined system of faith. This he does in support of the *Feathers Tavern* petition of notorious memory; but very candidly acknowledges that the said petition was opposed not only by Lord North and Mr. Burke, from whom, being churchmen themselves, such opposition was to be expected, but also by Mr. Fox, who had now commenced his parliamentary career under Lord North's auspices. The petition was rejected, as it deserved to be, by a great majority; and no reader, who can distinguish between the rights of toleration and the privileges of an establishment, will be induced, by this author's shallow sophistry, to call in question the rectitude of their decision.

He makes a more respectable appearance when relating the origin and progress of the war with America, than when he is detailing the disputes between rival statesmen, and the insidious attacks made on the established church. With great candour he exhibits the Americans as a factious people, meditating a revolt from the Mother Country, as soon almost as they had been set free from all apprehensions from the French in their immediate neighbourhood. Instead of gratitude for the blood and treasure which had been wasted in their defence, they had displayed little else than symptoms of growing discontent from the signing of the peace of Paris in 1763; and it appears

In this work, as indeed it is universally known, that the duty on tea and the Boston Port-bill only hastened that revolt, on which the colonies had long been determined. He exposes the knavery of Dr. Franklin in the discharge of his duty as deputy post-master general for the colonies, which brought on him the philippic, in which it was said, that he deserved the Roman appellation of *Homo trium literarum*; and candidly acknowledges, that the war, though undertaken against the opinion of Lord Chatham, Mr. Burke, and other distinguished statesmen, was the war of the nation as much as of the court. He censures, and justly censures, the fluctuating counsels and conduct of the various administrations with respect to the colonies; blames the Rockingham ministry for the *declaratory act*, which ought undoubtedly to have been more accurately expressed, or not passed at all; and talks much, in the style of his party, of the violation of the natural and chartered rights of the colonies.

We do not mean to follow this author through the history of the war; or to examine the truth of his observations on the principal actors in it. On all hands it is agreed; that the British Ministry exhibited feebleness at its commencement, and through the whole of its progress; that their measures were thwarted by a powerful opposition; and, as it was alledged at the time, their counsels betrayed to the enemy; and that some of the Generals, to whom the conduct of the war was committed, carried it on without zeal, and neglected to follow up the victories which they had dearly gained. Happy certainly would it have been for Great Britain, and perhaps for the colonies themselves, had such a force been sent at first to Boston as would have over-awed the whole continent, and prevented the insurrection of the colonists; or happier still would it have been, if Dean Tucker's proposal had been adopted, and the thirteen colonies declared independent states, and left to themselves, the moment that it was known that they had sent deputies to a general congress. They had not then completely forgotten what they had suffered so lately from the French and the Indians; and the dread of being again exposed to similar sufferings unaided and unprotected, would probably have made them glad to acquiesce in the measures of Government. At any rate we should have enjoyed their trade as long as we could supply their wants more effectually, and on easier terms than the other commercial states of Europe; and we should have been freed from the enormous expense of protecting them from foreign enemies.

S

It

It is however wrong to charge the American war and revolt on Lord North and the statesmen who co-operated with him. The war was undertaken with the approbation of parliament and of the nation at large; no minister could have ventured, at the first rise of the disturbance, to propose to parliament a declaration of American independence; such a declaration afterwards would have been a very dishonourable acknowledgement of national weakness; and the only part of the conduct of ministry, which seems to have been really culpable, was the employment of commanders connected with the opposition, and the sending at first to Boston only ~~ten~~, instead of twenty thousand men.

It is very difficult, if indeed possible, for a party-writer, however upright in his intentions, to write always consistently under such a government as our own. We have allowed to the author of these Annals the merit of general candour, and of fidelity in narrating facts; but his attachment to the party of Whigs, of which Mr. Fox was long the leader, has drawn him into some palpable inconsistencies. When treating of the origin of the American revolt, he speaks (p. 170) of aristocratical principles as something which "ought not to be tolerated in the governor of a free country;" but he afterwards pleads for an aristocratical project of Mr. Fox's, whom he calls (vol. ii. p. 172) "the greatest statesman, that this nation ever possessed," of such a nature that had it been carried into effect, it would have erected in the constitution a fourth estate, with influence sufficient to controul both the House of Commons and the King.

After relating the downfall of Lord North's administration; the death of the Marquis of Rockingham; the possession of Messrs. Fox and Burke, with their adherents, from the ministry of Lord Shelburne; and the memorable collision of Fox with North, on which he passes not the slightest censure, he thus states the objects of Mr. Fox's India bill.

"They were," he says, "to annihilate the power of the court of Directors, and to vest the Government of the company, for the space of four years, in the hands of seven commissioners; with the assistance of nine directors, who were to be subordinate to the commissioners. These directors were also made subject to removal by the vote of five commissioners, or by the King, on application from either House of Parliament. The commissioners were, in the first instance, to be named by Parliament, and future vacancies were to be filled up by his Majesty. The directors were to be chosen by the court of proprietors. The whole patronage of India,

the appears by this bill to have been intended to be vested in the hands of the commissioners." Vol. iii. p. 166.

The parliament, which was to name these commissioners, or rather to sanction the nomination of the minister, was devoted to Lord North and Mr. Fox, whose creatures, of course, would have been appointed; an appointment by act of parliament no power on earth, except another act of parliament, could have set aside; in the space of four years an oligarchy thus vested with all the patronage of India and independent of the King, might have made such *good use* of that patronage as to secure the next House of Commons in the interest of the coalition; and thus was a new aristocratical state about to be created, which, through the medium of the House of Commons, might and would, have rendered the servants of the King independent of their Royal Master, and dictated at once to the monarch and the House of Peers.

This author does not deny, it would have been strange indeed if he had denied, that the new commissioners would have derived a certain degree of influence from the power vested in their hands; but he says, (p. 169) that "the only question was, since the power must be vested somewhere, whether it was not safest entrusted to those, who were at present proposed!" The question is easily answered. Power can no where be entrusted, with less safety to the liberty of Britons, than to a desperate faction, rendered independent of controul, and ready as their conduct on their dismissal from office showed, to force themselves again into power, in opposition at once to the will of their Sovereign, and the wishes of the people.

That Mr. Fox should have been supposed a friend to the liberties of the subject, by those who paid attention only to his inflammatory harangues in the House and the Whig Club, and heard him raving about *the Majesty of the People*, is not indeed wonderful; but to us, who have traced him from his first appearance in parliament to the day of his death, he has always appeared the most ambitious aristocrat that, in this country, ever directed, or attempted to direct the counsels of his Sovereign, since the revolution in 1688. He commenced his political career under the patronage of Lord North, whom he deserted because the minister had not given him, so soon as he expected, a seat in the cabinet! He then frequented the Whig Club, and pleaded the cause of the rebellious Americans, proclaiming himself *the man of the people*! When it became necessary for the gratification of his ambition, he coalesced with Lord North, with whom, he had repeatedly declared, in the House of Commons, he would hardly think

think himself safe under the same roof! His first attempt, when aided by this powerful alliance, was to render himself and his party independent of his Sovereign, by creating a fourth estate incontrollable for at least four years, and enjoying greater patronage than even the Monarch himself! When dismissed from office, on account of this daring and nefarious attempt, he became again the *man of the people*, until the question respecting the appointment of a regency, during his Majesty's incapacity to hold the reins of government, opened to him the prospect of again getting into power. He then talked the language of *indefeasible hereditary right* in a higher tone than had been heard within St. Stephen's walls since the revolution; and strenuously maintained the constitutional doctrine, which he had uniformly questioned when in opposition, of the King's right to withhold his assent from an act passed by both Houses of Parliament! We need not animadvert on the last coalition, which he formed for no other conceivable reason, than that he might himself get once more into the administration; nor on the bill, which in contempt of his professed principles, he brought into parliament, and had the address to carry through, that his new ally might, by a deputy, audit his own accounts! These things are in the memory of every man; and they come not within the period, to which the *Annals of Great Britain* are confined; but they mark completely the views of Mr. Fox as a statesman.

(To be concluded in our next.)

ART. VI. *Herculanensia, or Archæological and Philological Differtations, &c.*

[Concluded from our last, p. 106.]

P. 8. (1)-ΓΟΥΜΕΝ ανθρΩΠΟΕΙ-(2)-δεις γαρ εκεινοι ΜΗ-
 νο-(3)-μιζουσιν αλλα αερα (4) και πνΕυμαλα Και αι-(5)-θερας,
 εστ' εγωγε και (6) τεθαρρηκόως ειπαι-(7)-μι τουτους διαγορου
 (8) μαλλον πλημμελειν (9) ο μεν γαρ επαΙΞεν, ει-(10)-περ αρ
 και τουΘ' ΟΥΤΩΣ (11) εστιν, αλλ' ουκ επετη-(12)-νεκΤα,
 και εν
 καθεπερ Εν (13) τοις μαντινεων εθε-(14)-σιν αριστοζενος φη-
 (15)-σιν. Εν δε τη ποσειδι (16) κατ' αληθειαν εβ' αυ-(17)-του
 2 ...

γεγραπθαι, τοις ὁ-(18)-λοις ουδεν* ασεδες πα-(19)-ρενεφαινεσ,
 αλλ' εστιν (20) ευφημοσ, ὡς ποιητης, (21) εἰς το δαμνοιον, κα-
 τα†

{22} θαπερ αλλα τη μαρτυ-(23)-ρει, και το γεγραμμε-(24)-νον
 εις αριαβην, τον (25) αργειον, θεος, θεος, (26) προ παντος εργου
 {27} βροβειου νωμα φρε-(28)-να ὑπερβαλαν† και (29) το εις
 νακοδωρον (30) τον μανινα, κα-(31)-τα δαμνονα και τυχαν
 (32) τα πασια βροβιοειν (33) εκλελεισθαι. τα κα-(34)-ραβλησεν
 Ύστατοις
 δ' αὐτω,

P. 9. (1) περιεχει και το μαν(2)-τιγεσιν εγκωμοσι I.
 (3) ουλοι δε, θεους εν τοις (4) Συγγραμματασι I επο-(5)-νομαζομεσ,
 ατη-(6)-ρουη εξεργαστικως (7) τοις πραγμασι και με-(8)-τα
 περιλειθωτεροι||

σπουδης ανελευ- 9)-θερ Ατεροι γινΟμε-(10)-νοι φιλιππου** και
 των (11) αλλων των απλως το (12) θεϊον αναιρουνην (13)
 μετὰ δε ταυτα επδει-(14)-κτικον αυτους, ἔτι βλα-(15)-βης, και
 κακων, ου φα-(16)-σιν αιθιους ειναι τοις (17) Ανθρωποις τους
 θε-(18)-ουσ, δοξαζοντας απε-(19)-χεσθαι των αδικω-(20)-
 ως της

Πρωματων Ενοι (21) φασιν. ἡμεις δε και (22) ταυτ'
 ενις εξ αυτων (23) λεγομεν παρακολου-(24)-θειν και των
 αγαθων (25) τα μεγιστα, και διο-(26)-τι τα θεια τοιαυτα κα-

(27)-ταλειπουσιν και Γε-(28)-νητα και φθαρια φαι-(29)-
 ποσιν ...

ητα, τοις δε πασιν (30) ἡμεις ακολουθωσ ετ-(31)-δους και
 φθαριους††

φθαριους (32) εἶναι δογματιζομεν (33) το δε συνεχων εν γαρ (34)
 αλλοις ὑπογραφησε-

P. 10. (1)-τοι τα αλλα διоти και (2) αποφαινινται βλα-
 (3)-πτικη, και ωφελειν (4) τους θεους ΩΣΠερ ου-(5)-δε το
 δευτερον αυ-(6)-τοις ακολουθησιν ε-(7)-πιδικηθησεται. του-(8)
 -το γε Παντι δηλον (9) εστιν, ὡς ουδε εις των (10) πωποισ
 ανθρωπων (11) τον περ και τον αι-(12)-θερα φοβουμενος, η (13)

* There seems no reason for ουδεν.

† τε is necessary instead of τη. We have also removed the full stop after ευφημοσ in line 20.

‡ Probably thus, as verse:

— θεος, θεος,
 προ παντος εργου βροβιου νωμα φρενα
 περιβαλαν.

I εγκωμοι and συγγραμματασι, line 4, seem to be errors.

|| This reading is quite necessary.

** Φιλιππου must be an error of the press.

†† This correction seems indispensable.

το πῶς, ἀπερχέσθαι τι-(14)-νος ἀδικου πραγμα-(15)-τος, οὐκ' ὀσι
 των πρὸς (16) ἔμεγιστοῖς* ἱμεροῖς† (17) συνερχέσθαι, μάλλιν
 η̄ περ-(18)-ι τοῖς Εν ‡ ἀμμοῖς θιναις (19) η̄ τα ΓΡΥ § ἐπὶ τῶν
 α-(20)-κάνθων παππῶν, ἔ (21) γε φανερώς ἀναισθη-(22)-τα
 καλὰ λαμβανουσι. (23) διοπερ ἐμογε το του (24) τιμακλεους
 εἰρημε-(25)-νον ἐν ἀγυπῶν δρα-(26)-μαῖ||, πῆρι των ἐν τη
 (27) χώρα θιναν, ἐπὶ του-(28)-τους ἐπερχέσθαι με-(29)-ταφερεῖν.
 ὅπου¶ γὰρ (30), φησιν, εἰς τοὺς ὁμολο-(31)-γούμενους θεοὺς
 α-(32)-σεδούντες οὐ δίδο-(33)-ασιν εὐθείας δίκην, (34) τίνα τῶ
 Δουρ' οὐ βαι-

P. 11. (1)-μος ἐπὶ τριψείων†† (2) αν; ἈνῆΛεγουσι ΤΟΥς
 θεοὺς τοιαύτως ὑπο-(3)-λαμβάνοντες οἷους (4) Ὁ τυφὸς εἰσπηγῆεν
 (5) Ἀφετοῖς χροῖνῶν‡‡ κα-(6)-τα δυνάμιν ἐκαστοῖ (8) τὰ ἴς
 κακουργιαῖς, η̄-(9)-που νομιζόμεν αὐ-(10)-τοὺς ἀερα φοβούμε-
 (11)-νους φευξέσθαι §§ τινος (12) Των καλῶν ταῶν||; (13)
 Μεν εἰ τοῦτ' ἐστὶν (14) Το τῆς ἀδικίας α-(15)-παλλατῶΝ.
 εἰς ὅπως (16) ἐν τῇ ἐπιφέρει του-(17)-τους, ἐπὶ τον των θε-(18)-
 ρων βισι Εἰς τοὺς (19) Ἀνθρωποὺς μετὰ-(20)-φερουσιν, καὶ
 μαλιστα-(21)-τ' αὖ μὴδ' ἐπιστρα-(22)-φάνει, καθάπερ φα-(23)-ει,

* πρὸς α. Query whether this division of the words is neces-
 sary.

† ἐμεροῖς, is a manifest error.

† We have substituted η̄ for κ' αν. One letter instead of two.

§ The question is, whether the space would admit γαρμα.

|| We have joined δραμα and τι, as was necessary.

¶ Four lines from this author, of which the three last are here
 cited, are thus read in Schweighæuser's Athenæus. T. iii. p. 95.

Πῶς ἂν μὲν ἔν σῶσιν ἴβις ἢ κύων;
 ὅπου γὰρ εἰς τὸς ὁμολογούμενους θεοὺς
 ἀσθενεῖς, ὃ δίδασιν εὐθείας δίκην,
 τίς αἰδύμεν βωμὸς τῶν τριψείων ἔστι;

See also Annot. Vol. IV. p. 227.

** αἰδύμεν is plainly given by the traces of the letters, and
 confirms the best conjectures on Athenæus. This confirmation is
 valuable.

†† ἐπιτρίψειν is a manifest error.

‡‡ We prefer χροῖνις to χροῖνιαι.

§§ We suppose ἀφειξέσθαι an error. It may be either in the
 α or the α.

|| The initial κ may be changed to a χ.

¶ It seems necessary.

*** ἀδικίας, quite necessary.

ταύτων πολλὰν (24) διὰ ταῦτα ψογούς· βλε-(25)-πῆλαι δ' αὖ Ν
 ἐτι καὶ
 καὶ κα-(26)-τὰ πάντα τοὺς προ (27) αὐτῶν ἐκκεκμητοὺς (28)
 οὐδὲ εἰς ἀν ἀδικίας (29) ἀπελρχθῆναι δεδο-(30)-πως τοὺς αὐ
 τῶν-(31)-ν ΗΘΗ καὶ † δύναμι-(32)-κουΣ, ἡ τοὺς ἐκαρ-(33)-
 -γας ἀπισθίους
 γωΣ Ταναίσθους,

P. 12. (1) Ἡ τοὺς ἀγνωστοὺν (2) τινὲς εἰσι, θεΟδακ-(3)-τας,
 ἢ ποιοὶ τινὲς εἰ-(4)-σιν, ἡ τοὺς διαρρη-(5)-θῆν ἵτι οὐκ εἰσιν α-(6)
 -ποφαινομένοΥς, ἡ φα-(7)-νερους οὐκας ὡς ἀν-(8)-θρουν, κατένιους
 (9) δὲ κ' αὖ ἐπ' αὐτῆν προ-(10)-τραπειτ. τοὺς κ' αὖ τοῖς (11) θεοῖς
 φιλαρχίας||
 μέλα φιλαρχίας (12) πολεμον ἀσπονδον (13) παρειαγονίας· ὡς
 (14)-τε καὶ τοῦ μέρους (15) τούτου τῆς διαίρε-(16)-σεως τῆς
 κατ' αρχας (17) ἐκτεθείσης ἀπο-(18)-χρωτῆς ἐξεργασ-(19)-
 μενοῦ, καιρὸς ἀν ε-(20)-πι τὸν περὶ τῆς ἐν-(21)-σέβειας λόγον,
 τῆς (22) κατ' ἐπικουρον αὐ-(23)-του παραγραφῆς.

Of this fragment, as it is published, we have promised to give a literal translation; but, before we undertake it, we must premise that this cannot perfectly be done. Several passages were either imperfectly written in the original MS. or have been imperfectly made out by the modern decyphers, or are erroneously printed, since as they are they are not reducible to any consistent rules of construction. A few words, which we have pointed out, are absolutely not Greek, as they stand in the published fragment.

Translation of a Fragment on the Gods, according to Epicurus†.

P. 1. " [As it is proper, when any persons of distinguished merit appear,] to invite them to take the chief seats, so, since certain persons have been recorded good and be-

* βλεπῆλαι, must be an error of the press.

† ἀπισθίους is a manifest error.

‡ The Quarterly Reviewer proposes τινὲς εἰσι θεοὶ διευτῆλαι, or λογιῆλαι; but it is evident, that if the traces of the letters are accurately represented in the book, this cannot be right.

§ αὐτῶν appears to be right.

|| φιλαρχίαι must be an error.

¶ There is no space for the letters here proposed: nor are they necessary.

+ It will be seen at the end that, περὶ τῶν Θεῶν is the proper title for this fragment.

nesicent, he recommended that they should be honoured with such sacrifices. But that he prayed not to the Gods, as it would be idle for him, who laid down nothing distinctly respecting them, to give himself that trouble. But Chrysippus, defining the universal principle, in his first book on the Gods, thinks clearly that it is the mind of all, and universal reason, and the soul of all, and that by this common soul divinity is every where diffused, even in stones. That for this reason Jupiter is called Zeus (life) as giving [existence,] and that he is the living world of incorruptible things, and is God, and the ruling power, and the soul of all, and that thus Jupiter reposes without pain, and is the common

P. 2. Nature of all, and Fate, and necessity; and that the same principle is also order, and justice, and unanimity, and peace, and Venus, and every thing of that kind. Also that the Gods are no more male and female than cities or virtues, having merely masculine or feminine names, though in fact the same, as Selene and Meen. That Mars also is the ruler of war*, and of array, and counterarray. That Vulcan is fire, and Saturn the eternal flow of the stream [of time]. That Rhea is the earth, and Zeus the air. That Apollo and Ceres are both the earth, or its produce†. Also that they are childishly spoken of, and drawn, and figured, as having human shapes; as are also cities, and rivers, and place, and pas-

P. 3. sions. Also that Zeus is the air surrounding the earth, and Hades the darkness, and that which pervades the earth and the sea‡, Neptune. The other Gods also, as well as these, he unites with inanimate substances, and considers the sun, and the moon, and the other stars, and even the law, as Gods, and says that men are converted into Gods. In the second book, he relates the sacred doctrines of Orpheus and Musæus, and the things told by Homer, Hesiod, and Euripides, and the other poets, whom Cleanthes also endeavours to accommodate to his|| doctrines. For he

* Here we venture to read $\kappa\alpha\tau\alpha$ $\tau\omicron\upsilon$ $\pi\omicron\lambda\iota\mu\omicron\upsilon$, supplying the same number of Letters as the academicians.

† Some thing must be wrong here or before as *Rhea* was said to be the earth. But the $\tau\omicron$ $\phi\omega\varsigma$ of the Quarterly R., though very ingenious; is inadmissible, as there is no chasm in that place.

‡ Here we make $\delta\iota\alpha$ the preposition, with the Q. Rev.

|| $\alpha\upsilon\tau\omicron\upsilon$ seems preferable to $\alpha\upsilon\tau\omicron\upsilon\varsigma$, since $\alpha\upsilon\tau\omicron$ cannot be retained.

says that the air is every thing, being at once both father and son. Also in his first book, that it is not inconsistent that Rhea should

P. 4. be at once the mother and the daughter of Zeus, making them the same by his adaptations*; and in his first book on the Virtues†, he says that Zeus is law, and that the Graces are our first fruits, and return for benefits‡. Similarly also does he write in his book on Nature, in which he agrees|| with the sentiments of Heraclitus, adapting them in the same way. And, in his first book§, he says that Night is the first Goddess. But in the third, that the world is one of the intelligent beings, united in governing power with gods and men: and that war and Zeus are the same, as also Heraclitus declares. But in the fifth he is agreed in all his expressions¶

P. 5. that the world is a living being, rational, wise, and a deity. Also in his books on Providence, he lays down the same appropriations to the universal soul, indefatigably employing his natural acuteness. But Diogenes the Babylonian, in his book on Minerva, writes that the world is the same as Zeus, and that it comprehends him as the body of man does his soul, and as the sun comprehends Apollo, and the Moon Diana. Also that Zeus cannot enter into other Gods, nor take them into himself, this being impossible. So that** of the parts of Zeus, that which extends to the sea is Neptune, to the land Ceres, and to the air Juno. As

P. 6. also Plato said that if any one should frequently repeat the word *aer*, he would say *era*, [Juno] but †† that no one ever called the air *Athene* [Minerva], that name being formed from *Athete* ‡‡; and the male Jupiter is also

* *ομοιωνισμοις*, proposed by the Q. R. is necessary, though not authorized by the MS., as represented by the Editors.

† Here the reading of the Q. R. seems also necessary. ΠΡΩΤΩ ΤΩ, instead of ΤΟ ΘΕΙΩ.

‡ This is not very intelligible: but we have taken *αλαρχας* from the Q. R. T might easily, by partial obliteration, be changed into I.

|| *Ευρημοσι* not *Ευαρμοσι*.

§ *αρωλω μεν* for *αρωλωτω*. Q. R.

¶ There is no chasm here in the MS. consequently no room for the supplement of the Q. R.

** We read here *οελε* for *οελε*.

†† Here we insert *αλλ'*, at the end of the line.

‡‡ Signifying, not female.

female. But that some of the Stoics assert that * the ruling power in the head is prudence, wherefore it is also called *Metis*. But Chrysippus maintained that the governing power is in the breast, and that there the voice originates, which is prudence †: but, from the voice being uttered from the head, it appears that intellect is united with art. Also that *Athene* was named as being *Athele*, and *Pallas*, and *Tritogeneia* ‡: because intellect consists of three ratios,

P. 7. the physical, the moral, and the rational: and in like manner he appropriates her other appellations and attributes, with great elegance, to intellect. All the followers of Zeno, therefore, if they have left us any Deity, as some clearly have not, and some but partially, assert that there is one God, which we may regard as the universe, with its soul. But even they, who allow a plurality, use some deceit §, lest they should be accused to the multitude as declaring the universe to be one Deity, not many, nor by any means so numerous as common fame declares; whereas we make not only as many as the Greeks in general, but even more. Nor have they been careful to leave even those whom all venerate, whom § we allow.

P. 8. For they regard them not as having human forms, but as being merely air, spirit, or æther. I would therefore boldly pronounce that they are greater delinquents than Diagoras; for he only wrote with levity, if even that, and has not made any attack, as Aristoxenus observes in his work on the Customs of the Mantineans; and that in his poetry he wrote according to truth, not intermixing any thing impious, but, for a poet, preserves a respectful language towards the Deity. This appears elsewhere, but particularly in what he has written to Arianthes the Argive.

“ —the God, the God,
Before all human work, displays a mind

* Here read *δρι* for *δρι*, which is a manifest error.

† There is something evidently wrong here, for it is unintelligible: but the supplement of the Q. R. exceeds the space in the MS. The whole sentence is imperfectly restored, or perhaps was even incorrect in the original.

‡ We adopt the readings of the Q. R. in this place.

§ This is the true sense of *πλανωσι*, and agrees best with what follows. We have adopted *oi* for *ov*. The rest of the sentence is by no means well restored, but we do not see how to mend it. We have omitted a few words.

§ We adopt *τινας* for *τινα*.

“ Superior.—”

And in that to Nicodorus the Mantinean,

“ As Providence and Fortune guide,
All things to mortal men betide;”

With other similar expressions,

P. 9. which his encomium on the Mantineans contains. But these philosophers, allowing the Gods in their writings, do in fact annihilate them, and are deliberately more illiberal than Philip, and others, who simply deny their existence. But after this we must notice those who think that the Gods are not the cause of injury or evil to men, but restrain them from evil actions. We also think that it is deducible from some of their reasonings, that the Gods are the causes of the greatest good, but are yet both subject to generation and to death*: whereas we, with complete consistency, hold that they are eternal and incorruptible. But as to other matters they write

P. 10. other things, so as to declare that the Gods both injure and benefit us: being in this second point also inconsistent, as shall be shown. This however is plain to all, that no man from fear of the air, or the æther, or the universe, refrains from any unjust action, still less from those things which he has the strongest desire to do; any more than he would from regard to heaps of sand, or the plumes of thistles, which are plainly seen to be senseless. For this reason I would apply to these philosophers what Timocles said in his drama, entitled Egypt, on the Gods of that country:

“ When those who known and certain Gods offend,
Immediate vengeance for their crimes escape,
Whom shall the altar of a cat destroy ?

P. 11. If therefore they say any thing†, though they suppose the Gods to be such as vanity has introduced, using such excuses as each is able to invent for his offences, shall we suppose that from fear of the air they will avoid even the greatest crimes. If then this is to be the restraining power against injustice, it may fairly be objected to

* We confess that this is by no means literal, but the text is to us wholly unintelligible in this place, though free from doubt as to the supplying of the very few chasms in it.

† Here we read *αὐτὸ τοῦ ἀέρος*; also *χρῆσις* in l. 6.

these teachers, that they introduce among men the life of beasts; and particularly if, as they say, they are deterred from these things by the reproaches of the multitude. It appears then, after all that they have laid down, that no man will be restrained from iniquity by the fear of those who cannot be moved, or are absolutely insensible;

P. 12. or upon the principles of those who receive Gods, of whom nothing is known, neither who nor what they are; nor of those who either expressly deny their existence, or may be clearly perceived to remove them from their system; who, according to some, would, if they durst, wage an implacable war against the Gods*. Having, therefore, sufficiently examined this part of the discussion, which was originally proposed, it is time to proceed to the doctrine of Piety, according to Epicurus himself†."

Such is this fragment, so far as we have found it capable of interpretation, that being impeded not only by its chasms, which may be better or worse supplied, but by other imperfections; or by a style so remote, in some places, from the common construction of the language, that we cannot satisfy ourselves of the writer's intention. Happily it is of little importance, and the world may go on extremely well without understanding either the theology of Greek metaphysicians, or the lost piety of Epicurus.

The notes of Sir W. Drummond, on this fragment, contain many curious remarks, and etymologies deduced from Hebrew roots, after the manner, and sometimes on the foundation of Bryant. He thinks that Cicero, in his tract "De naturâ Deorum," copied in some instances from this author; but the resemblance is more probably accounted for by supposing the Greek and Latin author to have drawn from the same originals. His own representation of his motives for the philosophical opinions, which he has held in these notes, and for the discussion of the points in question, may be best and most fairly given in his own words.

"It may perhaps be thought, that I myself have spoken too unfavourably of the system of theism taught by such men as Zeno, Chrysippus, Seneca, and Epictetus, and adopted by the most illustrious of patriots, and the most virtuous of monarchs—by a

* We confess that we have tried in vain to give a literal interpretation of this part of the text.

† *αὐτός* should surely be *αὐτοῦ* in this place, and the conclusion intimates a transition to another part of the subject. The former was on the Gods, that was to be on Piety.

Cato and an Antoninus; but I write without partiality, and without hostility for any system. I cannot separate the theology of the Stoics from materialism and necessity, and therefore I cannot allow to it the principles of a pure or rational theism. Their morality deserves praise; but the sternness of its character is more adapted to impress us with awe, than to induce us to imitation. Charity, benevolence, and humility, are the true sources of the social virtues; and without them all the moral qualities which are admired in the schools of philosophers, are only splendid fictions, and artificial refinements, invented to satisfy the prejudices, to flatter the vanity, and to conceal the weakness of human nature. It must, however, be admitted that there is much to revere in the moral system of those teachers of wisdom, *qui sola bona quæ honesta* (it is Tacitus who speaks) *mala tantum quæ turpia; potentiam, nobilitatem, cæteraque extra animum, neque bonis, neque malis adnumerant.* Such virtue would, indeed, almost appear divine, could we be certain in any example that it is neither founded upon pride, nor tinged with affectation, nor confirmed by the apathy of a cold temperament, and an unfeeling heart.

"I have now only to apologize for the length and the imperfections of this dissertation. From the reception which the Academical Questions experienced, and from the censures of some critics who were angry at hearing so much of Greek metaphysics, I have to fear the reproach of having sinned yet more than before. Yet I know not why such subjects should be ill received by men of letters. Cudworth, Warburton, and many others of our most learned writers, have not thought these Greek metaphysics unworthy of their notice.

"The authority of Bacon will be respected, and he holds a very different language from our modern critics: *As for the placits, says he, of ancient Greek philosophers, which men use disdainfully to run over, it will not be amiss to cast our eyes with more reverence upon them: for, although Aristotle, after the manner of the race of the Ottomans, thought he could not safely reign unless he made away with all his brethren; yet to those who seriously propound to themselves the inquiry and illustration of truth, and not dominion or magistrality, it cannot but seem a matter of great profit to see at once before them, the several opinions of several authors touching the nature of things. It is good to read over divers philosophers, as divers glosses upon nature.*" P. 148.

Attracted by literary curiosity, and willing also to gratify it in others, as far as we could with propriety, we have dwelt too much on this Greek fragment itself, to allow us to expatiate particularly upon other parts of the present book. We have allowed, however, that it is creditable to the editors of it, and this opinion, we doubt not, will be confirmed by those who are capable of forming their own

judgment on the subject. With respect to the future produce of these celebrated MSS. we confess that we have no longer any very sanguine hopes. This at least we anxiously wish to be observed, with respect to the future development of them, that no great expence of time or labour shall be employed on any which do not appear to be of a valuable nature. An examination of a part will generally decide this point, with sufficient accuracy; and if all those shall be in turn laid aside, which promise no better instruction or amusement than the two which have been produced, we may hope in a moderate time to come to those, if any such there be, from which good literature may derive a real and solid advantage, or good taste new improvement and additional delight.

ART. VII. *The Travels of Mirza Abu Taleb Khan, in Asia, Africa, and Europe, during the Years 1799, 1800, 1801, 1802, and 1803. Written by himself, in the Persian Language. Translated by Charles Stewart, Esq, M.A S. Professor of Oriental Languages in the Hon. East-India Company's College, Herts. 2 Vols. 8vo. 762 p. 1l. 1s. Longman and Co. 1810.*

WE were on the first mention of these volumes, from various circumstances, strongly inclined to question their authenticity. Fictitious travels are by no means unfrequent, whilst an adventurous expedition of a Persian by birth, to examine the customs and institutions of Europe, is wholly without example. Of the claims, however, of these travels, to respect and credit there appears to be no doubt. He who examines them even by the rules observed by Dr. Paley, in his masterly investigation of the Epistles, of St. Paul, will have various occasions to be duly satisfied with the internal evidence. In addition to this circumstance, the original manuscript is deposited with the Publishers, men of high credit in their profession, and the Translator has also subscribed his name and situation, which is that of Professor of Oriental Languages to the East India Company's College, at Hertford. A former publication, by this gentleman, has been mentioned by us with the commendation which it justly deserves*, and it is impossible that Major Stewart should lend his name to a forgery.

This being premised, with the additional circumstance, that the distinguished traveller was personally known to the writer of this article, it is only necessary to place before the

reader an outline of the travels, which will be found to comprehend no inconsiderable portion of the globe. Abu Taleb embarked at Calcutta for England; he stopped at the Cape; afterwards at St. Helena, and then was obliged to proceed to Cork. After a short residence in Ireland he crossed over to England, where he remained some considerable time. Leaving England he went to Paris, from Paris to Lyons, and Marseilles. Embarking here, he went to Genoa, thence to Malta; from Malta to Smyrna and Constantinople. His journey from hence, and his description of his progress, is peculiarly interesting, and describes places very little known to Europeans. He proceeded from Constantinople to Diarbekir, Moufel, and Bagdad. His residence here forms also a very curious and entertaining portion of the work. From Bagdad he went to Bussora, thence to Bombay, and finally returned in safety to Calcutta, after an absence of five years.

From a long residence at Lucknow and Calcutta, the Author must have had some knowledge of European manners, but there is an energy, an originality, combined with a simplicity of remark in these volumes, which is peculiarly impressive, which demonstrates considerable intellectual endowment, and communicates an extraordinary degree of interest to the work. We shall give a few specimens in confirmation of this remark, and then generally refer the reader to those places, animadverted upon in the travels, about which they may have local or incidental curiosity.

The work commences with the Author's account of his family, and his motives for undertaking these travels. He embarked on board a Danish Indiaman, and the particulars of his voyage, with his observations, are very amusing; he is extremely careful to impress upon such of his countrymen as may be induced to imitate his example, the wisdom of embarking in none but an *English vessel*, and recapitulates with humour, the inconveniences he experienced. He commences his remarks on the manners of British subjects, with a discrimination which must strike every reader, and of which the following extract furnishes a pleasing example.

"I shall here endeavour to sketch the character of the Irish. The greater proportion of them are Roman Catholics, or followers of the religion of the Pope. Their churches are however built in the same form as those of the English, whom they call Dissenters or Philosophers (*i. e.* Deists or Atheists).

"They are not so intolerant as the English, neither have they the austerity and bigotry of the Scotch. In bravery and determination, hospitality and prodigality, freedom of speech and

and open-heartedness, they surpass the English and Scotch, but are deficient in prudence and sound judgment: they are nevertheless witty, and quick of comprehension. Thus my landlady and her children soon comprehended my broken English; and what I could not explain by language, they understood by signs: nay, before I had been a fortnight in their house, they could even understand my disfigured translations of Persian poetry. When I was about to leave them, and proceed on my journey, many of my friends appeared much affected, and said, "With your little knowledge of the language, you will suffer much distress in England; for the people there will not give themselves any trouble to comprehend your meaning, or to make themselves useful to you." In fact, after I had resided for a whole year in England, and could speak the language a hundred times better than on my first arrival, I found much more difficulty in obtaining what I wanted, than I did in Ireland.

"In Dublin, if I happened to lose my way, and inquired it of any person, he would, immediately on perceiving I was a foreigner, quit his work, and accompany me to the place where I wished to go. One night, as I was going to pay a visit at a considerable distance, I asked a man which was the road. He instantly accompanied me; and when we arrived at a particular spot, I knew where we were, and, having thanked him for the trouble he had taken, said I was now perfectly acquainted with the remainder of the road, and begged he would return home. He would not consent; but after we had gone some distance further, I insisted upon his leaving me, otherwise I should relinquish my visit. He apparently complied; but I could perceive, that, from his great care of me, he still followed. Being arrived at the door of my friend's house, I waited for some time, that I might again have an opportunity of thanking him; but as soon as he saw that I had reached a place of security, he turned round, and went towards home.

"The Irish, by reason of their liberality and prodigality, seldom have it in their power to assist their friends in pecuniary matters: they are generally in straitened circumstances themselves, and therefore cannot, or do not aim at the comforts and elegance of the English: neither do they take pains to acquire riches and honours like the Scotch, by limiting their expenses when in the receipt of good incomes, and paying attention to the Great. In consequence of this want of prudence, they seldom attain to high dignities, and but few of them, comparatively, make much progress in science.

"Their great national defect, however, is excess in drinking. The rich expend a vast deal in wine; and the common people consume immense quantities of a fiery spirit, called *whisky*, which is the peculiar manufacture of this country, and part of Scotland.

"One evening that I dined in a large company, we sat down

to table at six o'clock: the master of the house immediately commenced asking us to drink wine, and, under various pretences, replenished our glasses; but perceiving that I was backward in emptying mine, he called for two water glasses, and, having filled them with claret, insisted upon my taking one of them. After the table-cloth was removed, he first drank the health of the King; then of the Queen; after which he toasted a number of beautiful young ladies with whom I was acquainted, none of which I dared to refuse. Thus the time passed till two o'clock in the morning; and we had been sitting for eight hours: he then called to his servants to bring a fresh supply of wine. Although I was so much intoxicated that I could scarcely walk, yet, on hearing this order, I was so frightened, that I arose, and requested permission to retire. He said he was sorry I should think of going away so soon; that he wished I would stay supper, after which we might have a bottle or two more by ourselves. I had heard from Englishmen, that the Irish, after they get drunk at table, quarrel, and kill each other in duels; but I must declare, that I never saw them guilty of any rudeness, or of the smallest impropriety." P. 135.

At P. 291, he relates the following anecdotes of two English Bishops.

"I had the good fortune to be intimately acquainted with the Bishop of L——n: he was a sensible and philosophic man, and took much pleasure in disputing with me on points of religion. I one day had a controversy with him respecting our Prophet Mohammed, and insisted that his coming had been foretold by the holy Messiah, in the *original* New Testament. He positively denied the premises, but agreed to examine the book, and give me further information in a week. On the day appointed I waited on him, and he produced a very ancient Greek version of the Testament, in which he candidly acknowledged that he had discovered the verse I alluded to, but said he supposed it might have been interpolated by some of the renegadoes of Constantinople, long after the preaching of Mohammed. I replied, that as copies of the New Testament were in the hands of every person at that time, it was impossible any interpolation could have taken place; without having been noticed by some of the contemporary historians or writers. But, independently of that circumstance, it is a well-authenticated fact, that Mohammed himself had declared, to the Christians, he was the Ahmed (*Paraclete*) promised by Jesus Christ, and quoted to them the passage in the Evangelists; that the Christians did not then object to the verse, but merely denied that he was the Comforter so promised, and that they should look for another. This was sufficient evidence to prove that the above passage was in the original, and not an interpolation. The bishop laughed, and said, he sup-

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posed I was come to England to convert the people to Mohammedanism, and to make them forsake the religion of their forefathers.

"I also had the honour of being known to the Lord Bishop of Durham, who was a man of great liberality and extensive charity. He frequently invited me to his house; and marked his attention, by always asking some of the gentlemen who understood Persian to meet me. During the year of great scarcity in England, he daily fed a thousand poor people, at his private expense. Hence may be formed some idea of the incomes and charity of English bishops."

In general it may be observed that this traveller's animadversions on our customs, manners, virtues, and vices, indicate acuteness; it will be superfluous to demonstrate this by quotations, as it is apparent in every page. We will, however, subjoin one more specimen, because it contains great originality of thinking, and it is the true impression of the English character made upon the mind of an enlightened foreigner, whose habits and prejudices were as remote and opposite as possible.

"The first and greatest defect I observed in the English, is their want of faith in religion, and their great inclination to philosophy (atheism). The effects of these principles, or rather want of principle, is very conspicuous in the lower orders of people, who are totally devoid of honesty. They are, indeed, cautious how they transgress against the laws, from fear of punishment; but, whenever an opportunity offers of purloining any thing, without the risk of detection, they never pass it by. They are also ever on the watch to appropriate to themselves the property of the rich, who, on this account, are obliged constantly to keep their doors shut, and never to permit an unknown person to enter them. At present, owing to the vigilance of the magistrates, the severity of the laws, and the honour of the superior classes of people, no very bad consequences are to be apprehended; but, if ever such nefarious practices should become prevalent, and should creep in among the higher classes, inevitable ruin must ensue.

"The second defect, most conspicuous in the English character, is pride, or insolence. Puffed up with their power and good fortune for the last fifty years, they are not apprehensive of adversity, and take no pains to avert it. Thus, when the people of London, some time ago, assembled in mobs, on account of the great increase of taxes and high price of provisions, and were nearly in a state of insurrection,—although the magistrates, by their vigilance in watching them, and by causing parties of soldiers to patrol the streets day and night, to disperse all persons whom they saw assembling together, succeeded in quieting the

the disturbance,—yet no pains were afterwards taken to eradicate the evil. Some of the men in power said, it had been merely a plan of the artificers to obtain higher wages (an attempt frequently made by the English tradesmen): others were of opinion that no remedy could be applied; therefore no further notice was taken of the affair. All this, I say, betrays a blind confidence, which, instead of meeting the danger, and endeavouring to prevent it, waits till the misfortune arrives, and then attempts to remedy it: Such was the case with the late King of France, who took no step to oppose the Revolution; till it was too late. This self-confidence is to be found, more or less, in every Englishman: it however differs much from the pride of the Indians and Persians:

“ Their third defect is a passion for acquiring money, and their attachment to worldly affairs. Although these bad qualities are not so reprehensible in them; as in countries more subject to the vicissitudes of fortune,—because, in England, property is so well protected by the laws, that every person reaps the fruits of his industry; and, in his old age, enjoys the earnings or economy of his youth; yet sordid and illiberal habits are generally found to accompany avarice and parsimony, and, consequently, render the possessor of them contemptible: on the contrary, generosity, if it does not launch into prodigality, but is guided by the hand of prudence, will render a man respected and esteemed:

“ The fourth of their frailties is a desire of ease; and a dislike to exertion: this, however, prevails only in a moderate degree, and bears no proportion to the apathy and indolence of the smokers of opium of Hindostan and Constantinople; it only prevents them from perfecting themselves in science, and exerting themselves in the service of their friends; upon what they choose to call trivial occasions. I must, however, remark, that friendship is much oftener cemented by acts of courtesy and good-nature; than by conferring permanent obligations: the opportunities of doing which can seldom occur, whereas the former happen daily. In London, I had sometimes occasion to trouble my friends to interpret for me; in the adjustment of my accounts with my landlord and others; but, in every instance, I found, that, rather than be at the trouble of stopping for five minutes longer, and saying a few words in my defence; they would yield to an unjust demand, and offer to pay the items I objected to, at their own expense: at the same time, an aversion to the employment of interpreter, or mediator, was so conspicuous in their countenance, that, latterly, I desisted from troubling them. In this respect I found the French much more courteous; for if, in Paris, the master of an hotel attempted to impose on me, the gentlemen present always interfered; and compelled him to do me justice:

“ Upon a cursory observation of the conduct of gentlemen in

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London,

London, you would suppose they had a vast deal of business to attend to; whereas, nine out of ten, of those I was acquainted with at the west end of the town, had scarcely any thing to do. An hour or two immediately after breakfast may be allotted to business, but the rest of the day is devoted to visiting and pleasure. If a person calls on any of these gentlemen, it is more than probable he is told by the servant, his master is *not at home*; but this is merely an idle excuse, to avoid the visits of people, whose business they are either ignorant of, or do not wish to be troubled with. If the suppliant calls in the morning, and is by chance admitted to the master of the house, before he can tell half his story, he is informed, that it is now the hour of business, and a particular engagement in the city requires the gentleman's immediate attendance. If he calls later in the day, the gentleman is just going out, to pay a visit of consequence, and therefore cannot be detained: but if the petitioner, unabashed by such checks, continues to relate his narrative, he is set down as a brute, and never again permitted to enter the doors. In this instance, I again say that the French are greatly superior to the English; they are always courteous, and never betray those symptoms of impatience, so conspicuous and reprehensible in the English character.

" Their fifth defect is nearly allied to the former, and is termed Irritability of temper. This passion often leads them to quarrel with their friends and acquaintances, without any substantial cause. Of the bad effects of this quality, strangers seldom have much reason to complain; but, as society can only be supported by mutual forbearance, and sometimes shutting our eyes on the frailties or ignorance of our friends, it often causes animosities and disunion between the nearest relatives, and hurries the possessor into dilemmas, whence he frequently finds it difficult to extricate himself.

" The sixth defect of the English is their throwing away their time, in sleeping, eating, and dressing: for, besides the necessary ablutions, they every morning shave, and dress their hair; then, to accommodate themselves to the fashion, they put on twenty-five different articles of dress: all this, except shaving, is repeated before dinner, and the whole of these clothes are again to be taken off at night: so that not less than two complete hours can be allowed on this account. One hour is expended at breakfast; three hours at dinner; and the three following hours are devoted to tea, and the company of the ladies. Nine hours are given up to sleep: so that there remain just six hours, out of the twenty-four, for visiting and business. If they are reproached with this waste of time, they reply, "How is it to be avoided?" I answer them thus: Curtail the number of your garments; render your dress simple; wear your beards; and give up less of your time to eating, drinking, and sleeping."

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" Their seventh defect is a luxurious manner of living, by which their wants are increased a hundred-fold. Observe their Kitchens, filled with various utensils; their rooms fitted up with costly furniture; their side-boards, covered with plate; their tables, loaded with expensive glass and china; their cellars, stocked with wines from every quarter of the world; their parks, abounding in game of various sorts; and their ponds stored with fish. All these expenses are incurred to pamper their appetites, which, from long indulgence, have gained such absolute sway over them, that a diminution of these luxuries would be considered, by many, as a serious misfortune. How unintelligible to them is the verse of one of their own Poets:—

" Man wants but little here below,
" Nor wants that little long."

It is certain, that luxurious living generates many disorders, and is productive of various other bad consequences." Vol. II. p. 28.

The above Extract could not well be curtailed, but it disqualifies us from adding any other. We would gladly have inserted some of Abu Taleb's observations on the French character, and have accompanied him in his interesting journey from Constantinople to Bagdad, and in his still more interesting pilgrimages to the tombs of the ancient Prophets of his nation. We must however be satisfied with the general assurance to our readers, that the work will amply repay their curiosity. An Appendix is added, containing a brief account of Col. Symes, whose Embassy to Ava, was alike honourable to himself and his country, as well as advantageous to literature, and a vindication of the liberties of the Asiatic women. This is plausible enough, but we doubt whether the representation will excite in the breasts of our fair countrymen any emotion of envy or regret. We are concerned to add that Abu Taleb after being appointed to an honourable and lucrative situation at Bundelcund, died there in 1806.

ART. VIII. *The West-Indies, and other Poems.* By James Montgomery, Author of "*The Wanderer of Switzerland*," &c. 12mo. 160 pp. 6s. Longman and Co. 1810.

THE principal poem in this collection has appeared, it seems, in a splendid volume on the abolition of the *Slave Trade*, which, by some accident we have not seen.

In its humbler and more accessible form we have perused the poem with much satisfaction. The *West Indies* is a classical, and highly finished composition, full of poetical images, and successful appeals to the best feelings of human nature: nor is it easy to say what could be desired to make it more complete. The Poet begins with the discovery of the West Indies, by Columbus, the wearing out of the native Caribbs*, by the tyranny of the Spaniards, which led to the introduction of more able bodied slaves from the coasts of Africa. The opening of the Poem is animated and appropriate, and calculated to make the bosom of a Briton glow with honest feeling.

“ Thy chains are broken, Africa, be free!
 Thus saith the island-empress of the sea;
 Thus saith Britannia.—O, ye winds and waves!
 Waft the glad tidings to the land of slaves;
 Proclaim on Guinea's coast, by Gambia's side,
 And far as Niger rolls his eastern tide,
 Through radiant realms, beneath the burning zone,
 Where Europe's curse is felt, her name unknown,
 ‘ Thus saith Britannia, empress of the sea,
 Thy chains are broken, Africa, be free!’ ” P. 3.

The description of the groupe of West Indian Islands, collectively, is one of the most lively and picturesque that we have seen. It is rich not in words only, but images, and the sentiments on freedom which follow are in unison with the general feeling of our country.

“ Where first his drooping sails Columbus furld,
 And sweetly rested in another world,
 Amidst the heaven-reflecting ocean, smiles
 A constellation of elysian isles;
 Fair as Orion when he mounts on high,
 Sparkling with midnight splendour from the sky:
 They bask beneath the sun's meridian rays,
 When not a shadow breaks the boundless blaze;
 The breath of ocean wanders through their vales
 In morning-breezes and in evening gales;
 Earth from her lap perennial verdure pours,
 Ambrosial fruits, and amaranthine flowers;

* The Poet writes *Charibs*: and it is true that the French call them *Charaibes*. But Caribbee Islands are so established in English orthography, that we wish not to see a fluctuation introduced.

O'er the wild mountains and luxuriant plains,
Nature in all the pomp of beauty reigns,
In all the pride of freedom.—NATURE FREE
Proclaims that MAN was born for liberty ;
She flourishes where'er the sun-beams play
O'er living fountains, falling into day ;
She withers where the waters cease to roll,
And night and winter stagnate round the pole ;
Man too, where freedom's beams and fountains rise,
Springs from the dust, and blossoms to the skies ;
Dead to the joys of light and life, the slave
Clings to the clod ; his root is in the grave ;
Bondage is winter, darkness, death, despair,
Freedom the sun, the sea, the mountains, and the air !" P. 11.

We formerly had occasion to praise an animated and beautiful Poem on the subject of Home; and what is odd, it was in the very next page to our notice of Mr. Montgomery's former volume, which we justly commended* ; in the opening of his third part Mr. M. has powerfully rivalled that Author in his favourite topic. It begins thus ;

"There is a land, of every land the pride,
Beloved by heaven o'er all the world beside ;
Where brighter suns dispense serener light,
And milder moons enparadise the night ;
A land of beauty, virtue, valour, truth,
Time-tutor'd age, and love-exalted youth :
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so bountiful and fair,
Nor breathes the spirit of a purer air ;
In every clime the magnet of his soul,
Touch'd by remembrance, resembles to that pole ;
For in this land of heaven's peculiar grace,
The heritage of nature's noblest race,
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation's tyrant, casts aside
His sword and sceptre, pageantry and pride,
While in his softest looks benignly blend
The fire, the son, the husband, father, friend :
Here woman reigns ; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life ;

* See Br. Cr. Vol. xxviii. pp. 80 and 81. That the Poem, entitled "Home," which has passed through two or three Editions, should still be anonymous, rather excites our wonder.

In the clear heaven of her delightful eye,
An angel-guard of loves and graces lie;
Around her knees domestic duties meet,
And fire-side pleasures gambol at her feet.
'Where shall that land, that spot of earth be found?
Art thou a man?—a patriot?—look around;
O, thou shalt find, how'er thy footsteps roam,
That land thy country, and that spot thy home!' P. 31.

This introduction naturally leads to the question whether the Negro has not the same feelings—

"And is the Negro out-law'd from his birth?
Is he alone a stranger on the earth?
Is there no shed, whose peeping roof appears
So lovely, that it fill his eyes with tears?
No land whose name, in exile heard, will dart,
Ice through his veins, and lightning through his heart?"

It is answered, and very poetically answered, in the affirmative. At length we come to the abolition of the Slave Trade; and the following passage, in the fourth part, which introduces it, has very eminent beauty and merit.

"High on her rock, in solitary state,
Sublimely musing, pale Britannia sate;
Her awful forehead on her spear reclined,
Her robe and tresses streaming with the wind;
Chill through her frame foreboding tremors crept;
The Mother thought upon her Sons, and wept:
—She thought of Nelson in the battle slain,
And his last signal beaming o'er the main;
In Glory's circling arms the hero bled,
While Victory bound the laurel on his head;
At once immortal, in both worlds, became
His soaring spirit and abiding name:
—She thought of Pitt, heart-broken, on his bier;
And 'O, my Country!' echoed in her ear:
—She thought of Fox;—she heard him faintly speak,
His parting breath grew cold upon her cheek,
His dying accents trembled into air;
'Spare injured Africa! the Negro spare!'" P. 59.

The conclusion, in high strains of poetry, anticipates the future conversion of the Negro tribes to Christianity. When we give passages from a poem of so much excellence, we desire only to excite curiosity, not to satiate it. Here, therefore, we conclude, promising the poetical reader much more gratification from the perusal of the whole than we have attempted to give him.

The remainder of the volume is filled by lyrical pieces, none of which are indifferent, and some are admirable. We select that on the loss of Sir Thomas Trowbridge in the *Blenheim*.

" A vessel sail'd from Albion's shore,
To utmost India bound;
Its craft a hero's pendant bore,
With broad sea-lauzels crown'd
In many a fierce and noble fight,
Though foil'd on that Egyptian night,
When Gallia's host was drown'd,
And NELSON o'er his country's foes,
Like the destroying angel rose.

" A gay and gallant company,
With shouts that rend the air,
For warrior-wreaths upon the sea,
Their joyful brows prepare:
But many a maiden's sigh was sent;
And many a mother's blessing went,
And many a father's prayer,
With that exulting ship to sea,
With that undaunted company.

" The deep, that, like a cradled child,
In breathing slumber-lay,
More warmly blush'd, more sweetly smiled,
As rose the kindling day;
Through ocean's mirror, dark and clear,
Reflected skies and clouds appear
In morning's rich array;
The land is lost, the waters glow,
'Tis heaven above, around, below.

" Majestic o'er the sparkling tide,
See the tall vessel sail,
With swelling wings, in shadowy pride,
A swan before the gale;
Deep-laden merchants rode behind;
—But, fearful of the fickle wind,
Britannia's cheek grew pale,
When, lessening through the flood of light,
Their leader vanish'd from her sight.

" Oft had the hail'd its trophied prow,
Victorious from the war,
And banner'd masts, that would not bow,
Though riv'n with many a scar;
Oft had her oaks their tribute brought,
To rib its flanks with thunder fraught;
But late her evil star

Had curst it on its homeward way,
—' The spoiler shall become the prey.'

" Thus warn'd, Britannia's anxious heart
Throbb'd with prophetic woe,
When she beheld that ship depart,
A fair ill-omen'd show !

Thus views the mother, through her tears,
The daughter of her hopes and fears,
When hectic beauties glow

On the frail cheek, whose sweetly bloom
The roses of an early tomb.

" No fears the brave adventurers knew ;
Peril and death they spurn'd ;

Like full-fledged eagles forth they flew ;
Jove's birds, that proudly burn'd,

In battle-hurricanes to wield
His lightnings on the hollow field ;
And many a look they turn'd

O'er the blue waste of waves, to spy
A Gallic ensign in the sky.

" But not to crush the vaunting foe,
In combat on the main,

Nor perish by a glorious blow,
In mortal triumph slain,

Was their unalterable fate ;

—That story would the Mæls relate,
The song might ride in vain ;

In Ocean's deepest, darkest bed
The secret slumbers with the dead.

" On India's long-expecting strand
Their sails were never furled ;

Never on known or friendly land,
By storms their keel was hurt'd ;

Their natives sell no more they trod ;
They rest beneath no hallow'd sod ;

Throughout the living world,
This sole memorial of their lot
Remains,—they were, and they are not.

" The Spirit of the Cape* pursued
Their long and toilsome way ;

At length, in ocean solitude,
He sprang upon his prey :

* The Cape of Good Hope, formerly called the Cape of Storms.—See CAMERON'S *Lusitad*, Book V.

Thornton's Family Herbal.

"Havoc!" the shipwreck-demon cried,
Loosed all his tempests on the tide,
Gave all his lightnings play;
The abyss recoil'd before the blast,
Firm stood the seaman till the last.

"Like shooting stars, athwart the gloom
The merchant-sails were sped;
Yet oft, before its midnight doom,
They mark'd the high mast-head
Of that devoted vessel, tost
By winds and floods, now seen, now lost;
While every gun-fire spread
A dimmer flash, a fainter roar;
—At length they saw, they heard no more.

"There are to whom that ship was dear,
For love and kindred's sake;
When these the voice of Rumour hear,
Their inmost heart shall quake,
Shall doubt, and fear, and wish, and grieve,
Believe, and long to unbelieve;
But never cease to ache;
Still doom'd, in sad suspense, to hear
The Hope that keeps alive Despair."

Two additional stanzas, entitled "the Sequel," described the Voyage of Captain Trowbridge in search of his father. We commended the former volume of Mr. Montgomery, but in the interval he seems to have improved considerably in energy and correctness. He appears, in a word, a distinguished Poet.

ART. IX. *A New Family Herbal: or Popular Account of the Nature and Properties of the various Plants used in Medicine, Diet, and the Arts.* By Robert John Thornton, M.D. Lecturer on Botany at Guy's Hospital, &c. &c. The Plants drawn from Nature by Henderson, and engraved on Wood, by Thomas Bewick. 8vo. 901 pp. 1l. 11s. 6d. Phillips, 1810.

FROM the improved state of the medical art, and the attention which has lately been bestowed on the virtues of plants, many vulgar prejudices concerning them have

Thornton's Family Herbal.

been removed, and many useless or inactive medicines, to which formerly most surprising properties were attributed, have been justly rejected from our Pharmacopœias; we therefore fully agree with the author before us, that a new family Herbal was become highly necessary. In the older writers on this subject, what is really valuable is buried under a mass of useless matter, collected from the vague and fanciful opinions of the most vulgar and prejudiced part of mankind; unsupported by experiment, and with even little appearance of probability. It is only necessary to turn to the pages of Salmon, Culpepper, and indeed all the old writers, to prove the astonishing ignorance, quackery and credulity of the medical practitioners of that day. We must allow that much even now remains to be done, although the later Pharmacopœias of the London and Edinburgh colleges have been gradually divested of these ridiculous excrescences, and on the edition of the Edinburgh New Dispensatory, published by Dr. Duncan, jun. in 1804, the present work is professedly founded. It is dedicated to Dr. Duncan, as one of the chief promoters of medical botany, and as having afforded much of the matter of the present work. But the following extract from the dedication will more fully explain the Author's views.

"The Medical Botany of the ingenious and able Woodville cleared much rubbish from this Augean stable, but the expensive mode of its publication deterred many practitioners, and families in general, from the purchase; there was, therefore, wanted for general and ordinary use a companion to your useful and perfect Pharmacopœia. Nothing more was required than, simply to tread in your footsteps, adding figures by such an artist as Bewick, and correct descriptions, with the addition of some general prescriptions, combining at the same time from all authors whatever related to the subject. This could not be accomplished in a Pharmacopœia; the present work, therefore, is presented to the world as a more complete and perfect herbal than has hitherto appeared; and as intended to unite the various advantages that have been derived to science from your "Edinburgh New Dispensatory." I take this opportunity, therefore, to acknowledge the source of much of my information, which I would not, indeed, disfigure by a change of words, but have generally transferred from your work, so that considerable part of the merit, which may be found in this Herbal, must in justice be ascribed to your industry and intelligence; and I hope and trust, that the very superior engravings of Bewick will render it in every respect a useful introduction to Pharmaceutical science."

"We readily allow the utility of a work of this kind, and the

the propriety of the plan here adopted, it remains to examine how far Dr. T. has succeeded in the execution of it. The catalogue of plants is sufficiently extensive, indeed many are admitted, whose properties are scarcely important enough to allow them a place amongst medical plants, or even as used in diet or the arts; and many of them have been rejected from the modern Pharmacopœias; of these unnecessary appendages we shall offer a short catalogue. Agrimonia: Lichen Caninus: Geum urbanum: Clinopodium vulgare: Diſtamus albus: Borago officinalis: Ruscus Aculeatus: Thymus Calaminta: Ajuga reptans: Asplenium trichomanes: to these many others may be added whose virtues are little esteemed, or altogether doubtful. Although some of these plants may possess some slight pretensions to a sweet smell, a bitter flavour, or an agreeable acidity, we conceive it is unnecessary to swell the pages of such a work with any thing but what may be really useful or important; in a word, we may say that this catalogue is much too long for the physician and medical practitioner, and too short to gratify the ignorance and prejudice of many who still retain a relish for the stories of the wonderful properties attributed to plants by the old writers. We believe that there is more ignorance and quackery still remaining on this subject than on any other branch of science.

The medical part of the work is upon the whole very well executed, particularly the properties of some of the most active and powerful plants; the opinions of former writers are carefully collected and compared, to which are added authorities from modern practice, affording at one view the opinions of the ancients, and the proofs and experiments of the most able practitioners of the present time. Examples of this occur under the articles Digitalis purpurea, Cinchona officinalis: Cinchona rubra: Nicotiana Tabacum: and several others.

We shall select the Woody Nightshade, Solanum Dulcamara, as an example of the description and arrangement of the work.

“WOODY NIGHTSHADE, SOLANUM DULCAMARA.

“Class 5. Pentandria. Order 1. Monogynia. Effent. Gen. Char. Corolla rotate: anthers nearly coalesced, opening at their apices by two pores: Berry two celled.

“Spec. Char. Stem unarmed, shrubby, winding: superior leaves hastate. Racemes cymose.

“DESCRIPTION.—This plant rises to four, five, or six feet in height. Branches climbing. Leaves long, oval, pointed, on the top hastate, or halbert shaped. Flowers in loose clusters, always turning against the leaves, and avoiding the sun: Co-

petals, composed of one petal, wheel shaped, divided at the border into five pointed segments, which are bent back, and of a purple colour. Prominences like dots surrounding the rim of the corolla, form the nectary. The yellow anthers make a beautiful contrast to the corolla. These flowers become bilocular berries, which acquire a bright red and inviting appearance; somewhat resembling our currant, and of a bitter sweet taste.

"**HISTORY.**—This climbing shrub grows common in moist hedges and on dunghills, has woody brittle stalks, and flowers in June and July. The twigs should be gathered early in spring. The taste as the name of the plant expresses, is both bitter and sweet, the bitterness being first perceived, and the sweetness afterwards; and when fresh they have a nauseous smell.

"**MEDICAL USE.**—The dulcamara was formerly much esteemed as a powerful medicine. It is in general said to increase all the secretions and excretions, to excite the heart and arteries, and, in large doses, to produce nausea, vomiting, and convulsions; but its effects seem to differ according to the nature of the soil on which it grows, being most efficacious in warm climates, and on dry soils, it has been recommended in cutaneous affections, in rheumatic, and *cathartic* * swellings, in ill-conditioned ulcers, scrophula, indurations from milk, leucorrhoea, jaundice, and obstructed menstruation. It has principally been employed under the form of the watery infusion of a drachm taken daily, and gradually increased to two ounces. Six ounces may be boiled in six pounds of water to four, and four or five ounces given for a dose in as much milk. In the form of extract, from five to ten grains may be given for a dose.

"The expressed juice of the dulcamara is useful in inflammations and cancers. "I have seen," says Haller, "a cancerous ulcer of the breast softened by the application of the juice upon the wound, and the leaves applied over the whole breast, and cicatrized, afterwards perfectly, and without a return of the complaint, in a lady 70 years old. The ulcer was in the commencement, but half an inch in depth.

"Boerhaave," adds Haller, "my illustrious master, set a great value on this plant in pleurisy and pituitous peripneumony, ordering his patients to drink an infusion of the twigs." It must be here observed, that this remedy should be commenced in a small dose, for in a large one dangerous symptoms are frequently excited. This caution is given by Murray, who says, *Langior dulcamaræ usus initio—et antequam ventriculus illi assueverit, nauseam et vomitum excitat, quin convulsiones et deliria; et notante cl. Govan, protractam paralyin lingua.*—A large dose of the dulcamara being given before the stomach has been accustomed to its effects, produces nausea and vomiting, also

* We are at a loss for the author's meaning, perhaps arthritic.

convulsions and delirium, and, as Gevan observes, a protracted paralysis of the tongue. The preparation should be as follows, according to Razou:

"Take of the fresh twigs of dulcamara, half a drachm, clear water, sixteen ounces; boil to eight ounces. The dose is three or four drachms, in some milk, to be taken every four hours. An emetic and cathartic should be first premised. This obviates the necessity for bleeding, and the recovery by this mode of treatment is more rapid, and the patient is sooner able to return to his ordinary occupation. It should be given only in robust habits.

"Berguis recommends a decoction of its stalks, made by boiling a drachm of them from a pint to half a pint of water, to be mixed with milk, and to be taken for the cure of herpes and hand scurvy, and other cutaneous diseases.

"Tragus considers this as a sovereign remedy for jaundice, even in the last stage.

"Haller mentions that it is an admirable remedy for inward bruises, and relates a case of a man who was attacked by a robber, and nearly beaten to death, who took a decoction of the stalks, and at the end of two days was cured of the most violent inward bruises, accompanied with extreme agony.

"The stalks are more powerful than the leaves, and a decoction of the woody part acts as a purgative, and is recommended by Lobel as a cure of the dropsy.

"The berries both purge and vomit, and are extremely dangerous for children, for thirty of them being given to a dog, killed it in less than three hours."

Thus far the arrangement is good, but we still think that the author promises more in the title page than he has performed. The uses of plants in medicine and diet have been strictly attended to, but we are led to expect their uses in the arts also, in this we confess ourselves disappointed; they seem indeed to be totally forgotten, or we may almost say altogether omitted. We observe some plants admitted into this work, which as articles of medicine or diet have but a small claim to such a distinction, but whose colouring matter might be highly useful in the art of dyeing. Very little is said on this subject under the articles—Madder and Alkanet, each of which afford a colour frequently employed in our manufactories, the former in dyeing cloth, the latter for staining various woods for the use of the cabinet-maker. We are not even informed what colours are produced from Madder or the mordants necessary to produce, or fix them; such information is surely necessary in a work which professes to treat of the use of plants in the arts and manufactories. This is not to be expected in the Pharmacopæia by

Dr. Duncan, from whom this history of plants is for the most part copied; or in the medical botany of Woodville; with whom the same liberty is also taken, and generally without reference or acknowledgement; but we do feel disappointed in obtaining so little information, with regard to the colouring matter of vegetables; a subject highly valuable; and which may become much more so; by a few hints in a work of this sort, and which might perhaps lead to more important discoveries.

The work abounds in typographical errors, particularly in the botanical names of plants; this may be a source of considerable inconvenience to the English readers of this work; and may tend both to puzzle and amuse the learned botanist, who has occasion to converse with the pupils of Dr. T. in the table of contents, we meet with *Achusa* for *Anchusa*, *Avarum* for *Asarum*, and numberless others, which we shall be happy to see corrected in a future edition.

The figures of the plants appear to be faithfully drawn and neatly executed; and upon the whole we may recommend the work as likely to prove an useful assistant to the medical practitioner, and an amusing companion to those who wish to acquire some knowledge of the virtues and properties of the various productions of the vegetable kingdom.

ART. X. *The London Medical Dictionary, &c. &c.*

ART. XI. *The Edinburgh Medical and Physical Dictionary, &c. &c.*

[Concluded from our last, p. 160.]

IN a survey of the Surgical and Anatomical parts of two Medical Dictionaries. proceeding from two rival schools, we hoped to have been able to present our readers with a comparative view of the state of those sciences, as they exist in each of these schools. Our northern sister has long since made herself conspicuously eminent for the celebrity of her Physicians, but she has in general been considered as by no means equally fruitful in Surgeons, particularly so far as the operative part of that science is concerned. The metropolis of London certainly possesses advantages for the production of good Surgeons, which cannot in its present state belong to such a city as Edinburgh. Connected as we are with the surrounding world; in the midst of a people, much less pre-

judged against the encouragement of Anatomical pursuits, (with which improvement in Surgery is so closely allied,) and more immediately encircled by such an almost overgrown population, we appear to possess all requisite means for progressive improvement in a science so truly practical. Accordingly we find that the English Surgeons, now stand highest in the estimation of the scientific world. Formerly the French had a well-grounded claim to this precedence, but lately our extensive intercourse through the whole world, has produced advantages which have enabled us to wrest it from them. Our neighbours of Scotland, however, have made some prodigious efforts, towards an equal perfection; they may be said to have disputed with us every step, and perhaps, considering their more limited means, they have really employed them with a greater degree of energy.

A cursory view, however, of the two present works convinced us, that it was perfectly impossible to point out from them, the various shades of difference to which we allude; and speedily gave us reason to suspect that a dictionary is almost as little formed to furnish general views of science, as to afford more minute information. The author of the Edinburgh Dictionary, has certainly taken pains with the Surgical part of his work, but in general has not paid that attention to modern improvement, which we deem necessary to render his work worthy the attention of the professors of this art; nor has he sufficiently consulted, nor brought to view the different opinions of various authors, having rather idly contented himself with extracting passages, only from such as appear to coincide with his own peculiar views. In Dr. Parr's work, however, the general fault is much worse. He sets out by professing to be less minute upon Surgery and Anatomy, because a complete knowledge of them can only be obtained, through the direct medium of the senses; it may be so, but this is no excuse for omission, for confusion, and much less for inaccuracy, with all which faults this part of his Dictionary certainly abounds. His account of these sciences indeed cannot be considered as affording a fair view, if any view at all, of their state of progress in this city, and by no means does justice to the indefatigable labours of, "*those bold, and happily daring modern practitioners,*" who may truly be said to have adorned their profession. The comparative merits however of the two works, with respect to Anatomy and Surgery, will perhaps best be understood by selecting a few of the principal articles upon these subjects, from each of them, for examination. And though in the execution of a work, containing such a variety

of subject, perfection cannot reasonably be expected, yet if we discover faults having a mischievous tendency, we must discharge our duty, by pointing them out to the unwary, whom haste, or deficiency may lead to consult a work in which they have been suffered to appear.

The Anatomical parts of the Edinburgh Dictionary are infinitely superior to those of the London. Under the head Anatomy, the author has given us a concise history of the rise and progress of Anatomical knowledge; and following the example of that great man Dr. Hunter, has shown how admirably adapted every part of the human frame is, for what, *a priori*, were we supposed to possess the power of forming a man upon the purest mechanical principles, would be wanted for his accommodation. We are likewise peculiarly struck with the full, and superior manner, in which he has treated the subject of Arteries, giving in one view all that is known, and that is interesting concerning them, and closing his account with an admirable table of their usual mode of distribution. In other parts of Anatomy he is likewise in general correct, particularly in his account of the distribution of the Nerves, in which he appears to have consulted Monro, certainly the best author on the subject. Upon the Brain, and its different appearances he is not equally happy. We do not mean that we have discovered any absolute inaccuracies, but certainly many deficiencies, especially in his description of the Ventricles. The different parts of the brain have so much reference, the one to the other, that in order to be properly understood they require to be described in regular succession, as they present themselves in the prosecution of its dissection. If therefore instead of describing appearances so connected with each other, under separate articles, the author had given us one good general view, and merely referred us to it, under the heads of the separate articles themselves, we should have been better pleased, and fewer omissions would have been likely to occur.

With respect to the Surgical part of Mr. Kendrick's labours, there is nearly as little cause for complaint, at least where he has thought proper to exert himself. The articles upon injuries of the head, upon lithotomy, upon hernia, &c. evince the powers of the author; other articles however show a reprehensible carelessness, and are flurried over in a very superficial manner. In gonorrhœa, after cautioning against the use of mercury, he has the following weak and foolish passage: "In cases of gonorrhœa, whenever mercury is administered, it ought not to be with a view to expedite the cure, but merely to obviate the dangers of

syphilis," that is in other words (gonorrhœa being a *local disease*,) to obviate the dangers of a disease which does not exist. If gonorrhœa be combined with any syphilitic symptoms, of course mercurials must be employed, but as a prevention, mercurials are as ridiculous as they are injurious. In *Aneurism* Mr. Kendrick has too much confined himself to the works of his countrymen. They are very good so far as they go; but our knowledge, and treatment of this disease have been much improved by authors, whose labours have here been left unnoticed. The investigations of Scarpa, and the practical improvements of Abernethy, Cooper and others, were at least worthy of being mentioned. The most important omissions, however, are, in the articles upon the diseases of the urinary organs. We can no where find a proper descriptive distinction between retention of urine and suppression; and although in the articles Bougie, Ischmia, and several others, we are referred to *stricture*, no such article is to be found, and no proper description of that important disease given in any part of the work. It is, however, very slightly noticed under the head Urethra. Notwithstanding the deficiencies we have been under the necessity of pointing out, it is very evident, that the Anatomical and Surgical parts of the Edinburgh Dictionary have been conducted by a Surgeon, and that a good one.

We wish, that upon turning to these subjects in the London Dictionary, we could say as much; we should be sorry indeed, were we under the necessity of deriving our ideas of the state of Anatomy and Surgery, in this metropolis, from the knowledge, or rather want of knowledge, which the editor throughout displays. We have had occasion particularly to praise the northern Dictionary, for the admirable description of the Arteries which it contains, and we will now examine the same article in the London compilation.

After describing the termination of Arteries into veins it proceeds:

"The next termination of Arteries is into little cavities or sinuses, as in the corpora cavernosa penis."

We are surprised the author does not here notice the observations of Monsieur Cuvier, who suggests that the arteries do not terminate in the corpus cavernosum; by open mouths into sinuses, but that they terminate here as in other parts; and that the occasional expansion of the part, does not depend upon blood being poured into, or extravasated into cells, but upon increased action in the part, and consequent increased vascularity. If there be extravasation at any time into the

cells of the corpora cavernosa it must according to the suggestion to which we have alluded, arise from a rupture of some of the innumerable vessels with which they are supplied.

“ Arteries are sometimes found of a serpentine form, but they are not so in a natural state of health, except during particular actions, and then they recover their natural state as soon as the temporary cause is removed.”

This surely is a most extraordinary piece of information, and only to be rivalled by the Surgical accuracy which we shall presently have occasion to point out. The compiler forgets the passage of the carotid artery, into the cavity of the cranium, as an instance of a very large artery taking a serpentine direction; and with respect to smaller branches, the instances are so innumerable, that the youngest of our practical anatomists can most readily point them out.

“ The arteries are liable to ossification, particularly the iliae and crural. This happens where an amputation is performed. A caustic is necessary.

Where we meet with either a want of sense, or a want of English, we endeavour as far as we are able to comprehend what an author would mean, or say, if he could express himself; but where we have to encounter want of sense, and want of English conjointly, we must confess our inability to solve the difficulty. Perhaps the latter part of the sentence should stand thus: ‘ *If this happen where an amputation is to be performed a caustic will be necessary.*’ This will make *English* of the passage, but we fear not *Surgery*. What possible advantage is to be gained by a caustic, or how it is to be used, is beyond our knowledge. In the instances we have seen, where the artery snapped repeatedly upon tying it, the including a quantity of the surrounding flesh in the ligature, has with the assistance of pressure answered every purpose; possibly however, the actual cautery might be of use in these cases.

“ From the upper part of the arch of the aorta rise the carotids, which supply the head.” “ Near the carotids rise the subclavian arteries.”

If it had been worth while to write the article from which this passage is taken at all, we should think, that at any rate it would have been advisable to be correct; here nothing is said of the very marked difference between the origin of the carotid and subclavian arteries on the right side, and the origin of the same arteries upon the left. The above passage certainly

certainly implies that they all immediately rise from the arch of the aorta; whereas it is well known that those of the right side arise from the aorta by one common trunk, which is termed, for want of a better name, the arteria innominata.

“ Wounds of the large blood vessels require amputation too frequently. The great quantity of blood which would be lost, if the usual methods to restrain hemorrhage should fail, would endanger if not destroy the patient. After the ligature is formed the circulation may be duly carried on by the anastomosing vessels, if it should not, the operation will be indispensable to prevent mortification. The intercostal artery, when wounded, is fatal. Wounds of the arteries in the hands, are dangerous. The popliteal artery in the ham, if injured, absolutely demands amputation, unless the operation recommended by Mr. Hunter in case of the popliteal aneurism should succeed. The humeral artery, if injured high up, requires the amputation of the arm.”

This is indeed a precious specimen! In what instances, pray, do wounds of the large blood vessels (abstractedly considered) ever require amputation? In what instances can the usual mode of restraining hemorrhage in these cases fail? In what instances will tying the arteries fail? For cannot all arteries be tied that would prove dangerous, if permitted to bleed? Was there ever an instance known in which the inosculating branches would not carry on the circulation? And supposing there was, how are we to know it, excepting by the consequent mortification? when we should presume it was too late for the operation. We should imagine the intercostal arteries are but rarely wounded, for they are certainly well protected, but when they are, is there really no hope? We do not expect an M. D. to be a good Surgeon; but then he should not *solely* undertake a dictionary, in which a knowledge of Surgery forms a material part; but we have not quite done with this passage of passages yet. The author appears to have a confused idea that wounds of the arteries of the hands are dangerous likewise; but if he knew, what is the use of his apprehensions, unless he inform us in what the danger consists, and how it is to be obviated? Perhaps he would recommend amputation here too. At all events the observation is useless, because no one would wantonly wound the arteries of the hand; it is mischievous, since it is calculated to mislead students, and alarm them; and in one word, it is false; as wounds of the arteries of the hand, are not more dangerous, than those of the foot, or any other part. We are inclined to think, that the author may have been indebted, for the hint he has given, to Mrs. Friendly's, or to

Mrs. Lovechild's Letters to young Ladies and Gentlemen, in which mamma's directions for her little darling to take care and not cut its fingers, are fully enlarged upon. The next sentence, if possible, exceeds all the foregoing. The author absolutely asserts, that a fellow-creature must lose his leg if the popliteal artery be wounded. Such ignorance surely needs no comment. He however endeavours to qualify his assertion, but in a manner that is almost past belief. He qualifies it with a *proviso*, "unless the operation recommended by Mr. Hunter, in case of the popliteal aneurism should succeed." Must it then fall to our task to inform the author of these articles, that there is a considerable difference between an artery affected with aneurism, and an artery wounded in its natural healthy state; that in the one case it must be tied in the thigh, above the diseased part, and that in the other tying it in the thigh is of no use, it must be tied in the ham. The same observations apply to what is said of the humeral artery.

We should here take our leave of the Anatomical part of the London Dictionary, were we not anxious to prove that we have not formed our opinion of its general merits from the errors of one article. As we have kept in view the idea of a comparative survey of the two works, we of course turned our attention to the brain and nerves. His account of the brain is taken verbatim from poor Dr. Motherby, whom the author affects so much to despise; how far the description is to be relied upon, we think, may be conjectured from the following passages:

"The pinealis glandula—covered by the *plexus choroides*, and situated on the *sella turcica* of the os sphenoides is a little greyish body the size of a pea. It lies just a little before, where the transverse and longitudinal processes meet, where the vessels go to form the torcular. It is covered by the pia mater and is connected by a little bone to each thalamus nervi optici.—

"Two glands are said to be in the brain, viz. the *superior* or *glandula pinealis*, and the *inferior* or *glandula pituitaria*."

In the description of the nerves the compiler has very exactly copied from Monro, and consequently is correct. We wish he had always consulted authors so capable of furnishing accurate information; with an ingenuity, however, not to be paralleled, in committing mistakes, he blunders the moment he attempts to trust his own powers. After describing the origin and course of the first six pair of nerves, he must "add at this place, that the third, fourth, fifth, and sixth pair of nerves, pass a considerable way under the dura mater,

along the sides of the fella turcica surrounded with a reticular plexus of Vessels, and very near the large trunks of the internal carotid, before they pass through the foramina of the cranium."

If Dr. Parr had ever given himself the trouble of examining these parts, he would have seen, that all these nerves actually perforate the dura mater, enter the cavernous sinus, and pursue their course through it, bathed in the venous blood to the foramina through which they pass out of the cranium.

In our examination of the author's Anatomy we have given some tolerable specimens of his Surgical knowledge. We have more yet, however, to bring to view, though were we to notice every error committed, we should have to transcribe, nearly the whole of that part of the work before us, which the Dr. is pleased to style Surgery. We shall begin with his account of hernia. In the first place we find the following passage under this head, respecting the direction in which it is conceived pressure would be made, in our attempts to return the protruded parts into their natural situation.

"In the inguinal or scrotal hernia, this pressure should be made obliquely upwards and outwards to correspond with the opening in the external oblique muscle. In the femoral hernia it ought to be made *directly upwards*."

Now unless we are told the manner in which the tumour is to be held, at the same time that these directions for inguinal hernia are followed, we cannot say whether they be correct or not; but this we can say, that by simply pressing upwards and outwards the hernia never would be returned, otherwise than by some lucky chance. As for the direction for femoral hernia it is most decidedly wrong. The author is not aware that the tumour of a femoral hernia almost constantly overlaps the lower edge of Poupart's ligament, from which it must first be freed, by gently pressing downwards and backwards, before there can be any chance of the hernia being returned. When speaking of the operation, no mention is made of the direction in which the stricture ought to be divided, and the dangers to which an error in this respect may lead. If however the author be deficient in omitting one necessary direction, he speedily endeavours to make up for it by adding others which are superfluous; what advantage can he expect to derive from dividing the *sac throughout its whole length?* under the article hernia femoralis we have the following passage:

“ If the operation is [be] necessary it *is* the same as for the bubonocoele, with the difference of dilating *the ligament*, instead of the *rings* of the *muscles*. The dilatation must be made obliquely outwards instead of perpendicularly upwards, to avoid dividing the spermatic vessels in the male, or the round *ligaments* in the female ; but the pressure must be made *directly upwards*. Authors are however by no means clear, respecting the means of avoiding the division of the spermatic vessels and round ligaments ; indeed it seems to be difficult and almost impossible.”

In the first place the author does not condescend to inform us what *ligament* he deems it necessary to divide in the operation ; whether the femoral gimbernats, or even the *round ligaments* ! In the next place the author here, but still more particularly, under the article bubonocoele, talks very learnedly about a plurality of *rings of the muscles*, as well as of *round ligaments*. On each side there is certainly but one ring, in one muscle, through which one spermatic chord passes in the male, or one round ligament, in the female. We will allow that these vascular ropes do pass under the edge of the transversalis muscle, but certainly no second ring is formed at this place “ by the tendons of the internal oblique and transverse muscles.” With respect to the direction in which the stricture is to be dilated in femoral hernia, the author is certainly still less clear than those writers whose works he confesses his inability to comprehend. Certainly if it be ever necessary (which we doubt) to divide Poupart’s ligament, in this operation, a careful Surgeon may make the dilatation upwards and outwards without mischief ; but it should be recollected, that this is the very direction which would most hazard the wounding of the epigastric artery, and therefore certainly not to be preferred ; but in fact it is not Poupart’s ligament which is usually divided, but the fold of the ligament described by Gimbernat and Mr. Hay ; in dilating which, it is absolutely necessary to divide *obliquely inwards*, and so far from its being either *difficult* or *impossible* to avoid dividing the spermatic vessels, it must require as much practical ingenuity in blundering, to do it, as the author has displayed theoretically in his stupendous dictionary.

The only additional remarks we consider it necessary to make, concerning this author’s account of hernia, are, that he has wholly neglected to notice these instances (though rare ones) of umbilical hernia, in which the bowel protrudes without its usual peritoneal sac ; and that it is impossible not to be amused with his description of hernia cerebri, which he conceives is literally as the name imports, a dislodgement, or “ protrusion of a part of the cerebrum or cerebellum, co-

vered by the common integuments, preserving their natural colour." A disease which we believe to be unknown. If the author will take the trouble to refer to Abernethy and other writers upon this subject, he will learn that this dreadful disease consists of fungus, or is a completely morbid alteration of structure.

In lithotomy we are presented with no sufficiently explicit directions, for the steps necessary previous to the operation. The author takes no notice of the processes of tying the patient, placing him upon the table, &c. all of which are of essential importance. When explaining the operation, he proceeds to state, that

"The sound is introduced, and the stone again sought for; if it was before certainly discovered, though it should not be at this time found, the operation generally proceeds."

We believe it to be an universal law, that the operation is not to be persisted in, unless the stone be felt at the time; and few Surgeons, we suspect, would be rash enough to violate this law. The compiler, however, probably does not know that a stone may have become sacculated or so hidden, as to be out of reach, during the interval between the first discovery of the stone, and the time proposed for the operation.

In the articles relating to injuries of the head we have confusion in the extreme. The distinguishing characteristics of compression are not noticed, but said to be confounded with those of concussion. This may be true, when they occur only in a slight degree; but a violent concussion may surely be said, generally speaking, to produce increased sensibility, while a complete compression invariably destroys irritability. The author does not seem to be aware that in these doubtful cases, an incision down to the skull will often produce relief, and clear away all doubt. If the pericranium be found loosely connected, we may reasonably expect to find compression, arising from extravasated blood, if it be properly attached we should of course desist from further operation.

Without entering upon a more minute examination of the merits of the remaining Surgical articles in the London Dictionary, we shall conclude by saying, that we have found the author equally weak, and inaccurate in them all; that strictly speaking, this Dictionary contains no information upon Surgery and Anatomy, which can repay us for the trouble of reading, and much less for the expense of buying it; and that it is replete with gross faults, and mischievous observations. This is the natural consequence of too much being committed to one man, since it is impossible that the same person should be

equally skilled in different branches of science, practically so incompatible as Medicine and Surgery. A skilful Surgeon should certainly have been employed for this part, as well as an able Physician for the other, and then the work might have been what we should naturally wish to have found it.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Tales of Romance, with other Poems; including Selections from Propertius. By Charles A. Elton. Author of a Translation of Hesiod* &c. 12mo. 7s. 6d. Murray. 1810.

The contents of this volume are twelve Tales of Romance. Chromara a Monodrama, five poems in blank verse, called "Mufings," and twenty elegies for different parts of the works of Propertius. The Tales of Romance are ingenious and entertaining, and demonstrate considerable powers of imagination. The Monodrama is founded on a story taken from Gillies's History of the World, from Alexander to Augustus. This is in blank verse, but written with no very considerable vigour. The Mufings, which are also in blank verse. Of these, the first, a reflection on Sunday morning, is the best. The translations from Propertius are selected with taste and executed with elegance. The following specimen will evince.

ELEGY XIII.

(Lib. II. El. 21.)

" Though with unwilling eyes from Rome I see
 Thy mourn'd departure, oh regretted maid!
 Yet I rejoice that ev'n apart from me
 Thou seek'st the country's unfrequented shade.
 " In the chaste fields no soft seducer sighs
 With blandishments that force thee to thy shame;
 No wanton brawls before thy windows rise,
 Nor fear'd thy sleep with those that call thy name.
 " Thou art in solitude—and all around
 Lone hills and herds and humble cots appear;
 No theatres can here thy virtue wound,
 No fane's lascivious rites corrupt thee here.
 " Thou shalt behold the steer the furrows turn,
 The sickle dexterous prune the leafy vine;
 In chapel rude thy little incense burn,
 While falls the goat before a rustic shrine;

* See it commended, Brit. Crit. vol. xxxv. p. 517. Also some former Poems, vol. xxiv. p. 557.

- “ And with bare leg the rural dance essay,
 Secure from every rival's prying sight;
 The chase be mine: alternate let me pay
 To Venus vows, and join Diana's rite.
- “ Chide the bold hound; in woodland covert lie:
 And hang the antler'd spoil on pine-tree boughs;
 But no huge lion in his lair defy,
 No savage boar with nimble onset rouse.
- “ My prowess be to seize the timid hare,
 Or from my reedy quiver pierce the bird;
 Nigh where Clitumnus winds his waters fair
 Through arching trees, and laves the snow-white herd.
- “ Whate'er thy sports, remember, sweetest soul!
 A few short days will bring me to thy side:
 Not the lone woods; the streams that gushing roll
 From crags of moss in many a mazy tide,
- “ Can so divert the jealousy of fear,
 But that my tongue rings changes on thy name
 While earnest in thy praise; lest they that hear
 Should seek thee absent, and seduce to shame.”

The volume altogether forms an agreeable collection of poetry, though very different in style and subject.

ART. 12. *Solomon, a Sacred Drama. Translated from the German of Klopstock. By Robert Huijsb. 8vo. 5s. Hatchard. 1810.*

This is one of the most interesting of the dramatic compositions of Klopstock, and has been translated into the different languages of Europe, but we believe never before into English. It describes Solomon under the delusion of his women, deserting the God of his fathers, and engaged in the cruel and abominable superstitions and sacrifices of Moloch. There are some very fine scenes and passages, worked up with great pathos and represented with much effect. The anguish of the mothers whose children are sacrificed to Moloch, their reproaches of Solomon, and the effect of those reproaches on the King's heart, are among the happiest productions of the kind. The catastrophe is the repentance of Solomon, and his reconciliation with his God, through the prayers and interposition of Nathan. As to the translation, we should be glad to be able to speak in more favourable terms of its execution, than we feel ourselves justified to do. There is vigour in many of the passages, but a general want of harmony in the versification. The lines are very often monosyllabic, and enfeebled by expletives, yet thanks are nevertheless due for giving us that in an English dress, which few have the power of examining in the original.

- ART. 13. *Marmion travestied, a Tale of modern Times.* By Peter Fry, Esq. 8vo. 9s. Tegg. 1809.

This is an elaborate but not very successful attempt to turn the celebrated and popular poem of Marmion into ridicule. The personages introduced are those who have lately excited a considerable degree of the public attention. Mrs. Clarke, Mr. Wardle, &c. &c. and the episodes founded on anecdotes, real or pretended, of the different dramatis personæ. To make such an attempt at all tolerable requires no moderate proportion of wit and humour, continued even for a contracted interval, but to toil through three hundred pages of ribaldry and dulness, is too much for human patience. One thing we exceedingly regret, that since good paper which we know to our cost, is of so enormous a price, so much of it should be so uselessly employed, as in this volume. It is really a pity that paper of such a fabric, for it is excellent, should be doomed, alas its inevitable fate, to envelope ounces of butter and pennyworths of bread.

- ART. 14. *Sir Frantic, the Reformer; or, the Humours of the Crown and Anchor. A Poem, in two Cantos.* By G. G. Esq. Author of—*Nothing*. 8vo. 88 pp. 4s. J. J. Stockdale. 1809.

The design of the author in this Hudibrastic poem, (namely, to expose to ridicule the Burdettite faction) has our sincere approbation; and he imitates the double and triple rhymes of Butler with some success. "Farther this deponent saith not." The concluding paragraph (after describing a Crown and Anchor dinner of the faction) is as fair, and certainly as favourable a specimen of the author's style, as we can readily select.

"How that usurper Wine, and Riot
His offspring, banished good Queen Quiet;
The speeches, toasts, the resolutions,
And further rows, to sing the Muse thuns—
The modest Muse! who being a Miss,
Could never stop at feast like this:
(The highest quality of woman,
—Except indeed the being a dumb one—
Being decency; and, much the best tye,
She can have o'er mankind—modesty:)
Her courser *Pegasus* too kicks
At drunkenness and politics,
She never muddles her clear pate
With wine, or with affairs of state:
And, if she wants REFORM, we know it's
Amelioration in our *Poets*,
Who never will reform, before
They scribble less and study more." P. 87.

ART. 15. *Poems, illustrative of the Genius and Influence of Christianity. To which are subjoined, some fugitive Pieces. By the Rev. William Robb, Episcopal Clergyman in St. Andrew's, and Chaplain to the Right Honourable Lord Elibank. Embellished with a highly-finished Engraving of the Ruins of the Cathedral of St. Andrew's, and Chapel of St. Rule. 8vo. 265 pp. 7s. Hill and Co. Edinburgh; Vernor and Co. London. 1810.*

An episcopal clergyman in Edinburgh, St. Andrew's, or any principal town in Scotland, labours under considerable disadvantages. His ministry is merely tolerated, and if he can collect such a congregation as to procure for him a decent support, he does as much as can reasonably be expected. When we see therefore such a person publishing an expensive volume, in the hope, as we understand, of purchasing an organ for his chapel, we naturally feel interested for his success. His principles appear to be unequivocally good; and if his poetry be not such as to make its way to great popularity, it is made the vehicle of such sentiments as every well disposed mind must receive with pleasure. From the principal poem, which is entitled "Elysium; or the Reign of Reason and Religion," we shall give such a specimen as will convince our readers of the truth of our account.

"The path of Vice, in whose enchanting maze,
With heedless steps, her willing victim strays,
(Though few the slow declivity deters,
Where first from Virtue's paths the wand'rer errs,)
Becomes, at ev'ry step the wretch descends,
More steep, till in a precipice it ends;
And, as the stone by gravitation falls,
And down the steep with growing fury rolls;
So sinners to their common centre tend,
And with increasing impetus descend,
Till, to the voice of Reason deaf, at last,
Their conscience fear'd, their day of mercy past,
Impell'd amain to the tremendous brink,
Headlong they plunge, and in perdition sink.
As well the stone in its descent arrest,
Or check its rage by thy opposing breast;
As well the savage wolf or tiger tame;
As harden'd guilt and villainy reclaim.
Can AFRIC's fable sons their colour change,
Or spotted pards, that o'er her desert's range?
Then may the slaves of Vice her magic spell,
Break, or be rescu'd from the jaws of hell.

"The streams the source, the fruits the tree, declare,
Say, grapes do thorns, or figs do thistles bear?
Do nectarines on deadly nightshade grow?
From turbid springs do streams pellucid flow?

May He, who only can, his aid impart
 To heal the poison'd fountain of the heart!
 But ye, who on his future grace presume,
 Steel'd in impenitence, provoke your doom.
 Your youth, your health to Vice you dedicate,
 Nor for your pleasures deem the price too great;
 The dregs of life, when you your round have trod,
 That precious off'ring, you will give to God!
 When on the brink of the devouring grave,
 You'll cry to Him, omnipotent to save!
 For lying vanities, in Reason's eye,
 You sacrifice a blest eternity.
 Now is th' accepted time, salvation's day;
 Your souls, your all, you hazard by delay." P. 117.

Mr. Robb has illustrated his Poems by abundant notes, which consist, very principally, of parallel passages from other authors; but contain also some interesting and original remarks. His preface we rather regret than approve, as being calculated to create enemies, or to irritate those already hostile.

ART. 16. *The Minstrel; or the Progress of Genius. In Continuation of the Poem left unfinished by Dr. Beattie. Book the Third.*
 4to. 31 pp. 6s. Longman and Co. 1808.

We seize on this specimen, which chance has restored to our observation, lest it should again be overlooked and forgotten. Arduous as the task is of continuing an approved poem, this author is by no means unsuccessful in it; and the modest manner in which he presents it to the public renders his work the more interesting. "Notwithstanding the encouragement given him by his friends, he is," he declares, "very diffident of success with the public. He therefore offers his poem in its present unfinished state, not as a pledge for its completion, but that he may find, in the manner of its reception, a touchstone by which to ascertain its real merit." Though unknown to the author, we would willingly stand among the friends who encourage him to proceed. He writes with purity and elegance, and we see no deficiency of poetic talent of any kind, which should prevent his concluding the tale with success. The following passage will probably induce many of our readers to judge as we do.

43.

" 'Twas on a night most suited to his soul,
 Silent and dark, save when the moon appear'd
 Thro' shadowy clouds at intervals to roll,
 And half the scene with partial lustre clear'd;
 Save that the stillness of the air was cheer'd
 By waters pouring from the heights above;
 Save that by fits the ocean's voice was heard,

- With sudden gusts of wind that stir'd the grove,
And rose and fell again, like tender sighs of love.

44.

- "Soothed by the scene, he traced the straggling course
Of a small stream, which from the distant steep
Of hills descending, pour'd its rocky force,
With many an eddying whirl and foamy leap,
Through a dark narrow valley, to the deep.
Shunn'd was the dell by every earthly wight,
Where ghosts and wicked elves were said to keep:
True 'twas a haunted spot; for Edwin's sprite
Of loved to linger there, and there the Muse invite."

P. 24.

If the present book has met with less notice than the author might wish, it may in part be accounted for by the unnecessarily expensive manner in which it is printed. A paper and type so splendid that only 31 pages can be afforded for six shillings, will discourage more purchasers than they will attract, unless they had the additional attraction of plates or wood-cuts, which would authorize even a higher demand.

NOVELS:

- ART. 17. *The Acceptance. By the Author of Caroline Pringle, &c.* 3 Vols. 8vo. 15s. Booth. 1810.

When we are able to say of such a production as this before us, that there is no harm to be apprehended from perusing it, as great a compliment is paid, as nineteen out of twenty of such works deserve. There really is no harm in this work, the moral tendency is good, and some sensible arguments are introduced in vindication of christianity, if such indeed were wanting. But the tale is trite, and has little to interest from variety of incident or novelty of character. The catastrophe is almost ridiculous; a large proportion of the dramatis personæ are lost in an excursion of pleasure, on the sea, from one of the watering places. The heroine escapes by a sick head-ach, which detains her at home, and the hero is saved in a most miraculous manner; but all ends happily in a wedding.

- ART. 18. *The Daughters of Iserberg, a Bavarian Romance, in Four Volumes. By Alicia Tynall Palmer, Author of the Husband and the Lover.* 4 vols. 12mo. 1l. 4s. Lackington.

When we recollect the time, the thought, the pains which must be employed in contriving, arranging, and executing a work, which is extended for four volumes, and know how scanty the remuneration

muneration is for such an exertion of their literary labour, we are inclined oftentimes to feel something like compunctious visitations, for confining our account of them to a few lines only. But what are we to do? We do not deny our sympathy for our brothers and sisters of the craft, but our sense of duty is imperious, and must be obeyed.

This work shows evident marks of ingenuity, and some of the characters are exceedingly well drawn and preserved, that of the principal heroine in particular. The catastrophe also, though somewhat abrupt, is entitled to praise, and if the whole had been comprised in a smaller compass, which it easily might, it would in our opinion, at least, have had better claims to our recommendation. However there are different palates to be satisfied with these viands. Some are fastidious, and cannot well digest more than one or two volumes, but there are gourmands also, whose mighty appetites require two courses and a desert, with entertainments, &c. &c.—Peace to all such.

MEDICINE.

ART. 19. *The Encheiridion Medicum; or Young Practitioner's Pocket Companion: being a Conspectus of the London, Dublin, and Edinburgh Pharmacopæias, with a Collection of Formulæ and the requisite Tables of Synonimes, [Synonyms] by W. Hamilton, M. B. of Magdalen Hall, Oxford. 12mo. Longman and Co. 1810.*

We are disposed to applaud every attempt, provided its author be sufficiently diligent and accurate, that is made to render familiar to the student or young practitioner of physic, the numerous changes which have been introduced into the new editions of the Pharmacopœiæ, published by the London, Edinburgh, and Dublin colleges: but in such performances, diligence and accuracy are indispensably requisite; otherwise the greatest mischief must ensue.

To the plan of this small volume we have no objection to offer. It is borrowed, as the author candidly acknowledges in the preface, from the smaller publication of Dr. Greaves, with the addition of a set of formulæ, which formulæ are, on the whole, very well adapted to the diseases in which they are recommended, and are expressed in the language of the last edition of the London Pharmacopœia.

But if we are satisfied with the arrangement of this Encheiridion, (for so custom writes the word) we have too much ground of censure in respect to its execution. It abounds, we are sorry to remark, with innumerable and very gross grammatical errors. We are willing to make large allowance for the neglect and ignorance of those who superintend the press; but a very great proportion of the errors of which we complain

plain cannot be laid to the press, but must fall upon the Author. For example: in the 1st Part, p. 63, l. 6 and 7, *incis. Pil.*, *xx. sumat j—ij. vel. ij.*; p. 1. n. vel. *una*, for *unam*; p. 87, l. 20, *postquam subsiderint fœces*, for *subsederint*; the same grammatical error again at p. 98, l. 29: In the 2d Part there occurs in the very first Formula, p. 137, *unciis duobus* for *duabus*; Page 140, l. 3, *radicis incisi contusique*; and again, l. 4, *radicis contusi*, for *incisi* and *contusi*; p. 149, l. 29, *Mistura Camphoræ compositus*, for *Mistura Camphoræ composita*; *ibid*, l. 32, *addentur*, for *addantur*; p. 155, at the bottom, *uno vice*, for *una*; Page 156, l. 5, *posteriori collis parti applicantur*, for *posteriori colli parti applicentur*; p. 162, l. 7, *cujus myrsiticæ magnitudo sumendus est*, for *sumenda est*; p. 172, l. 19, *regioni epigastrica*, for *epigastrica*; p. 173, at the bottom, *cujus myrsiticæ magnitudo sumendum est*, for *sumenda est*; Page 179, l. 25, *confectionis aromatici*, for *aromaticæ*; the same error again at p. 186, l. 3; several words are wrong spelled, as *equalis*, and *equales*, (pp. 171, 180, 190.) for *æqualis* and *æquales*; *glycyrrhizæ*, (pp. 166—169) for *glycyrrhizæ*: the word however is right in its alphabetical place, at page 65.

The errors in marking the quantity of the latin names in the 1st Part are too numerous for specification. We shall content ourselves with pointing out a few: *Corica* (p. 41.) *Corticia Querei*, (for *Quercus*); *Filicis*, (p. 63); *Mille pedæ*, (p. 84); *Olibanum*, (p. 90); *Pilulæ*, (p. 96.) *Sulphuris*, (p. 119); *Zingiberis*, (p. 136). Of all these, not to mention others, the penultima is marked long instead of short: on the other hand, in the following words, the penultima is marked short instead of long; *Hyslopûs*, (p. 70); *Lichinis* for *Lichenis*, (p. 74); *Piperita*, (p. 83, 116); none of these mistakes are specified in the Author's list of errata inserted at the end of the volume.

We would advise the Author to cancel this first impression and reprint the book. In its present state it is not fit to be put into the hands of the persons for whom it is designed.

AGRICULTURE.

ART. 20. *The Art of improving the Breeds of Domestic Animals. In a Letter addressed to the Right Hon. Sir Joseph Banks, K. B. By Sir John Saunders Sebright, Bart. M. P. 8vo. 31 pp. Harding. 1809.*

We agree with the gentlemen to whom this Letter is addressed, in thinking that these observations well deserved to be printed, and in attaching to them no small value. They are "the result of many years experience in breeding animals of various descriptions."

P. 30. We find here so much matter in a little compass, (which

we seldom find in agricultural writings,) that it would not be easy for us to give an epitome of this work. Instead of attempting this, we shall recommend it strongly to the public attention, as containing matter of great importance to the agricultural interests of this country.

LAW.

ART. 21. *Practical Remarks, and Precedents of Proceedings in Parliament on Private Bills; comprising the standing Orders of both Houses, to the Prorogation of Parliament on the twenty-first day of June, 1810. The second Edition, corrected and enlarged. By Charles Thomas Ellis, Parliamentary Agent, of the Inner Temple. 8vo. 364 pp. 10s. 6d. Butterworth, &c. 1810.*

At p. 440. of our 20th vol. we noticed the first edition of this work, as a very useful and (we believe) an accurate publication. The present edition will be found so, in an increased and high degree; and we strongly recommend it to Members of Parliament, Country Gentlemen, Solicitors, and Managers of estates. The standing orders of both houses, by which proceedings on private bills are regulated, have lately been materially altered, and this edition comprizes such orders relating to all private bills, to the prorogation of parliament on the 21st of June, 1810. It contains also, "the standing orders of the House of Commons relative to bills that respect trade and religion; concerning applications for public money; tables of fees payable for private bills; and standing orders and resolutions respecting such fees, an address, agreed to by both houses of parliament, to his majesty, for the speedy and general promulgation of the statutes of the realm; several modes of proceeding upon bills for compounding debts due to the crown; upon naturalization bills; the proceedings of the new parliament in 1807, with respect to private bills depending at the dissolution in that year." In consequence of the standing orders made in the last session, several new chapters are added, and the order of some of the former is varied; but prolixity is carefully avoided. Justice here demands from us one reflection:—every real lover of our country, who peruses this or any work of the same kind; must strongly admire the vigilance, with which each branch of our legislature has guarded its proceedings: most carefully providing, that no law to be enacted, whether of a general or a particular concern, shall contain any *wrong*. We hope that this uprightness and true wisdom will be rewarded by the grateful respect of every one, who has the happiness of being protected by such a legislature.

POLITICS.

ART. 22. *The Faction Detected and Despised. Second Edition.* 8vo. 31 pp. 1s. 6d. J. J. Stockdale. 1810.

There is an inaccuracy in the title of this pamphlet; which should rather have been "*The Faction Detected and Exposed*," or some expression that does not confound the author's private feelings with the object and scope of his work. The designs of the faction alluded to are indeed sufficiently obvious. Were they really praise-worthy, they would, we are convinced, be pursued by very different means; not by loose declamations and vehement invectives, but by fair argument and temperate discussion, by endeavouring to convince men's judgments, not by inflaming their worst passions; by appeals to sober reason and constitutional knowledge, not by addresses to ignorance and incitements to turbulence and disaffection. On the main points therefore we agree with the author before us, and also in reprobating the alarm attempted to be raised by a writer in the *Edinburgh Review*, who represents this country as on the eve of a civil war. The cry attempted to be raised by some contemptible faction has been more loud than general, and like many former popular sermons, (if not already past) will soon completely die away.

The active leaders of faction are described in rather coarse language by this author, but of such language he has from one of them a constant example. He then proceeds, on the usual grounds and authorities, to defend the commitments of Gale Jones and Sir F. Burdett, and to unmask the mischievous designs of those who clamour for reform, but whose measures certainly tend to subvert, ruin and anarchy. To the clamours against the increased influence of the crown, the inequality in the representation, and the corruption of parliament, this author has opposed very rational answers; though he professes not to be an enemy to sober and rational amendment, but to rash and violent innovations. Upon the whole this tract does credit to the understanding and principles of the author.

ART. 23. *The Spirit of the Moment candidly considered: or, an appeal from the Passions to the Judgment of Englishmen.* By a Man of Kent. 8vo. 32 pp. 1s. Robinson. 1810.

The endeavours so often made to inflame the passions, instead of appealing to the judgment of our countrymen, in order to obtain a political object or disseminate a favourite doctrine, are justly reprobated by the author of this tract; as is likewise the too frequent practice of enforcing such political doctrines by virulent personal abuse, and of treating persons in authority, and conse-

quently entitled to respect, with every species of contumely. On political writers or speakers he justly observes, "we may lay it down as a rule, that whensoever we discover abuse, or the appearance of unnecessary and irrelevant personality of any description, either prejudice, folly, knavery, or treachery, lie concealed under the shadow of * professional patriotism."

Having premised this, and other general observations, the author adverts to the well-known letter of Sir F. Burdett to his constituents on the imprisonment of Mr. Gale Jones; in opposition to which, the author argues for the propriety of allowing such a privilege, as a discretionary power to exist, even under the supposition that it is not founded on any right recognizable by the laws of our country. He contends that this power appears so indispensably necessary for the preservation and security of the very best interests of society, that it ought not to be objected to, when there is a reasonable cause for the exercise of it. To prove this, he enlarges much on the mischief that must ensue if we suffer the House of Commons, the representatives of the nation, to be insulted with impunity. This author therefore condemns the various publications reflecting on the conduct of that house, which have issued from the press, and the very disrespectful and indecorous petitions which were presented on the late occasion, and strongly urges his countrymen to discountenance such proceedings as subversive of their own rights, which are involved in those of their representatives, and destructive of all order and government.

Such is the substance of this well intended publication; in which the "Man of Kent" shows himself, in our opinion, a true Englishman, in heart and feelings, though not a very artful disputant, or elegant writer.

ART. 24. *A Letter from Cataline [Catiline], to the surviving Members of the Constitutional and other Societies of the Year 1794; or, Symptoms of the Times.* 8vo. 28 pp. 1s. 6d. J. J. Stockdale. 1810.

The object of this publication is to show; that the demagogues of the present period, who have revived the clamour for the abolition of sinecure places and a reform in parliament, have in effect, the same views and are actuated by the same spirit as the pretended reformers in 1794, most of whom, it was manifest, meant not reform, but revolution. The survivors of that *patriotic* band are therefore addressed by a supposed quondam associate; who, encouraged by the "symptoms of the (present) times," animates them to new exertions in the "good cause," supported with such vigour by Sir F. Burdett, Cobbett, and Co.

The trial of the Duke of York was, says the author, the first essay of the faction to bring disgrace on the royal family, and

* This must mean *professed*, but it is probably a misprint.

contempt on the monarchy itself. The effects of that trial he states to have been, to establish the doctrine,—“that the resolutions of their representatives are not the resolutions of the people—that character is no longer essential to credit—and that to be profligate and unprincipled is to be followed, praised, and looked up to.” These effects the Political Register of Cobbett tended greatly, in the author’s opinion, to promote, “by giving body to the accusation, and publicity to the offence.” The supposed writer of the letter then exults (certainly with great justice) on the circumstance that the Duke of York, though acquitted by a majority in parliament, (amongst whom were some of the most independent and uncorrupt members,) was condemned by large bodies of the people, who thus took upon themselves to dictate to parliament. The fictitious letter-writer therefore exults in the persuasion that “constitutional distinctions are wearing fast away,” and it is to him no small triumph that the faction contrived, on that occasion, to draw within its vortex some of the younger nobility, and several members distinguished for their moral and religious characters, who injudiciously confounded the public corruption (which was not proved) with the moral offence, which could not be denied.

The partial failure of the Walcheren expedition supplies also to the supposed writer of this letter an admirable topic of exultation. This, he justly observes, “afforded a favourable pretext for public meetings, for popular harangues, for addresses to the king and to parliament.” The writer then expatiates in *praise* of the proceedings in the city of London and other places, where “votes of censure were passed on the planners and advisers of the expedition, without hearing (or indeed a possibility of knowing) the grounds upon which it was undertaken, and on the officers who commanded, without calling upon them for their defence.” These proceedings, together with the commitment of Sir F. Burdett, (which, he hopes, has committed the House of Commons,) will, he flatters himself, “by debasing the crown, and the dignity and power of parliament, achieve the great steps to revolution.”

In the hope expressed, in the concluding note, by the editor, we heartily join. It is, “that this short review of public transactions will serve to draw the attention of those who love their king, their country, and the constitution, to the views of those dangerous men whose doctrines appear to him to be fraught with democracy and innovation—to rouse the well-affected to that vigour which is necessary to counteract designs, whose tendency, in his opinion, threatens the constitution—and to call upon them for a firm and manly exertion in its defence, by steady loyalty to the king, and by attention to their public duties, to enforce a due submission to the laws of our country.”

ART. 25. *Mr. Blake's Speech relative to the Privileges of the House of Commons, delivered at a Meeting of the Freeholders of Middlesex, on Friday, June 8, 1810.* 8vo. 13 pp. 1s. J. J. Stockdale. 1810.

This speech contains a brief but clear and comprehensive defence of the privilege of the House of Commons, which, on a late occasion, was so vehemently, and, in our opinion, factiously called in question. It was delivered at one of those public meetings at which the voice of reason was seldom listened to; though on this occasion it gained, we believe, some attention. A very respectable (and, as we have heard the most numerous) body of real freeholders supported the opinion of the speaker; which, we have no doubt, is the sense of a great majority of well informed and unprejudiced men throughout the kingdom.

ART. 26. *The Character of the King, or Royal Jubilee. Interspersed with authentic Anecdotes of his present Majesty; together with an Admonitory Address to the People of the United Kingdom.* 8vo. 42 pp. 2s. 6d. Chapple. 1809.

We notice this high-priced tract, as soon as we receive it. Every true patriot will join with the author, in the tribute which he pays to the character of our gracious King; and will wish, that all other kingdoms in Europe had been blessed, during the last fifty years, with sovereigns of the same character. More than seven pages might well have been devoted to this part of the work. But the author then "descends to notice some of the transactions of the most worthless part of his subjects." Our readers shall guess who these are; from the witty impostor, *John Wilkes*, to the worthless subverters of the present day.

NAVY.

ART. 27. *A Letter from Lord Viscount Melville to the Right Hon. Spencer Perceval, on the Subject of Naval Timber.* 8vo. 44 pp. 2s. Bagster. 1810.

The object of the noble author of this letter is to draw the attention of the minister, and indeed of the public, to a subject of the highest national importance, namely, the future supplies of timber for the navy of this kingdom. For this purpose, he refers to the report of the commissioners appointed to enquire into the condition of the woods and forests of the crown, dated 6th February, 1792; which divided the consumption of timber into three heads, namely, for the internal purposes of the country, for the commercial shipping, and for ships of war, and strongly recommended the adoption of measures for the preservation and improvement of the

the royal forests. None of those plans, the author informs us, have been acted upon in any material degree; and he shows, that the consumption of timber, under each of the three heads to which it is referred, has very materially increased since those commissioners made their report.

His Lordship then adverts to the 14th Report of the commissioners of naval revision, in which this subject is fully considered, and urges an immediate attention to the measures recommended by them. Those measures (as the report has not yet been made public) are not detailed by the noble author, but may be presumed to be nearly the same which he himself recommends. The first of these is, to "husband and preserve, for the use of the royal navy, as much as possible of the timber now remaining in the kingdom;" the second is, "begin without delay to provide within the kingdom for the means of supplying the future wants of the navy, when the timber now growing shall be exhausted."

The noble author proceeds to point out the collateral resources that may be resorted to, in order to enable us to husband the remaining stock of home timber. These are, the supplies that may be obtained from our North American colonies, the aid that may be derived from the teak timber of India, (by building men of war in that country,) and the formation of a temporary building-yard at the island of Trinidad.

In a postscript to this Letter, the author states that material steps (as he is informed,) have been lately taken, and that others are in contemplation, connected with the subject of it. We will therefore only add, that the public spirit which prompted this publication deserves the highest praise, and that (so far as the noble author deemed himself at liberty to go into the detail,) the statements contained in it afford clear information on the very important subject to which it relates.

POOR.

ART. 28. *An Essay on the Poor Laws, as they regard the real Interests both of Rich and Poor.* 8vo. 32 pp. 1s. Coxhead. 1810.

This is a tract of some importance; in which we find many things that have our strong concurrence, and others of a different kind. We shall produce a specimen of each. "Among the nations of the civilized world, while others boast of their establishments for the relief of the sick, the aged, and the young; England, besides rivalling them in these and other partial institutions for the relief of suffering humanity, provides for every contingency by one general system; holding out an assurance of subsistence to all her inhabitants; and this, not as a boon for which they may sue in vain, but as a right which they may claim from the hour of their birth, whenever they can prove their wants." P. 8.

At the very next page, we find a statement contray (we think) to fact. "When we compare their moral and physical state with that of the same class of men, in places where this resource *does not exist*; we may doubt whether it tends to the promotion of their virtue or happiness." P. 4. If, by *such places*, be meant *Scotland*; (and we cannot imagine any other) the author's information, as to the *non-existence* of this resource, must be very defective. See *British Critic*, vol. xxxiv. p. 80. In the next page; English overseers of the poor, and the spirit of our poor-laws, are spoken of in a harsh manner, which they by no means generally deserve. Some following pages are in the same strain; and are wonderfully inconsistent with the quotation we have given from P. 3.

At p. 10, in order to the framing of a system which may conciliate the interests of all parties; it is proposed to consider "1st. How the necessary funds are to be raised? 2dly. By whom they are to be administered? and lastly, The mode of their distribution." Our limits will not allow us to discuss, or to state, the many points on which we differ from the author, and those on which we agree with him. We must therefore say generally, that his work well deserves attention; and we hope that in another edition we shall find proofs of much more correct information.

DIVINITY.

ART. 29. *Motives to the Study of Hebrew. Part I.* 12mo, 46 pp. 1s. Carmarthen printed; Rivingtons, Lunn, &c. London. 1809.

ART. 30. *Motives to the Study of the Hebrew. Part II. Consisting of Fragments of the History of Hebrew Learning in England, from the Middle of the Eleventh Century, to the Middle of the fifteenth.* 12mo. 36 Leaves, not paged. 1s. 6d. Bath printed; Rivingtons, Lunn, &c. London. 1810.

Both these Tracts are by the pious and learned Bishop of St. David's, and form a part of his plan for promoting, extending, and facilitating the study of the sacred language, to which we have before adverted*. We are happy to be able now to add, that these efforts have been attended with considerable success. Many persons who had not the previous advantages of a learned education, have taken up the study of Hebrew, and made much progress in it; and even small societies have been formed, for the mutual encouragement of the members in this laudable pursuit.

These tracts contain the following articles:

PART I. 1. *Melanchthonis et Lutheri sententiæ de Hebrææ*

* See *Brit. Crit.* vol. xxxiii. 425, and xxxv. 423.

linguæ studio. 2. Appellatio Cleri. 3. An earnest-persuasive. 4. Ad scholarum Magistros. 5. Jani Druſii testimonium de insigni exemplo maturi profectus in linguis Orientalibus. 6. Examples of self-taught Hebraists. 7. Extracts from Mrs. Bowdler's Life of Miss Smith.

PART II. 1. Preface. 2. Testimonia de facilitate linguæ Hebrææ. 3. Fragments of the history of Hebrew Learning. 4. Account of Henry Wild, a self-taught Hebraist. 5. Abælardi Epistola ad Virgines Paracletenses, de studio sacrarum, literarum, et Hebrææ linguæ.

From this article we shall extract a part of Miss Bowdler's account of that extraordinary young woman, Miss E. Smith.

"She began the study of the Arabic and Persian before Hebrew; and even before Latin or Greek. She acquired some knowledge of the Arabic and Persian languages during the winter of 1794, when a very fine Dictionary and Grammar, in the possession of her brother, led her thoughts to Oriental literature. She began to study Latin and Greek in the same year. She studied Hebrew from my mother's Bible, with the assistance of Parkhurst; but she had no regular instruction in any language except French." P. 42.

"She was first induced to apply herself to the study of the learned languages by accidentally hearing that the late Mrs. B. acquired some knowledge of Hebrew and Greek, purposely to read the Holy Scriptures in the original languages.

"For some years before her death the Holy Scripture was her principal study; and she translated from the Hebrew the whole book of Job, some chapters in Genesis, many of the Psalms, some parts of the Prophets, &c. How far she succeeded in this attempt I am not qualified to judge; but the benefit which she derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness, the sweet attention she always shewed to the feelings of her parents and friends, and the heavenly composure, with which she looked forward to the awful change, which has now removed her to a world, where (as one of her friends observes) her gentle, pure, enlightened spirit will find itself more at home than in this land of shadows, &c." P. 44.

She died Aug. 7, 1806, in her thirtieth year. Of her Version of Job, which has been published, we shall soon give a detailed account.

ART. 31. *Early Devotion; or an Address to Young Persons, on the important Duty of Private Prayer; with suitable Forms for different Ages, chiefly in Phrases taken from the Scriptures, and from the Liturgy of the Church of England. By a Clergyman. 12mo. 87 pp. 2s. Seeley, 1809.*

The preface to this small volume, contains a very useful admonition:

tion: "While books of every description are multiplying, for the *instruction* and *amusement* of children; little seems to have been done to aid their *devotions*. Yet, if it is the duty of man to worship God; he cannot be instructed *too early* in that most delightful exercise. A person, who has not been in the habit of superintending children, can form no adequate conceptions of the difficulties they labour under, on this head. Forms of prayer, indeed, may be formed for them; but they are frequently in an antiquated style, or in language above their comprehension, or in some other respects objectionable. To remedy this defect, in some degree, is the design of the present little work. The following prayers are chiefly taken from the language of scripture, or from the excellent forms of the established church. They were originally designed for the author's own family and pupils." The author presents us with a very impressive *Address* to young persons, on private prayer: then morning and evening prayers for children from three to five years of age; from five to ten; from ten to fifteen; a general prayer, at school or on business: and prayers on many other occasions; concluding with suitable hymns. We have read this soundly pious little work, with singular satisfaction; and we strongly recommend it to the attention of the heads of families and schools. We lately noticed some excellent Sermons for young persons*, and this book of devotion is well worthy to accompany them.

ART. 32. *The Fall of David; a Sermon, preached at All-Saints Chapel Bath, on Sunday the 4th of March, 1819: by the Rev. Lucius Cogblyn, D. D. upon II Samuel, ch. 11. v. 1.* 8vo. 31 pp. 1s. 6d. Barry, Bristol; Longman, London; Gentwell, &c. Bath. 1810.

This sermon is published on a singular account; to vindicate the preacher's character from a charge that his discourse even bordered upon obscenity. P. 3. In truth; his object was, to "prove the great and various dangers attendant upon that kind of indolence which seeks no employment for the mind or body; especially when such indolence is indulged in a state of retirement." This is strongly proved, by "the miserable state of guilt into which indolence, combined with seclusion, precipitated the once virtuous David." P. 10. That this discourse was well intended, and contains much useful admonition, every reader of it, we think, will allow; at the same time perhaps agreeing with us in opinion, that some points would better have been cursorily mentioned, or alluded to, than discussed formally and at considerable length.

* See British Critic, vol. xxxvi. p. 89.

- ART. 33.** *Select Passages from the Holy Scriptures; containing a Summary of Religious and Moral Instruction, proper to be committed to Memory by young Persons, Compiled by Henry Tuke. Second Edition, 12mo. 32 pp, 6d. Blanchard, York. 1810.*

The author is aware of some advantages attending the *catechetical* mode of instruction, above that here used; but he properly states some cases, in which this mode may be preferable. This selection is well-made; and is calculated to instil into the youthful mind feelings of piety towards God and of benevolence towards man, and to inculcate the practice of virtue. The very moderate price of this useful work, is a laudable example to publishers of the present day.

- ART. 34.** *Spiritual and Universal Authority; or the Historian, Prophet, and Christian united: Two practical Sermons, upon Rev. chapter 1. ver. 19. By the Rev. G. Nicholson, late Curate to the Rev. Dr. Coulthurst*, Vicar of Halifax; and Author of "Evangelical Discourses," "Essays on Theological Subjects," "Answer to Stone's Visitation Sermon," "Vindication of the Scriptures," &c. &c. &c. Printed by particular Desire. 8vo. 20 pp. Dean, Stockport. 1810.*

We have repeatedly commended the pious temper which pervades Mr. Nicholson's discourses, and the impressive manner in which he usually conveys instruction. But we have intimated also, that we find too many indications of a lively fancy. Very pious are these two sermons; but the subjects of them are discussed *so ingeniously* that the hearers would probably often look at one another in silent wonder.

- ART. 35.** *The Advantages of Knowledge to the Lower Classes. A Sermon Preached at Hervey-Lane, Leicester, for the Benefit of a Sunday-School. By Robert Hall, A. M. 8vo. 25 pp. Buxton, London; Come, Leicester. 1810.*

The preacher's design is, to offer "a few reflections on the utility of knowledge at large, and of religious knowledge in particular." He has done this with strong effect; and has proved the advantages of knowledge not only to the lower classes, but to society in general. We recommend it to the author, on some future occasion, to preach distinctly concerning the *kinds* and the *degree* of general knowledge, which would be useful to the lower classes of society. His ability to treat every subject well, which he is inclined to undertake, has long been known to us, and often commended†.

* The constant repetition of this designation is rather curious.

† See British Critic, vol. xv. 263. xxi. 55. xxiii. 201. ART.

MISCELLANIES.

ART. 36. *Abolition of Tithes. A Short Letter to the Rev. I. C. Munnings; exposing the Futility of his pretended Agricultural Improvements, and proposing a very simple, but very efficacious Plan for ameliorating the Condition of the Farmers, by a gradual and general Abolition of Tithes. The ninth Edition, corrected and enlarged.* 8vo. 12 pp. 1s. Stockdale. 1810.

An attempt to be witty, in a mixture of prose and verse. Tithes are to be abolished; by an improvement in the construction of malkins; which will fright away from the fields, not only crows, but parsons also. The gentleman, to whom these lines are addressed, will probably not condescend to notice them by an answer; but if he should do so; we have reason for believing that this author would be at least as much terrified, as the crows, or the tithingman, by his improved malkins.

On second thoughts; we surmise, that there is what facetious persons call a *boax*, in this business; and that the person, apparently written to, is in fact the writer, who laughs at his agricultural adversaries. But this point can be better ascertained in the neighbourhood of *East Dereham*, than in a reviewer's study.

ART. 37. *Some Particulars of the Character of the late Charles James Fox; proposed for the Consideration of Philopatri Varvicensis. In a Letter from Philotheus Antonienfis.* 8vo. 33 pp. 1s. 6d. J. J. Stockdale. 1809.

As in our notice of the publication here alluded to*, we purposely abstained from entering into any consideration of the moral and religious character of Mr. Fox, so neither shall we be tempted by meeting with this tract to deviate from that reserve. We think upon the subject much and strongly, but we are not inclined to say upon it more than is observed in the temperate remonstrance which we now extract from the pamphlet.

"But not to insist more fully on the aberrations of Mr. Fox's youth, if during the latter part of his pilgrimage 'he never swerved from the plain and straight course' of morality, which I understand it to be your intention to assert; (p. 311.) and if his repentance and reformation were sanctified by faith in the merits of the Saviour, let us humbly and charitably hope that the blood of Christ will have atoned for his sins, and 'blotted out the hand-writing that was against him.' Let us hope that he

now resteth in Christ. Yet let us be careful of expressing this hope in terms, which may encourage erroneous opinions or vicious practices in those who survive him." Let us beware of sanctioning dissipation by giving countenance to the notion, that the private vices of any man, however splendid his talents or dignified his station, can be compensated by great public virtues: and let us beware of violating the purity of evangelical truth by proposing any other atonement and propitiation for sin than the blood of the Redeemer; or any other conditions of everlasting happiness than "repentance toward God, and faith toward our Lord Jesus Christ." P. 31.

There cannot be more important cautions than these: and when the writer of them proceeds to disclaim all fanatical propensities, we are the more inclined to give him credit, because, throughout his tract, we rather felt in danger of being provoked by over scrupulous delicacy, and excess of candour, than by any fiery zeal or bigotted intolerance.

ART. 38. *A Descriptive and Historical Account of the Isle of Man, with a View of its Society, Manners, and Customs, partly compiled from various Authorities and from Observations made in a Tour through the Island in the Summer of 1808, dedicated to his Majesty. To which is annexed a Map of the Isle of Man, with the Roads described, and every Information necessary to the Convenience of the pleasurable and commercial Traveller. 12mo. 6s. Printed at Newcastle upon Tyne. 1809.*

Situated as the Isle of Man is, in the middle as it were between England, Ireland, and Scotland, and as it is known to abound in many picturesque and beautiful scenes, it is really a matter of surprise that it is not more frequently visited for purposes of pleasure. But though we have Tours and Guides innumerable to every place of resort within the British Dominions, our information concerning the Isle of Man is remarkably scanty. This Author agreeably describes it as abounding with every thing which they who make excursions for pleasure only would require; and his publication will be found convenient and amusing: it is also accompanied by a useful map. Whether what he says of the Herring, p. 173, be true or not, we pretend not to determine. "The herring is a very delicate fish, and when taken out of the water, it gives a faint squeak and instantly expires, and though immediately thrown again into the water before it can be supposed to be dead, it never recovers, from whence probably originated the elegant expression of "as dead as a herring." If we had discovered, which we really have not, any material defects in this little volume, we should have been reluctant to censure them, for the author, after having seen better days, published this tract for the benefit of his family, and has since paid the debt of nature.

ART. 39. *A Compendious History of the Israelites.* By Robert Atkins. 8vo. 2s. Burton. 1810.

A History of the Israelites in the compass of a small octavo pamphlet, cannot be expected to give a very satisfactory account of the dispersions and condition of that extraordinary people in different quarters of the globe. As far as it goes, however, it may be read with advantage. The immediate motive of the publication, seems to be the curious and inexplicable fact, which has lately taken place in France and in all the countries where the authority of the French government prevails. This is the persuasion of the Jews, that in the person of Napoleon Bonaparte, they have found their long expected Messiah; and their assertion that the restoration of the Jews means not their restoration to the land of Palestine, but the restoration of their rights and privileges in society, in common with the rest of the human race. To what this prepossession may lead, it is not possible for human sagacity to foresee. Such an impression it may be presumed does not prevail among the Jews established in this country, who may well be satisfied, as doubtless they are, with the advantages they enjoy, and with the protection which is afforded them. The pamphlet is drawn up with much candour and perspicuity, and communicates also some curious historical anecdotes.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Reflections on the Character of the Hindoos, and on the Importance of converting them to Christianity; being a Preface to, and conclusion of a Series of Oriental Letters, which will shortly be published. By James Forbes, Esq; F.R.S. 2s.

A Sermon preached at the Parish Church of St. Andrew and St. Anne, Black Friars, on Tuesday in Whitsun Week, June 12, 1810, before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their tenth Anniversary. By the Rev. Claudius Buchanan, D.D.

A Letter to the Right Hon. Lord Sidmouth, occasioned by the Notice he has given of his Intention to propose certain Measures affecting the Dissenters. By a Dissenter. 1s.

Two Sermons, occasioned by the Death of the Rev. Richard Cecil, late Rector of Bidey, and Vicar of Chobham, Surrey, and Minister of St. John's Chapel, Bedford Row, London. By Daniel Wilson, M.A. Minister of St. John's Chapel, and Vice-Principal of St. Edmund Hall, Oxford. 2s. 6d.

Two Sermons on the Death of Children. By the Rev. H. B. Wilson, M.A. Curate and Lecturer of St. Michael's, Baffinaw. 8vo. 1s.

A Demonstration of the Existence, Wisdom, and Omnipotence of the Deity, drawn from a View of Nature, and adapted to the Understandings of the unlearned. By Fencion, Archbishop of Cambray. A new Translation. 12mo. 3s.

TOPOGRAPHY.

A Topographical Dictionary of Ireland, intended to form a third Volume to the Dictionary of England, recently published by the same Author. By Nicholas Carlisle, Fellow and Secretary of the Society of Antiquaries of London. 4to, 2l. 12s. 6d.

MEDICAL.

An Account of the Spina Bifida: with Remarks on a Method of Treatment proposed by Mr. Abernethy. By Thomas Verney Oke, Member of the Royal College of Surgeons, and one of the Surgeons of Addenbroke's Hospital in Cambridge. 6s.

Advice to such Military Officers and others, as may be suffering from what has been called the Walcharen Fever, By Charles Griffith, M. D. Senior Surgeon to the Forces, &c. 1s.

An Examination of the Prejudices commonly entertained against Mercury, as beneficially applied to the greater Number of Liver Complaints, and to various other Forms of Disease, as well as to Syphilis. By James Curry, M. D. F. A. S. one of the Physicians to Guy's Hospital, &c. 2s.

POLITICS.

Brief Observations on the Address to his Majesty, proposed by Earl Grey to the House of Lords, June 11, 1810. By William Roscoe, Esq. 2s.

A Report of the Debate in the House of Commons, Friday, June 15, 1810, on Mr. Brougham's Motion, relative to the Slave Trade. 1s.

The Report of the Surveyor General of the Duchy of Cornwall, to his Royal Highness the Prince of Wales, concerning the Obstacles, Facilities, and Expences attending the Formation of a sure and capacious Roadstead within the Islands of Scilly. 3s. 6d.

A Letter addressed by Col. John Gray to a Member of the House of Commons, on the Subject of the Liability of the Pay of the Officers of the Navy, and Army to the Tax upon Income. 1s. 6d.

Lettre du General Baron de Geramb au Comte de Moira, sur les Espagnols et sur Cadix. 10s. 6d.

An Exposé of the present ruinous System of Town and Country Banks: and a Sketch of the Plan for the Establishment of District Banks, to be founded on Principles that most effectually secure them from the Risk of Bankruptcy. By a British Merchant. 2s.

Observations on the Report of the Bullion Committee. By the Right Hon. Sir John Sinclair, Bart. M. P. 2s. 6d.

A Treatise on the Defence of Portugal: To which is added, a Sketch of the Manners and Customs of the Inhabitants, and principal Events of the Campaign under Lord Wellington in 1809 and 1810. By Capt. W. G. Elliot, Royal Artillery. 7s.

The Report, together with the Minutes of Evidence, and Accounts from the Select Committee on the high Price of Gold Bullion. 14s.

The Natural Defence of an Insular Empire, earnestly recommended; with a Sketch of a Plan to attach real Seamen to the Service of their Country. By Philip Patton, Admiral of the White Squadron of his Majesty's Fleet. 10s. 6d.

The nefarious Practice of Stockjobbing unveiled. With an Appendix. By Thomas Mortimer, Esq. 5s.

POETRY.

An Inquiry into the Nature and Extent of Poetic Licence. By N. A. Vigers, Jun. Esq. 8vo. 15s.

Observations in Illustration of Virgil's celebrated French Eclogue, illustrated with an appropriate Engraving. 8vo. 15s.

The Penitentiary; or, the Battles of Pentonville. A Mock-Heroic Poem, 1s. 6d.

The Asa on Parnassus: and from Scotland Go Ho!!! comes Roderick victor Neddy Dhu: Cantos 1. and 11. of a Poem, entitled, What are Scotch Collops? a prophetic Tale, written in Imitation of the Lady of the Lake. By Jeremiah Quia. 2s. 6d.

Original Tales. By George Camberland. 2 Vols. 12mo. 10s.

Original Poetry. By Victor and Cazire. 4s.

The Forest Minstrel: a Selection of Songs, adapted to the most favourite Scottish Airs. By James Hogg, the Ettrick Shepherd, and others. Foolscap 8vo. 5s.

NOVELS.

The Forest of Montalbano. By the Author of the *Romance of the Pyrenees* and *Santo Sebastiano.* 4 vols. 11. 8s.

Characteristic Incidents drawn from real Life: or the History of the Rockingham, interperied with a Description of the Inhabitants of Russia, and a Variety of interesting Anecdotes of Peter the Great. By Mrs. Pilkington. 4s. 6d.

The Miseries of an Heiress. By A. F. Holstein. 4 vols. 11. 1s.

The Soldier of Penasslor: or a Season in Ireland. 5 vols. 11. 10s.

MISCELLANEOUS.

An Illustration of the Costume of the Egyptian, Grecian, and Roman Costume, in forty Outlines, with Descriptions: selected, drawn, and engraved, by Thomas Baxter. 8vo. 16s. 4to. 11. 11s. 6d.

A new Dictionary of the English and German Languages, compiled from the best Authorities, and containing a considerable Number of modern Words and Terms of Art, not to be found in other Dictionaries. In two Parts: Leipzig. 2 vols. 11. 4s.

A Treatise on Fiorin Grass, describing its Nature and Properties. By J. Farish. 1s. 6d.

Essays, Biographical, Critical, and Historical, illustrative of the Rambler, Adventurer, and Idler. By Nathan Drake, M.D. Vol. 2. 10s. 6d.

LITERARY INTELLIGENCE.

A new volume of *Rivington's Continuation of the Annual Register* will be published in the course of this month.

A new edition of *Shakspeare's Plays*, with glossarial Notes, in ten small volumes, is nearly ready for Publication.

The Rev. *James Reedge* is preparing for the Press, twenty-five *Discourses on the Creed*, delivered at the Church of St. Ann, Limehouse.

Hints on Toleration, submitted to Viscount Sidmouth and the Dissenters, will speedily be published.

Lillo's Dramatic Works are reprinting, with additions.

A set of Prints, to illustrate the *Poem of the Lady of the Lake*, from paintings by Cook, are engraving by Warren, Heath, Englehart, &c.

Dr. J. Carey is preparing a new Edition of his *Practical English Prosody*, for Schools.

ERRATA IN OUR LAST.

P. 208, l. 20, for *Mr. Gale* read *Gell*.

THE BRITISH CRITIC

For OCTOBER, 1810,

Les esprits médiocres mais mal-faits, sur tout les demi-savans, font les plus sujets à l'opiniâtreté. Il n'y a que les ames fortes qui sachent se dédire, et abandonner un mauvais parti.

LA ROCHEFOUCAULT.

.. Moderate talents, wrong-headedness, and half-learning, are always most obstinate. It requires a strong mind to retract, and give up what is untenable.

ART. I. *Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S.T.P. R.S.S. Decano Wintoniensi, inchoatam continuavit Jacobus Parsons, A.M. Tertiæ Secundi Pars Prima. Folio. E Typographeo Clarendoniano. 1810.*

THAT so great a work as the first edition of the Septuagint version, which has been founded on a diligent collation of manuscripts, a work worthy of the University and of the country in which it is undertaken, should be interrupted by the death of the valuable man, on whose assiduity the labour of the publication principally rested, must have been matter of sincere regret to every friend of theological learning. They will therefore feel a proportional gratification, in seeing the work resumed, in an uniform manner, after an interruption of only four years.

Y

BRIT. CRIT. VOL. XXXVI. OCT. 1810.

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The latest account which we have given of the progress of this design was at the completion of the first volume, containing the whole of the Pentateuch.* The subsequent publication of Daniel, according to the texts of Theodotion and the Septuagint, we hesitated to notice, because we did not exactly comprehend how it was designed to be connected with the general plan; and during our hesitation the worthy Editor died. We confess ourselves not sorry to see that the work is now resumed, according to the order of the historical books. The first part of the second volume, now delivered to the subscribers, contains the book of Joshua, printed in a form exactly agreeing with the former volume. The present Editor, Mr. Parsons, speaks of himself with a modesty which gives a happy omen of his success; and of the circumstances of the work, with a brevity and clearness which makes it more eligible to cite his words than to attempt any other narrative.

“ Abhinc quadriennium est ex quo, per mortem viri celeberrimi Roberti Holmes, S. T. P. Ecclesiæ Wintoniensis Decani, *Editio Veteris Testamenti Græci cum Variis Lectionibus*, cujus expectationem eruditis jam diu dederat, in primo ferè operis progressu, et inter ipsos typothetarum labores, subito intercidit. Ille enim, postquam è variis Europæ regionibus Codicum Manuscriptorum Collationes, et alia numero non exiguo ad rem suam facientia, singulari industria et magnis sumptibus conquieserat, sex duntaxat S. S. Scripturæ Libros in lucem emisit; Pentateuchum scilicet, et Danielis Prophetiam. Ne igitur in scriniis lateret apparatus iste pretiosus, capienda omnino erant consilia ut quæ in suscepto opere intacta reliquerat vir Egregius, ad finem, si potè esset perducerentur, et exquirendus aliquis qui ea omnia ad tom̃ prioris exemplar disponderet, typothetis in manum traderet, et in plagulis etiam corrigendis (quod in tali materie certe non minimum est) debitam infunderet operam. Atque hoc est illud quod humanissimè in se receperunt Typographi Clarendoniani Curatores, Literarum, et Sacratum præsertim, incremento studiosissimè providentes; fortunatiores quidem si in Editorem incidissent qui, usu diuturniore, et experientia edoctus, tam eorum voluntati quam officio suo satisfacere potuisset.”

Besides this, the most material intimation given by the present editor, relates to the scriptural citations from the Fathers and other Greek writers, referring to the book of Joshua. What he says is this:

* See Brit. Crit. vol. xxiv. p. 465.

“Quod ad Patres et Scriptores Græcos attinet, pæne infinitus eorum numerus est qui per libros Pentateuchi citantur, adeo ut in hac re consilium Editoris assequi, et officio meo prorsus satisfacere, quovis labore vix potuissem. Quatenus vero per indicia licebat, scriptores eosdem, si non omnes, quamplurimos saltem, ad partes vocavi; quod tamen cum serius quam oportebat aggressus fuero, quæ mihi ad nondum innotuerant, aut in operis decursu erant prætermissa, in Appendicem conjeci.”

These intimations denote an editorial care, from which the best expectations may fairly be derived; and the man who, in the commencement of a task so singularly arduous, ingenuously owns his difficulties, disappointments, or errors, is the very person whom we naturally may expect, in the progress of time, to make his work as free from faults as possible. With the same candour, a few various readings, which had been accidentally omitted in their proper place, are printed on the page, otherwise blank, which faces the first chapter of Joshua; where, says the editor, “adponendas velim, potius quam lectoribus omnino subtrahendas;” a conduct the more laudable, because the omission would not perhaps ever have been detected.

The laudable care thus taken by the present editor to follow the steps of his predecessor, precludes any further remarks from us, except such as are naturally suggested by a hearty desire to see the work continued, and carried to a satisfactory conclusion. We rejoice that a man has been found to carry on the laborious design of Dr. Holmes; and we rejoice still more to see in him a man impressed with a due feeling of the importance of the task, and anxious to perform it according to the very best of his abilities. Such dispositions promise all that the public can desire; may Providence assist and bless the work. We shall conclude by addressing the friends of sacred literature, particularly those within our own church, in the words of a former very celebrated editor of the Septuagint*.

“Suscipite desertum à multis literarum patrociniis; imprimis Ecclesiæ vestræ avitam gloriam, ut hætenus æterna cum vestra laude facitis, strenue tuemini, et inter curas Reipublicæ salutares etiam in posterum bonorum et innocentium, literasque amantium civium præsidium numerare.”

* Breitinger, in *Dedic.*

ART. II. *Anecdotes of Painters, who have resided or been born in England: with Critical Remarks on their Productions: by Edward Edwards, deceased, late Teacher of Perspective, and Associate, in the Royal Academy: Intended as a Continuation to the Anecdotes of Painting, by the late Horace, Earl of Orford.* 4to. pp. 327. 11. 16 s. Payne, White, &c. 1809.

FEW works have contributed more to the establishment of the English school, than Lord Orford's "*Anecdotes of Painting.*" Although by no means a complete history, or a complete biography of the art, it was the first publication which excited a serious wish that our country, as it excelled in every other science, should not be without that of painting; and it served to point out in what we were deficient, how our deficiencies arose, and by what means they might be supplied. It showed that where there was patronage and taste, there must be genius, which wanted only encouragement: and whatever share of the merit of that work may be attributed to the ostensible author, he cannot be denied the praise of having presented Vertue's notices and collections in a form and style peculiarly calculated to be popular, and to engage the attention of that class, whose zeal, patriotism, and patronage, it was absolutely necessary to secure.

Holding this opinion, we welcomed the present undertaking, as having a tendency to preserve the spirit that has been excited, and to form a record of its success. Since the period of Lord Orford's labours, a very considerable space has intervened, including, indeed, nearly the whole of the present reign. It is perhaps surprising that Lord Orford, who survived the first appearance of his volumes so long, and was not insensible to the effects they had produced; who had witnessed also the rise and much of the progress of the English school, should have done so little to a work which he must have had many opportunities of enlarging. But whether having once dismissed it, he became indifferent to its success, or whether he was unwilling to be the critic and historian of contemporary merit, it is certain, that with the exception of a very few notes, he left the copy for the edition to be printed with his other writings in 1797, exactly as it was first consigned to the press.

The volume before us is the production of the late Mr. Edwards, a gentleman who, although he did not attain the highest rank in his profession, was qualified by soundness of judgment for what he undertook. He was one of the few artists who have cultivated the art of writing, as well as of painting.

painting, and appears to be, in a great measure, divested of the partialities which too frequently throw suspicion on the opinions of professional men. The work, however, as we now have it, is posthumous, and in a few instances appears to have suffered from this circumstance; yet we are informed that he was "latterly chiefly employed in superintending the printing of this work, for which he had been collecting materials during the greater part of his life; much of it was printed before his death, and the copy for the remainder was completed." Notwithstanding this, had Mr. Edwards lived to revise it, he would probably have pointed out several errors, which have escaped those into whose hands the care of the printing afterwards fell.

After a succinct and well-written life of Mr. Edwards, follows a PREFACE explaining the nature of the work, and something of the history of Lord Orford's volumes. Mr. Edwards seems to characterize that nobleman justly, when he says, that "he was by no means adapted in his own person to have acquired [acquire] the original information," (communicated by Vertue) "owing to a certain degree of fastidiousness in his manners, united with something of the consequence of rank, which disqualified him from making those familiar inquiries that would have been necessary for the attainment of the requisite knowledge."

In the INTRODUCTION, the author gives a sketch of the rise of those societies to which the arts have been indebted, as the "Antigallican;" the "Dilettanti," and the "Society for the Encouragement of Arts, Manufactures, and Commerce," particularly the last. It began in 1754, and Mr. Edwards gives us the pleasing information (probably new to many of our readers) that in the course of the first twenty years, they expended "the sum of 7,926*l*, 5*s*, together with 10 medals of gold, 6 of silver, 17 pallets of gold, and 84, great and small, of silver: all of which were bestowed as rewards, in the departments of painting, sculpture, and architecture."—We have also a short account of the Duke of Richmond's Gallery, which was opened for students, soon after his Grace's return from his travels, about the beginning of the present reign. The origin and foundation of the "Royal Academy," is necessarily an article of considerable length and interest, as it contains copies of documents which it would now be difficult to procure, and is enlivened by many curious facts, relating to the other societies previously attempted on a similar plan, the rise of annual exhibitions, &c. &c.

Mr. Edwards next proceeds to his principal subject, a continuation of the Earl of Orford's Anecdotes. This, including a few names slightly noticed, as then living, by that writer, furnishes biographical memorandums of about one hundred and ninety artists who have *flourished* (a phrase certainly not applicable to all) since the period where Lord Orford leaves off. It must be noticed, however, that these are all *painters*; neither sculptors, nor architects are noticed; and whether Mr. Edwards had prepared any account of them, we are not told.

Among the most eminent in the list here given, are Hayman, Mortimer, Wilson, Moser, Hone, Ramsay, Cipriani, Zuccarelli, Gainsborough, Meyers, Paton, Hoare, Pine, Penny, REYNOLDS, Serres, Webber, Hodges, Wright (of Derby), G. Hamilton, Rooker, Wheatley, W. Hamilton, Romney, Morland, Ruffel, and Bary; and these very properly occupy the principal part of the author's attention. In general his biographical accounts appear to be accurate, and his criticisms just; he appears to have had no particular favourites, whom he would wish to elevate at the expence of their brethren; and although he probably contemplated this copious list with the honest pride of an artist, who wishes well to the reputation of his country, he has not scrupled to point out defects both in character and genius, a liberty which we should have been slow to allow, had he been less liberal and candid in bestowing praise, where it was due.

A few extracts will probably justify our opinion of Mr. Edwards's performance.

The first we shall give is his criticism on Wilson.

"Of this gentleman's talents as an artist, it is not easy to speak with precision, for before we can form a just estimate of his abilities, he must be considered in two capacities: first, as a portrait painter; and secondly, as a painter of landscape.

"As a portrait painter, (which was his first pursuit) his works are not sufficiently known, nor are they marked by any traits which distinguish them from the general manner, which then prevailed among his contemporaries in that line of art. No decided character can therefore be affixed to them. It may, however, be asserted, that he drew a head equal to any of the portrait painters of his time. A specimen of which may be seen by a drawing now in the possession of * J. Richards, Esq, which is the portrait of Admiral Smith, and which was drawn before Wilson went abroad. It is executed in black and white chalk, as large as life, upon

* One of the founders, and Secretary to the Royal Academy.

Brown French paper, and is treated in a bold masterly manner; but this is not a work which can authorize the critic to consider him as superior to the other portrait painters of his day.

"But while we are unable to define his merits as a portrait painter, from the want of such specimens as would direct our judgment, we are by no means deficient in proofs of his powers in landscape painting, in which line his talents suddenly broke forth, and shone out with superior lustre.

"Though there is reason to suspect, that Wilson had painted* some landscapes before he went abroad, yet it is certain, that he did not commence a regular course in that study, until after he had been some time in Italy: when he began, however, he did not waste his time, nor subjugate his powers to the unimproving drudgery of copying the pictures of the old masters, but contented himself with making his observations upon their works, and afterwards confirming those observations by his studies from nature.

"In consequence of this prudent method of cultivating his talents, he wisely avoided any imitation of the pictures of the Italian masters, who preceded him, and at once struck out a manner, both of execution and design, which was classical, grand, and original.

"Of the originality of his style, we are convinced, by inspecting his works, for in most of them he has represented the *general character* of Italy with more decided precision, than can be found in the works of his predecessors.

"In his pictures, the waving line of mountains, which bound the distance in every point of view; the dreary and inhospitable plains, rendered solemnly interesting, by the mouldering fragments of temples, tombs, and aqueducts, are all indicated in a masterly manner, exhibiting that local character, which, though it be familiar to the inhabitants, cannot but be considered as peculiarly grand and classical.

"But leaving general praise or criticism, it will be proper to consider more particularly this master's productions. In doing this, we shall first take notice of a censure, which has been passed upon one of his principal works, by an artist, whose abilities and reputation command respect though they cannot enforce our implicit assent to his opinions, I mean Sir Joshua Reynolds, who, in one of the discourses†, which he gave in the Royal Academy,

* There is a print engraved by J. S. Miller, from a picture painted by R. Wilson, a view of Dover, without date, but evidently executed before he went abroad.

† This discourse was read December 10, 1788, soon after the death of Gainborough, and was the last but one delivered by the President.

passed some strictures upon Wilson's picture of Niobe, which did not perfectly coincide with the sentiments of those, who then heard, or who have since perused them.

"But in order to judge how far those strictures were just or otherwise, and whether the disapprobation, with which they were received, was or was not well founded, they are here presented to the reader.

'Our late ingenious academician, Wilson, has, I fear, been guilty, like many of his predecessors, of introducing gods and goddesses, ideal beings, into scenes which were by no means prepared to receive such personages. His landscapes were in reality too near common nature, to admit supernatural objects. In consequence of this mistake, in a very admirable picture of a Storm, which I have seen of his hand, many figures are introduced in the foreground, some in apparent distress, and some struck dead, as a spectator would naturally suppose, by the lightning, had not the painter injudiciously (as I think) rather chosen that their death should be imputed to a little Apollo, who appears in the sky with his bent bow, and that those figures should be considered as the children of Niobe.

'To manage a subject of this kind, a peculiar style of art is required, and it can only be done without impropriety, or even without ridicule, when we adapt the character of the landscape, and that too in all its parts, to the historical or poetical representation.

'This is a very difficult adventure, and it requires a mind thrown back two thousand years, and, as it were, naturalized in antiquity, like that of Nicolo Poussin, to achieve it.

'In the picture alluded to, the first idea that presents itself, is that of wonder, in seeing a figure in so uncommon a situation, as that in which the Apollo is placed, for the clouds on which he kneels, have not the appearance of being able to support him, they have neither the substance nor the form fit for the receptacle of a human figure, and they do not possess, in any respect, that romantic character which is appropriated to such a subject, and which alone can harmonize with poetical stories.'

"Sir Joshua then observes, that 'the Dutch and Flemish stile of landscape, not even excepting those of Rubens, is unfit for poetical subjects; but to explain in what this inaptitude consists, or to point out all the circumstances that gives nobleness, grandeur, and the poetic character to style in landscape, would require a long discourse of itself, and the end would be then perhaps but imperfectly attained.'

"Though we may allow the foregoing observations to be perfectly just when taken in a general sense, yet, when they are applied to Wilson's picture of Niobe in *particular*, they certainly must be considered as forced, and as the effect of petulant pique, rather than the correction of just criticism.

"This assertion is justified by the following inaccuracy : It is asserted, that Wilson's pictures are 'too near common nature, to admit supernatural objects :' but the question here does not concern his other pictures, but relates to that of Njobe only, and consequently whatever improprieties may be selected from his other works, they cannot warrant a charge against this picture in particular.

"But to form a just estimate of the work in question, we should first consider the species of objects, of which the landscape is composed, whether they be, or be not appropriate to the subject of the picture; and, upon such examination, it may certainly be allowed, that they all are of that kind, which can only be selected from what are universally considered as the grandest and most classical features in nature. But if the fastidious critic is displeased with these, which have been selected by Wilson, let him suppose his mind to be 'thrown back two thousand years, and, as it were, naturalized in antiquity,' what objects could then be selected from nature, by his imagination, which differ from her productions in the present day? The natural materials of landscape, have been the same in all ages. The only difference which characterizes antiquity, originates in the works of art; and if these had been introduced as antique features, they would certainly have counteracted the simplicity and grandeur of the picture as it now stands.

"Sir Joshua next observes, that 'the figure of Apollo is placed in an uncommon situation, the clouds on which he kneels not having the appearance of being able to support him.' By this remark it seems, that Sir Joshua did not recollect the picture*, or examine the print, when he wrote his critique, for the figure in question is by no means so disposed, as to give the spectator any idea of pain from its want of support; and the size is perfectly suited to its place or representation upon the picture, as the appearance of the cloud is fully equal to the weight, which it is supposed to sustain; and, indeed, the figure appears to be floating upon that species of cloud, which is often seen rolling along in a thunder-storm, near the surface of the earth, while the rest of the atmosphere is loaded, and uniformly obscured, by those dark and heavy vapours, that occasion the storm.

"The severity of Sir Joshua, as before remarked, was in some degree attributed to private pique, and not without reason, for

* "It is very probable, that Sir Joshua formed his critique upon that picture, of the subject which was first painted by Wilson, and is now in the possession of Sir Geo. Beaumont, Bart. from which picture a print was lately engraved by S. Smith, who was a pupil of Mr. Woollet."

Sir Joshua and Mr. Wilton were often observed to treat each other, if not with rudeness, at least with acrimony. But that we may not seem desirous of concealing the defects in this artist's productions, we must observe, that Wilton, in the executive part of his works, was rather too careless, a defect which increased in the decline of his life, and that his foregrounds were at all times too much neglected and unfinished.

" His English Views, of which he painted several, had this defect in a very sensible degree, and they were rather too much Italianized, to produce a correct similitude to the scenes, from which they were drawn.

" Another peculiarity in his practice cannot be passed over without notice, namely, his frequent repetition of the same subject or view, for, excepting his principal picture of Niobe, there are few of his paintings, which he has not repeated four or even five times, and with little or no variation. This circumstance will hereafter render it difficult to the future connoisseur, to determine the originality of many of Mr. Wilton's pieces, which, nevertheless, are the productions of his own hand." P. 80.

This extract is longer than we at first intended, but it serves to give our readers an idea of Mr. Edwards, as a critic on more contemporaries than one. There is, indeed, in this work, for whatever reason, a greater desire to recur to Sir Joshua's failings than we could have wished, and in the preceding instance, not quite justly. In Sir Joshua's Life, however, this appears no otherwise than in the following short sketch.

" Sir Joshua in his manners was the well-bred man of sense, equally free from affected consequence or supple compliance. In his conversation he was remarkably pleasant and unassuming. As he cultivated the acquaintance and friendship of men of the first literary talents, he consequently improved his own mental powers, so that in the society of those distinguished in the study of the Belles Lettres, he supported a character of great respectability; highly esteemed as a man, and venerated as an artist.

" To say that he was without fault, would be to decorate him with a character to which no man can have a claim. His general conduct was prudent and just, yet not without some alloy, from attention to his own interest. That he was fond of displaying among his friends of rank, his superiority in the government of the Royal Academy, cannot be denied; and it was owing to this weakness, that an unpleasant disagreement took place between him and the members of that institution, and which ultimately occa-

sioned

sioned his resignation of the Presidency *. But such was the respect which the Academicians entertained for his general conduct and great abilities, that he was invited to return to his seat in a manner by no means disgraceful to either party. His Majesty also signified that he should be pleased if he should resume the Presidency, and he very properly returned to the chair, from which he was soon after obliged to retire by ill health, and on the 10th of November 1791, he deputed Mr. West to supply his place, and was never after able to resume that honourable situation." P. 196.

His remarks on Sir Joshua as an artist, are evidently those of a man who thinks for himself.

The article of Romney, at present meagre, may be improved from Mr. Hayley's copious Memoirs; that of Mr. Barry, with which the series closes, is copious, and interesting: but Mr. Edwards's opinion of Barry as an artist, has a tendency to remove him from the very high rank in which he has been placed by some other critics.

Besides a short list of errata appended to the work, we have noticed the following; p. 60, Gay, for Gray; p. 95, Mary Benwell. This lady is still living; and W. A. Barrow, p. 162, is said here to be living, and consequently could not have been intended for a place among the dead. P. 265-6, in speaking of Rooker's Oxford Almanacks, it is said, "It is to be lamented, that he preserved no regular series or collection of those excellent prints, which certainly exhibit some of the best views which have been taken in that elegant city." This is true; but regular series of Rooker's Almanacks may yet be had, and that in excellent preservation, from Mr. Cooke of Oxford, the University bookseller, in whose possession the plates now are. We have noticed other typographical errors, but they will probably occur to the reader, and cannot much affect the character of a volume which, to all lovers of the arts, must prove entertaining and instructive, and a proper supplement to the works of Lord Orford.

"* The friends of Sir Joshua were so partial to him, that at the time of his resignation, they universally supposed, that the members of the Academy had treated him improperly; but this was not the fact: they only opposed him in his endeavours to introduce improperly a person to be a member of the Academy.

"Upon Sir Joshua's resignation, several of his friends chose to soothe him with complimentary verses. Among others, Lord Carlisle (See the Annual Register for 1790) and Mr. Jerningham, employed their pens to reproach the members of the Academy, and to justify the President; but as they knew little of the dispute, their want of impartiality may be excused by their friendship."

ART. III. *Pharmacopœia Collegii Regalis Medicorum Londinensis M.D.CCC.IX.* 4to. et 12mo. apud Longman.

BESIDES exhibiting a catalogue of the *Materia Medica*, a pharmacopœia describes the various processes by which medicinal substances are prepared, for the use of practitioners in physic and surgery. But as these processes are founded upon chemical principles, it is evident that they must be susceptible of modification and improvement, according as the science of chemistry itself becomes improved. In this point of view, a pharmacopœia modelled after the form under which chemistry appeared 20 or 30 years ago, can be of little use at present. This consideration has induced the London College of Physicians (as it had previously induced the Colleges of Edinburgh and Dublin) to put forth a new edition of their *Pharmacopœia**, accommodated, for the most part, to the improved state of chemical science. In doing which, they have (in our opinion) rendered a most essential service to the medical profession.

The first change that was required was a change of nomenclature. The appellations given to the vegetable and fossil fixed alkalies were peculiar to the Bakerian edition of the London pharmacopœia. General usage required that *potassa* should be adopted in place of *kali*, and *soda* in place of *natron*. In the denomination of the volatile alkali (*ammonia*) no alteration was wanting.

Having adopted the simple terms of the new chemical language, it was further necessary to adopt the compound terms also; which indeed convey more accurate ideas of the nature of the different combinations of bodies, than the old terms were capable of doing. Thus from the old terms *ammonia præparata*, *kali præparatum*, and *natron præparatum*, it could never be collected that each of these alkaline preparations was a compound body, consisting of the specific alkali and carbonic acid. But if instead of these expressions, the terms *carbonas ammoniacæ*, *carbonas potassæ* or *subcarbonas potassæ* and *carbonas sodæ* or *subcarbonas sodæ* be employed, we are at once informed of the precise condition of the substance mentioned †.

* The edition preceding the present, was published twenty-three years ago, namely, in 1787, under the direction of the late Sir G. Baker, at that time president of the College.

† In two or three instances the College have chosen to adhere to the old names. Thus they still retain *alumen* in place of *sulphas aluminæ et potassæ*, and *soda tartarizata*, in place of *tartaras potassæ et sodæ*.

The old term *CALX*, as applied to metals combined with oxygen, has been very properly superseded by the more appropriate term *oxydum*. Thus it is no longer *hydrargyrus calcinatus ruber*, but *hydrargyri oxydum rubrum*, and so in other instances. The botanical nomenclature, as well as the chemical, has been considerably improved. Thus, instead of *cicuta* (to which genus of plants the hemlock used in medicine did not belong) we have *conium*; instead of *genista*, *spartium*; instead of *chamæmelum*, *anthesis*; instead of *helleborus albus*, *veratrum*. Besides this change in botanical nomenclature, the catalogue of the Materia Medica has been in other respects considerably amended. Many inert and useless articles have been thrown out, and several new articles, of approved efficacy, have been introduced in their place. These alterations have rendered the present edition of the London Pharmacopœia much superior to the preceding.

Looking into the body of the work, we find many changes for the better, in regard to the metallic preparations. In the former edition, the number of antimonial preparations amounted to seven; in the present edition they do not exceed five, which are certainly quite sufficient for all medical purposes. The tartarized antimony of the old pharmacopœia was prepared from what was then termed *crocus antimonii* and crystals of tartar (super-tartrate of potash) but in the present edition, the tartarized antimony is prepared from the oxyd of antimony (which oxyd is obtained by precipitation from a nitro-muriatic solution of sulphuret of antimony) and super-tartrate of potash; which process is calculated to yield a tartarized antimony of a more uniform quality than could be obtained by the former process.

In like manner the number of mercurial preparations has been reduced. In the former edition of the Pharmacopœia, they amounted to twelve, under the section entitled *Preparata ex Hydrargyro*, without including the mercurial pills and ointments which were inserted in other places. In the present edition, they have been reduced to ten, including the new preparation, entitled *liquor hydrargyri oxymuriati*, which is a solution of oxymuriate of mercury in water (in the proportion of half a grain of the oxymuriate to one fluid ounce of water) with a small addition of rectified spirit.

Under the title *Preparata à Ferro*, some new chalybeate preparations have been introduced; viz. *liquor ferri alkalini*, *mistura ferri composita*, and *pilula ferri cum myrrhâ*: and the *carbonas ferri* (i. e. a precipitate obtained by adding subcarbonate of soda to a solution of sulphate of iron in water) supplies the place of the former *rubigo ferri*. Respecting these chalybeate preparations, we cannot refrain from remarking, that the

first, viz. the *liquor ferri alkalini* is liable to much objection, from the circumstance of its being so easily, and indeed so instantaneously decomposed, not only by all kinds of acids, but even by every kind of astringent vegetable tincture, decoction or infusion. If alkaline chalybeates should be given, the better way would be to prescribe the carbonate of soda and the carbonate of iron, in the form of pills, washing them down with a sufficient quantity of water, or any other appropriate liquor.

Of *arsenicum*, which had no place in the old Pharmacopœia, there are two preparations in the present; viz. *arsenici oxydum præparatum* and *liquor arsenicalis*. The first is used in the preparation of the last mentioned liquor or solution, which is made by dissolving equal quantities of the oxydum arsenici and subcarbonas potassæ in boiling water, in the proportions of four grains of the oxyd, and four grains of the subcarbonate to one fluid ounce of water. For many years past this preparation has been in use for the cure of agues, in doses of from five or six minims to fifteen or twenty minims; that is, in quantities containing from $\frac{1}{2}$ to $\frac{3}{4}$ or $\frac{1}{2}$ of a grain of the arsenical oxyd. In these doses, it is a perfectly safe remedy, provided it be not persisted in too long.

After the title *VEGETABILIA*, have been introduced many useful preparations, which were wanting in the former Pharmacopœia; such as the *infusions* of columba, cascarilla, cusparia, digitalis, &c.; the *tinctures* of digitalis, humulus, and hyoscyamus; the *extracts* of aconitum, hyoscyamus, sarsaparilla and taraxacum. There is, however, one preparation among the vegetable substances which requires alteration. We mean the *syrupus fennæ*. In consequence of the large proportion of manna directed to be added to this preparation, it becomes *solid* after cooling, losing altogether the properties of a syrup. But if the manna were left out, and a due proportion of coarse sugar were substituted in its place, the preparation would always remain in a state of liquidity, while its cathartic power would be little, if at all, diminished.

Before we conclude our review of this work, it is proper to notice the alterations which have been made in regard to the liquid measures. The statute wine gallon is that which is used by the College. The eighth part of the gallon is a pint, formerly expressed by the Latin term *libra*, but now by the new term *octarius**, the term *libra*, being restricted to

* The sextarius was a Roman measure, considerably exceeding our pint, of which mention is frequently made in the writings of Celsus.

the pound-weight; the octarius, or pint, is divided into sixteen parts, each part bearing the name of *fluiduncia*, in contradistinction to the *uncia* used in weights; the *fluiduncia* is divided into eight parts, each of which is termed a *fluidrachma*; lastly, the *fluidrachma* is subdivided into sixty parts, denominated *minima*, which are measured by graduated glass tubes, invented by the late Mr. Lane. This is much preferable to the former mode of measuring by *drops*, which vary in bulk according to the greater or less specific gravity of the fluid employed, and according to the shape and size of the rim of the bottle from which they are dropped. It is therefore greatly to be desired, that the minim measure be universally adopted.

In regard to the general composition of the work, it may be remarked, that the various processes are described with as much conciseness as was consistent with perspicuity. The style, though simple, (as the subject required) is by no means inelegant; many of the expressions may be found in Celsus.

On the whole, we are of opinion that, although it may be susceptible of some further improvements, the new Pharmacopœia of the London College reflects much credit on the industry, learning, and ability of the committee of physicians appointed to compose it; and we may safely pronounce, that it will prove of the greatest utility to all orders of the medical profession.

ART. IV. *Annals of Great Britain, &c.*

(Concluded from our last, p. 260.)

IN no part of this work does the impartiality of the author appear more conspicuous, than in the account which he gives of the rise and progress of the French Revolution; and in no part of it could the impartiality of a zealous Whig be put to so severe a trial. Like thousands of the most intelligent of his countrymen of all parties, he acknowledges, that he hailed it, at its commencement, as the most glorious event that had occurred for ages, without having duly weighed, as it appears, the principles and views of those from whom it sprung. Even after Mr. Burke had opened the eyes of such English Whigs as were not absolutely infatuated by the spirit of party, he continued to adhere to Mr. Fox; and, to our surprise, contends, that in the declamations of that statesman, there

there was nothing inconsistent with the pure spirit of the British constitution; but he gives a very fair abstract of the reasonings of those two illustrious leaders of the party opposed to Mr. Pitt, from which, we think, the reader will form a judgment very different from that of the author himself.

To the principles, and views, and pamphlets of Dr. Priestley, and the other leaders of the more violent English Dissenters, on the French Revolution, as well as to the corresponding societies, he gives no quarter; and reprehends with becoming severity the various attacks made about that period on the principles and privileges of the established church. Yet he speaks elsewhere inconsistently enough (Vol. iii. p. 79,) of the practical *usurpations* of the established church, and calls the tithes by which she is supported, a *tax*! If by this he meant to court the Dissenters, he ought to have classed the *rent*, paid by the tenant to the landlord, with the *tithes*; for the one is as much a *tax* as the other; with this difference—that the landlord, may be supposed to do nothing for the *tax* that is paid to him; while the clergy certainly do *something* for theirs.

Of the views of the various Demagogues and their respective parties in France he writes with just discrimination; but entertains of Necker, Fayette, Condorcet, and Bailli, opinions, much more favourable than we think those *would-be* statesmen and generals deserve. Of the Marquis de Bouillon, we were surpris'd at finding him make no mention; and no less at the severity with which he speaks of Calonne. He seems to think favourably of the moral character of the unfortunate Louis while he regrets, as we have ever done, his want of decision and political steadiness; but attributes to the Queen many of the errors of the monarch, of which we are persuaded she was not the author. Unlike his political hero, Fox, he condemns the confiscation of the property of the Church as unjust; and the abolishing of all titles and distinctions of orders in the state, as in the highest degree impolitic, and calculated to produce the anarchy and bloodshed which almost immediately followed. The objects of the treaty of Pilnitz, he candidly acknowledges to be unknown to him; but, from the moderation of the Emperor Leopold, he believes them to have extended no further than to defensive operations, and a strong remonstrance in behalf of the personal safety of the French King and his family; while he admits, that the appearance of a confederacy between two such jealous rivals as Austria and Prussia with the exiled Princes of France, could not but have an alarming aspect to the national assembly. In spite of all the outcries of British Whiggism since that period, he seems willing to believe that

the court of St. James's took no part in the objects of the meeting at Pilnitz, whatever those objects might be; and that the English Ministry had no desire to interfere with the internal politics of France. He even blames them, and perhaps not unjustly, for not coming forward as an armed mediator, between that devoted country and the allied powers of the continent, before the breaking out of the war; and seems to think that such an interference might have prevented the war, and saved the unfortunate king and his family.

To this last opinion we cannot agree, as it appears, that from the dissolution of the constituent assembly, if not from the very commencement of the revolution, the great object of the principal Demagogues was to banish royalty as well as Christianity from France. That in the constituent assembly there were many true patriots attached both to the altar and the throne is indeed true; but they were from the beginning over-awed by the Jacobin Club, and the armed rabble, and soon quitted the assembly in disgust and despair. That in doing so, they deserted their post is indisputable. Some of them, and Mounier in particular, in their well meant zeal for ameliorating the constitution of their country, had committed the first overt-act of rebellion, by assuming to themselves, at the *Tennis Court*, the whole authority of the nation and the king; and he who proposed the oath which was taken there, ought to have sacrificed his life in attempting at least to prevent the anarchy and massacres, which flowed from that oath as naturally as a stream flows from its fountain.

The constituent assembly however, was respectable when compared with the assembly, called *Legislative*, which was so denominated, because its object, at least its ostensible object, was to enact such laws as by experience might be found necessary to support the constitution, and maintain the rights of individuals. It consisted of three parties known by their appellations of *Constitutionists*, *Jacobins*, and *Girondists*; of which the two latter, adhering to the constitution, had from the beginning determined to overturn the monarchy and establish a republic; but they differed about the means by which this was to be accomplished.

“The object of the Girondists,” says our author, “was to extort an act of abdication from the king by his terrors and necessities; and for this they spared neither threat nor outrage. The Jacobins were impatient for a bloody insurrection, which should carry their revolution at the point of the dagger.”

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But as it appeared to both parties the speediest means of attaining the event which they equally desired, they longed and clamoured for war, which was at last decreed in the Jacobin Club! As many of our writers of the same party with this author have contended that, in the revolutionary war of France, the allied powers were the aggressors, we shall give his account of that matter in his own words.

"Negociations with Leopold were still proceeding; they were still, however, mysterious, and the assembly, urged by its most vehement orators, incessantly demanded an explanation of the intentions of the court of Vienna, and still more imperiously the dispersion of the emigrants assembling on the imperial frontiers. Delessart promised a speedy answer, and an answer, which was supposed (it is not clear on what ground) to have been concerted between the Austrian and the French minister, was at last delivered; the Emperor promised to dissolve the armaments of the emigrants; but it was under this condition, that the king should be respected, and delivered from the ascendancy of clubs. If this should be refused, war was to be denounced. The assembly seemed to feel a sentiment of acknowledgment for the moderation of Leopold; he spoke of the new constitution with respect; he absolved the people of France of the late horrors, and laid them all on the Jacobins. In the gloomy hall where those demon Jacobins were assembled, a gleam of joy and pride was seen on their countenances, when they were hailed as the masters of her revolution.

"Had the Girondists, by one act of that virtue, which it must be owned they displayed in some instances amidst all the wildness of their baneful policy; had they, at this moment, severed themselves from the bloody connection of the Jacobin club, the history of Europe might have been auspiciously changed. But, alas! those philosophers, those men of lamentable genius, were yet grovelling for popularity in the common den of pollution. Brissot demanded of the Jacobins, if they would not accept the challenge of Leopold? The cry was for war. Robespierre, for once, stood vanquished in his opposition; nothing remained to Robespierre for the support of his popularity, but to turn his fury against the ministers and the court." P. 376.

The death of the pacific Leopold, which followed soon after; and the designs of the republicans, who overpowered the constitutionists in the assembly, produced a decree of war against the *King of Hungary and Bohemia*, on the 20th of April, 1792; though the unhappy Louis did what he could to prevent it. The history of that war is faithfully related by this author; but, as it is universally known, we mean not to follow him through the detail.

War did not commence between Great Britain and France until after the assembling of the *Convention*, and the murder of the King; but the author is not so candid to the court of his own sovereign as to that of the Emperor Leopold. Leopold, he says, wished to avoid the horrors of war if possible; while Mr. Pitt and his associates hurried Great Britain into a war, which might have been safely and honourably avoided! Yet he allows that war was actually declared by the convention against England and Holland, before either of these powers had aimed a single blow at the infant republic; and, as if he had been retained to plead the cause of the enemies of his country, he re-echoes on this subject the arguments and declamations of Mr. Fox, who seems indeed to have been the god of his political idolatry. The replies of Messrs. Pitt, Burke and Windham are seldom quoted, or quoted in such a manner as to deprive them of all their force. According to him the convention was forced to declare war against us by our recalling Lord Gower from Paris when the King was suspended from his office; by our refusing to recognize the public character of the French Ambassador after the trial and execution of the Sovereign whose minister he was; and by our afterwards ordering that Ambassador to quit the kingdom in eight days!

But it is obvious that Great Britain could not continue an Ambassador at Paris to transact business with the convention, or its agents after the suspension of the King, without giving her sanction to the violent measures of that assembly, and taking the part of rebels against their legitimate, though degraded Sovereign. After the murder of the King, the French Ambassador had no public character that could be acknowledged at the Court of London: for the sovereign, by whom he had been accredited was no more, and we had not resolved to recognize the sovereignty of those to whom the executive power was entrusted by the convention, and who are described by this author himself as a crew of the most faithless and bloody-minded wretches that ever lived. Chauvelin the late Ambassador was not ordered to quit England until two days after the convention had declared war; and even then he was not dismissed, until he was discovered to be sowing discontent in the nation and conducting himself as a spy for the Convention! But this was not all. The Convention had passed a decree against all the legitimate governments on earth; and promised French aid and fraternity to the people of every kingdom—we believe of every nation, who should rise in rebellion against their governors! And was this an assembly with which the court of St. James's

could maintain the relations of amity and peace? Mr. Fox said it was; and because he said so, this annalist says it likewise.

The seeds of discontent had by the arts of factious and designing men, been sown with no sparing hand, among the lower orders of the people, in every corner of the British Empire; secret meetings were held for the ostensible purpose of procuring a reform in the Commons-house of Parliament, but in reality for exciting the rancour of the low and the poor against the high and the opulent; these meetings carried on a regular correspondence with each other and likewise with the French Convention; and the object of the whole was to revolutionize Great Britain. Mr. Fox denied all this, contending that the people were never more universally loyal than in the years 1793 and 1794; and whatever he maintained, this author maintains likewise! Yet, when the spirit of party for a moment quits its hold of him, the native candour of his mind, (for we are convinced that it is candid) impels him to confess (vol. iii. p. 156) that "the political principles of the times were deeply tainted with the spirit of insubordination." Of this he gives a remarkable instance in the following words, which we quote for a purpose that will be seen by and by.

"The state of the nation appeared so critical, that it was judged necessary to call parliament together at an earlier period than usual. It met on the 29th of October 1795, a day remarkable for the disagreeable events that attended it. In the park, through which his Majesty had to pass to the House of Lords, there was an unusual concourse of people. The state coach was beset by persons demanding peace, and the dismissal of Mr. Pitt. Some voices were heard exclaiming—'No King;' and stones were thrown at the carriage as it drew near to the horse-guards. These outrages were repeated on the King's return from the house; and his Majesty narrowly escaped the fury of the populace, in his way back from St. James's Palace to Buckingham House. All reasonable men were deeply affected at this outrage. It was a brutal ebullition of popular rage, and tended only to justify such restrictive measures as would abridge the liberties of the loyal subject." P. 115.

This is a very softened account of one of the most treasonable outrages that ever disgraced a civilized nation; but it is, even as here detailed, a sufficient reason for the introduction into parliament of the two bills which immediately followed it, and were, by the partizans of Mr. Fox, denominated *the Pitt and Grenville Acts*, because they were introduced, on the same day,

day, the one by the minister into the House of Commons, and the other by Lord Grenville into the House of Lords. The object of the former was to restrain seditious meetings of the people, and, of the other to explain the treason laws. Thy were, of course, opposed by Mr. Fox and his adherents, but passed into laws by great majorities, on which our author affirms, that

“ Never was a law enacted by the British Legislature received by the nation with such evident marks of disapprobation as the above bills. During their progress through parliament the meetings which were held to petition against them, were composed, not of the ordinary votaries of reform, but of nearly the WHOLE INDEPENDENT POPULATION of the country. The *Whig Club* presented a spirited remonstrance to both houses on this occasion. The *livery of London*, the *electors of Westminster*, and the *freeholders of Middlesex*, sent petitions of the same nature, and were followed by a number of counties, and by almost every *town of note* throughout the kingdom. The agents of ministry, with all their influence exerted to procure petitions of an opposite tendency, and after procuring the signatures of all the officers of the customs, the excise-men, the military-men, and even the children at school belonging to their dependents, could not muster above 30,000 petitioners. The petitions against the bills were computed at 400,000 signatures.” P. 122.

This is indeed one instance, but we think it is the only one of importance, in which the author has suffered his party-prejudices to mislead him with respect to a matter of fact. The *Whig Club*; the *livery of London*, or rather those who meet and vote as *livery* on such factious occasions; the *electors of Westminster*; and the *freeholders of Middlesex*, can excite only the smile of contempt among men of understanding, when thus brought pompously forward as THE INDEPENDENT POPULATION of the country! The *Whig Club* was one of those unconstitutional societies, in which was held the very language, to which Lord Grenville justly attributed the insults that had been recently offered to the sovereign: it was one of those popular meetings assembled professedly for the object of reform, in which the orators took care, by their violent declamations and toasting *the Majesty of the people*, to exasperate the minds of the rebels against the King and the government; and we should as soon think of applying to a felon, condemned at the bar of a court of law, for a character of the Judge and Jury which condemned him, as of quoting the remonstrance of the *Whig Club* as a proof that the Pitt and Grenville acts were disagreeable to the independent population

pulation of the country ! What the livery, or *pretended* livery, of London, the *electors* of Westminster, and the *freeholders* of Middlesex, are, was seen long ago in the mobs of *Wilkes and liberty*, and has been recently displayed in the *triumphs* of Burdett ! Such demagogues will always remonstrate against laws enacted to silence the clamours of licentiousness and quell the tumults of sedition : but we must take the liberty to deny, with as much confidence as this author affirms, that the independent population of the country ANY WHERE disapproved of the law in question. On the contrary the authors of those laws were hailed by the intelligent part of every county and every town of note, as the Preservers of the constitution ; and though interested and ambitious persons of this author's party were able, by such arts as he attributes to the ministry, to procure a great number of petitions against them, those petitions were so far from proving that the laws in question were received with general disapprobation, that they proved, to the conviction of every man who could think without prejudice, the absolute necessity of such laws. No loyal subject was or could be, in the smallest degree affected by them ; they laid no restraint whatever on the genuine liberty of the press, or on the freedom of debate in any constitutional assembly ; and that they put an end to the meetings of *posters, coblers, and blacksmiths* for the reforming of the state, could be regretted by no man, who had not some purpose, to serve by the aid of such political quacks, which he was afraid avow. That Lord Grenville and Mr. Pitt did not descend to such arts as they are charged with by this author, no other proof can be requisite than that unbending *pride*, of which they were both accused by their enemies, and which their fondest friends could not deny to belong, more or less, to both their characters. The ministry indeed, at the head of which they were, trusted so much to their own powers and the goodness of their cause, as to neglect that aid which no ministry need be ashamed to derive from a well regulated press ; they neither rewarded those who wrote in their defence, nor bribed to silence their most venal opponents.

But, though the party man appears when the annalist writes of the affairs of his own country, his account of the successive revolutions of France, and of the principles of the revolutionists, is candid and animating. He sets before the very eyes of his readers the different crews of miscreants, debating in their respective halls, like Satan and his angels in the pandemonium of Milton ; and Robespierre and his gang, though not so formidable, are in the dens of jacobinism certainly more disgusting, than those *first revolutionists* when deliberating

————— “how to confound the race
Of mankind in one root, and earth with hell
To mingle and involve.”

The style of this work is on the whole good, though we sometimes meet with words and phrases that are not authorized by the practice of any English writer of eminence. The word *ascension*, as employed in the title and once or twice in the course of the narrative, is one of these. We say of a king that he ascended the throne, but never speak of his *ascension* in the abstract, nor indeed of the *ascension* of any one else, except our blessed Saviour. The author occasionally uses *pled* for *pleaded* as the past tense of *to plead*; but we are not aware that there is such a word as *pled* in the English language. He likewise writes different *than* instead of different *from*, as—“It had the effect of rousing the people, though for a different purpose *than* the hand-bill had described.” (Vol. ii. p. 348.) In the same volume (p. 470.) he says, “This resistance could not, indeed, *repel* all the horrible laws which were *proposed*,” but a thing must *exist* before it can be *repelled*. Again (p. 473.) “Immediately some of the Girondists darted on the tribune, revealed the horrid plot which *was impended* &c.” but *to impend* is a neuter verb, which can have no passive voice. “In the first *announce* (p. 125. vol. iii.) of a pacific disposition,” is not English; at least we do not recollect to have seen the word *announce* used as a substantive; and we are not so much delighted by the substantive *reform*, as to wish for any more changes of verbs into nouns.

This author once or twice makes use of extravagant hyperboles, and on some occasions, but very rarely, writes in a style that is hardly intelligible. Speaking of Robespierre (vol. ii. p. 367.) he says, “that his talents were somewhat expanded by his power, and his mind had a *force beyond nature*, in his deep resources of hatred and dissimulation.” Was he *actually* possessed by the devil, that his mind had a force beyond nature? Of Collot D’Herbois, he says, (vol. 3. p. 48.) “His popularity among the jacobins was become immense, such was the sincerity of their attachment, that when an assassin, prompted either by indignation at the crimes of Collot, or by personal hatred, attempted to *stab* him, a fanatical blacksmith, who was near, threw his body before the *pistol* to protect him, and *deservedly* received the shot, which his patron unfortunately escaped. The attempt only served to rivet the popularity of the *monster*, and for two months the opening of every sitting of the convention was presented with a bulletin of *his* health.”

Assassins do not generally stab each other with pistols, nor shoot mankind with daggers; but this is a mere slip of no importance, and of which we should have taken no notice. What puzzles us, is to discover, how the blacksmith, of whom we hear nothing, but that he was fanatically attached to Colloc, whom he probably thought a virtuous patriot, came to *deserve* the shot which that villain escaped. We should be glad likewise to know, whether it was of the blacksmith's health that the convention was daily presented with a bulletin; for Colloc is not said to have been wounded. If it was the blacksmith in whom the convention was so deeply interested, he was indeed, as he is here called, very probably a *monster*; but in that case, why is his popularity said to be riveted? Of the nameless blacksmith's popularity, we hear nothing in any preceding part of the work.

Inelegance or inaccuracy of style, however, occur very seldom in these volumes, which we can safely recommend as containing the most luminous account of the political state of France since the meeting of the constituent assembly, that we have any where seen in so narrow a compass. Even with all the party-prejudice of the author in favour of Mr. Fox and his politics, he has presented the public with an historical account of the reign of George III. which may stand, without being disgraced by any comparison, on the same shelf with the volumes of Smollet*,"

ART. V, *The Poetical Works of John Milton, with Notes of various Authors, to which are added Illustrations, and some Account of the Life and Writings of Milton, by the Rev. Henry J. Todd, M.A. F.A.S. Rector of Allhallows, Lombard-street, &c. 8vo. 7 volumes. 4l. 4s. Johnson, and the principal Bookfellers of London. 1809.*

A PUBLICATION so important to English Literature, as this edition of Milton, demands us to depart from our ordinary custom, and to notice its reappearance†; particularly as it contains several additions, which render it still more valuable. These we shall distinctly specify,

* We have heard this work attributed to Mr. Campbell the Poet of Hope; but we cannot say that the report, which has reached us rests on good authority. The work, however, is not unworthy of him. *Rev.*

† See our account of the first Edition, vol. xix. p. 258.

A well-engraved head of Milton, from the crayon drawing, by Faithorne, now in the possession of W. Baker, Esq. first attracts our attention, as a well-judged and appropriate decoration *. But a still more remarkable addition is the elegant etching of the Inner Gateway of Ludlow Castle, by the hand of the Marchioness of Stafford, who had taken the drawing on the spot. This is prefixed, very properly, to the *Mask of Comus*, being a part of the building in which that charming drama was first represented. Whoever has been fortunate enough to see the beautiful etchings of the same Lady, in her unpublished account of the Orkneys, will not be surprised at the performance here given, from regard to the Editor; but that so many merits and accomplishments should meet in one person, as belong to that noble artist, will always be a matter of wonder, to those who either hear or know the fact.

The addition of a verbal index, to all the poems of Milton, will be received with gratitude by all philologists. This is placed in the first volume, which, with the Preface and Life, it completes; being extended unavoidably to twenty-six sheets. There are, in fact, three Indexes; one of the English, another of the Greek, and a third of the Latin words employed by Milton. Other additions are various, and are scattered throughout the volumes; among them the various readings of some of Milton's early Poems, from the collation of a MS. in the library of Trinity College, Cambridge. In the Life of Milton, which the Editor with characteristic modesty, calls "Some Account of the Life and Writings of Milton," some new passages have been interwoven, in consequence of remarks made by Dr. Symmons in his *Life of Milton*, particularly in defence of Bishop Newton and T. Warton. With respect to the "*Apologia pro Rege et Populo*," which Milton and his nephew Phillips, considered, or chose to consider, as the work of Bishop Bramhall, Mr. Todd has at length succeeded in discovering the real author. Dr. Symmons had said of it, that it had been "ascribed to a lawyer of Gray's Inn, of the name of *Jane*;" (Life, p. 34.) Mr. Todd, however, clears up the fact, which though perhaps of no great consequence, from the paltry nature of the work in question, will be welcomed as truth by those who are interested in questions relating to Milton. We shall give the most material parts of the account in the words of this Editor.

* An Engraving from the same drawing was in the former Edition, but not so ably executed.

"The first reply to Milton's *Defensio Populi*, was published in the same year, and was entitled "Apologia pro Rege et Populo Anglicano, contra Johannes Polypragmatici (aliàs Miltoni Angli) Defensionem destructivam Regis et Populi." The author was unknown. Milton directed his younger nephew to answer it, who possibly prepared the first draught of a reply; which, before it went to press, was so carefully examined and corrected by Milton, that it may be considered almost as his own performance, although denominated "Johannis Philippi Angli Responso ad Apologiam anonymi cujusdam tenebrionis pro Rege et Populo Anglicano infinitissimam." This piece appeared in 1652. Bishop Bramhall is the ideal enemy with whom Phillips here encounters. Of so contemptible and barbarous a composition as the *Apologia*, that learned prelate could not be the author. Since the first edition of this account of Milton was published, I have indeed discovered the real author; and the imputation, whether of Milton or his nephew, applied to this excellent Bishop, must never more be named. Dr. Symmons is wholly mistaken in his supposed discovery of the author. I have the authority also of Bishop Bramhall himself on my side. But it was thought subservient perhaps to the consequence of the cause, to exhibit its nameless opponent as a man of the most distinguished talents." P. 82.

The author, it appears, was one *John Rowland*, who, in a Supplement to the Apology, boldly avowed his own name. The title of the Supplement is stated by Mr. T. to be "*Polemica, five Supplementum ad Apologiam anonymam pro Rege et populo Anglicano, adversus Jo. Miltoni Defensionem Populi. Anglicani, &c. Per Jo. Rowlandum, Pastorem Anglicum, 1653.*" 12mo. After much stuff against Phillips, which may be seen in Mr. T.'s note, Rowland thus avows himself.

"Non sum enim Johannes Bramalius, Episcopus Dirræus, aulicus, sed *Johannes Rowlandus*, Anglicus, Pastor Ecclesiæ particularis, et tamen nominis mei me non pudet, quod in Ecclesiâ orthodoxum, olim in proverbium cessit, *Rowlandus pro Olivero, &c.*"

Bishop Bramhall's disavowal, and discovery of the real author, is stated in the same note, in these terms.

"I have now to communicate Bishop Bramhall's own remark, obligingly transmitted to me from Ireland, by the Rev. Edward Berwick (of Esker, near Leixlip) who, in looking over some original Letters of the Bishop, discovered the information in one of

them addressed to his son, under an assumed name, and dated at Antwerp in May 1654. 'That silly book which he [Milton] ascribes to me, was written by one *John Rowland*, who since hath replied upon him. I never read a word either of the first book, or of the replice, in my life." P. 23, note.

Whatever may be deemed the value of such a fact, the mode of discovery and proof, is truly characteristic of Mr. Todd's diligence, in which, as in many other valuable qualities of an Editor, he has seldom been surpassed. We shall soon have to notice him as an illustrator of the writings of Gower and Chaucer, in which capacity he has lately established a new claim to the respect and gratitude of the Public.

ART. VI. *Essays on various Subjects, by George Walker, F.R.S. late Professor of Theology at the New College, and President of the Philosophical and Literary Society, Manchester. To which is prefixed, a Life of the Author. In Two Volumes. 8vo, Price 11. 1s. Johnson. 1809.*

IT has been truly observed, that of late years the writers against Christianity have inserted their objections in works, where the unwary reader expects nothing on the subject; and that the minds of youth are thus perverted, before they have reason to suspect themselves in danger. It cannot, indeed, be said that, in the life of a dissenting teacher, especially of that class which assumes to itself the denomination of *rational Christians*, violent or insidious attacks on our civil and ecclesiastical establishments ever come unexpectedly on the reader; for it is known to every reader, that those Dissenters, who call themselves *rational Christians*, have hardly any other object in view than the overthrow of Episcopacy in the Church and of Monarchy in the State. We believe, however, that the biographer of Mr. Walker has the honour of being the first author, even of this class, who has put together a few unimportant events in the form of a *life*, merely that he might insert between them his own and his hero's ebullitions of disaffection. The events in the life of Mr. Walker, which are here detailed, might all have been narrated in the compass of a very few pages; but, by means of reflections and speeches on the test laws, and on the administration of the Civil Government, the *Memoir*, as it is called, has been swelled to the bulk of 218 pages. We shall take the liberty to separate the events of Mr. Walker's life from the extraneous

matter

matter of the biographer, and then make such remarks on some of the biographer's opinions, as the tendency of them may seem to demand.

George Walker, we are told, was born *about* the year 1735, at Newcastle-upon-Tyne, and descended from a family of considerable antiquity. He received the rudiments of his education at the Grammar School of Newcastle, under the care of the Rev. Dr. Moises, a clergyman of the Church of England, who had the honour of educating the present Lord Chancellor and his brother Sir William Scott. "In this situation Mr. Walker gave early indications of a distinguished character. *Before* he had obtained the age of *five*, he had made so considerable a proficiency in the Latin language, that he was deemed *fully competent to enter upon Cæsar's Commentaries!*" Let no man henceforth call in question any thing that has been said of the early attainments of the ADMIRABLE CRICHTON. At the age of ten Mr. W. was removed from Newcastle to Durham, that he might be under the immediate direction of his uncle, a Dissenting Minister of the *rational class*; and *soon afterwards* "his destination for the ministry," says our biographer, "was finally decided."

In consequence of this decision, he was, in 1749, removed to a dissenting academy at Kendal; and, in 1751, to the University of Edinburgh, where he seems to have made a very respectable progress in the science of mathematics, under the tuition of Dr. Matthew Stewart, the father, we believe, of the present Professor Dugald Stewart; and in logic and rhetoric, under the gentleman who was then professor of those arts. In 1752 he removed to the University of Glasgow, where he studied theology for two years under Dr. Leechman, then Professor of Divinity, and sometime afterwards Principal of the College of Glasgow.

In 1754, Mr. Walker returned to the house of his father, and seems to have preached occasionally in the dissenting chapels in the neighbourhood, without having received any kind of ordination, or so much as a solemn *licence* to preach the gospel. It is well known that one of the original objections of the Dissenters to our Church, was the use of a liturgy, which, in the language of those fanatical men, "stinted the spirit;" but strange to tell, Mr. Walker, at this period, composed his prayers, and *read them* in the dissenting conventicles, not, however, it appears, to the satisfaction of the people; for he thus expresses himself, on the subject, in a letter to a friend.

"I pray with notes, rather than not pray at all, for this is truly the state of the case; and yet so obstinate is prejudice, as to

make no allowance for the difference of nature and abilities. You would laugh to hear their pretty notions of extempore prayer; that it comes reeking warm from the heart; that it gives all the glory to God, shews a distrust of human abilities, and confidence in the operation of the Spirit, which will surely assist those who put their trust in it, and expect its inspiration in a sanctified place; but that on the contrary, the prayers which the spirit of man has composed in an unhallowed closet, are cold and lifeless, have more reason than devotion in them, in short, might have answered very well, in the time of Paganism, for an address to Jupiter, but have not sufficient raptures to warm the heart of a zealous enthusiast, nor (are) stocked enough with those magical words, which, without meaning, so strangely, as with a mechanical impulse, affect the common class of hearers. - - - - -

- - - - - Some (men) are uncommonly blest by Nature, and without much premeditation can speak with great propriety and elevation of thought; but for every one to presume on the like abilities, would be to swell like the frog, and burst in the attempt. But, in my opinion, where such distinguished abilities are wanting, to lead the devotions of a whole audience, to speak their sentiments, and disclose their affections, which relate to the most august and venerable object in nature, requires some forethought and consideration; and to attempt it without these assistances, would be an affront to the audience, and the Being before whom they are assembled." Mem. P. 33.

These are judicious reflections; but, as the biographer observes, Mr. Walker found a compliance with the prejudices of his sect absolutely necessary, to remove an otherwise insuperable bar to the exercise of his profession. Having learned to rehearse his prayers without notes, he was, in 1757, chosen minister of the congregation at Durham, of which his uncle had been pastor, and underwent the ceremony of ordination in the month of October that year. His biographer thinks ordination a very *foolish* ceremony, and we shall consider his objections to it by and by; but at present we proceed with the narrative.

While at Durham, Mr. Walker was a frequent contributor to the *Lady's Diary*; and finished there a valuable work on the sphere, which he had commenced before he was eighteen; but he soon felt himself uncomfortable at Durham, where the dissenting zeal seems to have evaporated before he was settled as a minister; and in the end of the year 1761, or the beginning of 1762, he accepted of an invitation to Great Yarmouth. There he amused himself with mathematical pursuits, in which he seems to have taken great delight; and having got acquainted with Dr. Priestley, and communicated several papers to the Royal Society, to be inserted

serted in their transactions, he was, probably through the Doctor's influence, elected a Fellow. At the same time he was applied to by a gentleman of great respectability, (we know not whom) to undertake the charge of educating his eldest son; but whether he yielded to the application, we are not distinctly told. The biographer indeed says, that "this was his first entrance upon the business of education;" but of that business we hear nothing more, except that he declined about the same time to undertake the education of the two sons of the late Marquis of Lansdowne, an office to which he had been earnestly recommended by Dr. Price.

On reading this part of the narrative, we were forcibly struck with the singularity of a peer of the realm, who was soon afterwards prime minister, applying to a dissenting teacher to recommend to him a gentleman of *character and extensive knowledge and learning*, who would be willing to undertake the education of his two sons; as if no such gentleman could have been found within the pale of the established Church! Mr. Walker having at that particular period married, declined the office, which, this biographer says, was afterwards accepted by Dr. Priestley*.

At the close of the year 1771, Mr. Walker received an invitation to become the pastor of a dissenting congregation at Birmingham; and having accepted of the invitation, a house was provided for him, and every necessary preparation made for the accommodation of his family. In the meantime, however, he was applied to by the trustees of the dissenting academy at Warrington, to undertake the office of mathematical tutor in that institution; and by the advice of his friend, Doctor Priestley, he broke faith with the congregation at Birmingham, and removed to Warrington in the latter end of the year 1772. Of this step, indeed, he had soon

* Dr. Priestley, however, gives himself a very different account of his connexion with Lord Shelburne.—"I had been recommended," says he, "to Lord Shelburne by Dr. Price, as a person qualified to be a literary companion to him.—My office was nominally that of *librarian*, but I had little employment as such, besides arranging his books, taking a catalogue of them, and of his manuscripts, which were numerous, and making an index to his collection of private papers. In fact, I was with him as a friend, and the second year made with him the tour of Flanders, Holland, and Germany, as far as Strasburgh; and after spending a month at Paris, returned to England." Mem. of Dr. Priestley, P. 71.

cause to repent, and was glad to resign his office, of which the emoluments were not sufficient for his immediate support. During the short time of his residence at Warrington, he published his Treatise upon the Sphere, principally for the use of the students who attended his lectures; but so limited was its sale, as not to defray the expence of publication.

From Warrington he removed, in the autumn 1774, to Nottingham, being chosen one of the ministers of a dissenting congregation in that town; and there he was no sooner settled, than he entered with more than ordinary zeal into the discussion of all those questions which then agitated the public mind. He wrote petitions or remonstrances to the different departments of Government, against the American war, which were subscribed by multitudes of dissenters and other opponents to the measures of administration; he preached political sermons, displaying nothing of politics but the passions which they excite; and in public meetings he talked of ministers, their adherents, and their measures, in language, which insolently declared, that there was no political wisdom or integrity in the nation, but among those who "bawled for freedom in their senseless mood;" and more especially among the dissenting bawlers! He seems even to have supposed, that the nation must be undone, unless the mobs of Nottingham were constituted superintendants of administration, and auditors of the public accounts; and in a factious harangue, which is here published, he has the audacity to say to one of these mobs, "As there is no power which ought, so there is no power which *can withstand you*, if you be not wanting to yourselves!"

In another of these speeches on parliamentary reform, he is made to enlighten the burgesses of Nottingham, and the freeholders of the county, with a learned dissertation on the liberties of the Germans in the days of Cæsar and of Tacitus; to derive the origin and constitution of the *English house of Commons*, from that people at those remote periods; and to declare that from the moment of the violent birth of the Septennial-act, corruption had walked over the face of this country, like a fiend of hell! His next political exploit was the drawing up of ten violent resolutions against the corporation and test acts; but we shall have an opportunity of examining his reasonings on that subject, in reviewing one of the Essays in those volumes, entitled "The Dissenters Plea, &c.": a tract which his Biographer pronounces the best that has been published on the subject; because it was praised by Mr. Fox and Gilbert Wakefield!

We have long known that the *rational* dissenters were accustomed to look up to Dr. Priestley, as their great champion

in those attacks which they agreed to make on the rights and constitution of the established church; but until now we did not know that they considered him as a kind of Prince—or at least as sustaining a character so public as entitled him to addresses from the whole body! Such, however, it seems, was the rank which he held among them. On the demolition of his house, his library, and his philosophical apparatus, in the year 1791, by a mob, the leaders of which seem to have considered his celebration of the anniversary of the French Revolution as an insult to the friends of order and the British constitution, the Presbyterian, Independent and Baptist dissenting ministers of Nottinghamshire and Derbyshire, thought fit to employ Mr. Walker to draw up an address of condolence to the Doctor. In that paper, which the Biographer has given to the public, no mention is made of the factious festival, by which the mob was exasperated; but the outrage is attributed to the superiority of the Doctor's virtues and abilities which invited persecution; and to which, in almost every walk of science, his country and the world had been much indebted; and a prayer is put up that the philosopher might "be long preserved, that he might survive the hatred of his ungrateful country, and that he might repay her cruel injuries by adding, as he had hitherto done, to her treasures of science, of virtue, and of piety!!"

When transcribing this passage for the press, the biographer ought in common equity, to have mentioned the reparation, which by the interposition of the laws the town of Birmingham was compelled to make for the loss which the Doctor had sustained* by a mob which felt his conduct as an implied insult on those very laws: but of this fact, so honourable to the British constitution, and to the administration of British justice, no notice whatever is taken! The author of the address accuses the country of a hostile spirit to the whole body of dissenters, because the legislature had lately refused to break down the bulwarks of the established church, to gratify their insolent demands; attributes to that spirit the horrid outrages at Birmingham, which, in direct contradiction to fact, he says, were immediately directed against the dissenting name; insinuates, or more than insinuates, that the Dissenters have always been the most faithful subjects of the state, the most attached to their country and the most virtuous citizens; but concludes with a menace, that if what the writer

* See our xxxth volume, p. 280.

call liberty, law and good-fellowship ; in other words, a repeal of the test laws, should be irrecoverably lost to them in this land, every land should be their country, where those blessings should be presented.

This paper is subscribed by forty-three dissenting teachers, and seems to be considered by the biographer as something that deserves to be rescued from oblivion,—as something indeed extremely fine.

We next find Mr. Walker engaged in a correspondence with Mr. Grey (now Earl Grey) on the subject of parliamentary reform. That gentleman being to move the house on the subject on the 6th of May 1793, was very desirous, it seems, to have his motion enforced by petitions from the metropolis and other districts—especially the town of Nottingham. Whether the noble Earl will thank the nameless biographer for thus revealing the *secret history* of such petitions, we think more than doubtful ; but the petition from Nottingham, which was drawn up by Mr. Walker, was rejected by the House, on account of the following passage, which our biographer thinks perfectly harmless, and even *respectful* !

“ From various causes, the constitution of these kingdoms has passed into the grossest abuses, so as to insult the common sense of the nation with a name when the reality is gone ! ”—That the petition, containing this modest and respectful clause, was rejected, is here attributed to the influence of Mr. Pitt, who is confidently declared to have been MAD, for plunging the nation into an unjust war, from hostility to those enlarged principles of civil liberty, which had been displayed by the body of moderate and peace-loving statesmen, the French Convention ! To avert, if possible, the effects of this madness, Mr. Walker persuaded about three thousand of his townsmen to subscribe a petition, which he had drawn up in aid of Mr. Grey's motion in 1793 ; but whether this was done, as in the case of parliamentary reform, at the desire of Mr. Grey, we are not told.

That such a factious demagogue as Mr. Walker should be highly exasperated at the *Pitt and Grenville acts*, as they were called, is not wonderful ; for they deprived him of the opportunity of displaying his oratory and political knowledge in those dangerous assemblies for parliamentary reform, in which he had so long been accustomed to take a lead. We have accordingly a very angry letter from him to a friend, containing a gross misrepresentation of the tendency of those bills, and some predictions, which have been completely falsified ; but we cannot be surprised at any thing of the kind from

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a man, of whom his biographer says (Mem. p. 201.) that " throughout the whole of the American war, and during the commencement of the war with France in 1793, notwithstanding as an Englishman he felt the shame of national defeat and humiliation, yet, in contests so unjust, he *deprecated the success of his country's arms !!*"

After twenty-four years residence in Nottingham, Mr. Walker, whom even experience could not teach wisdom, removed to Manchester, where he undertook the office of theological tutor in the dissenting academy or college in that town. The emoluments of that office were small, and the labours of it excessive; and to these labours were afterwards added those of the mathematical and classical tutors, which soon exhausted the strength of an old man, and compelled him to resign all his offices in the college. He continued, after that period, to reside for nearly two years, in the neighbourhood of Manchester; and was for some time President of the Literary and Philosophical Society of that town—a society which has published several volumes of valuable memoirs. He then removed to the village of Wavertree near Liverpool; and in the spring of 1807, died in London, whither he had gone to treat with booksellers about the publication of some sermons.

His biographer has published two elaborate characters of him—the one by Mr. Wakefield, and the other taken from a sermon preached by one of his friends, and published on occasion of his death. Both these characters are partial panegyrics, which contain much praise, to which Mr. Walker appears not to us justly entitled; but that he was a man of talents is unquestionable; and we are willing to allow that his meaning was good, even when his conduct was reprehensible. Of his talents and his principles the reader will be able to form some estimate for himself from this abstract of his life; but they will again appear in review before us, when considering the merit of his several Essays. In the mean time we shall state the biographer's objections to the ceremony of ordaining clergymen, and examine the form of his reasoning against a rite which has always appeared to us of apostolical institution, and indeed essential to the very existence of a Church entitled to the appellation of Christian.

" As he was now regularly established in the stated office of a minister, it was thought necessary, that he should undergo the ceremony of ordination. This was accordingly performed at a meeting of ministers convened (at Durham) for the purpose

In October 1757, a practice now very much disused among the rational dissenters, and which will probably in a little time be altogether laid aside. Having satisfactorily answered the question proposed, he received ordination as a minister in the following terms:—*These are to certify, that the Rev. George Walker, having preached a sermon, and exhibited a Latin thesis from a subject assigned him, and publicly delivered a confession of his faith, was this day solemnly ordained, as witness our hands, &c.*

“It is probable, that none of the ministers assembled contemplated this ceremony in any other light, than as a solemn approbation (we perceive in it nothing solemn*) of the individual, as fitted by his character, his talents, and his faith, for the exercise of his profession, to which he had devoted himself. The notion of their acting in any apostolic character, and communicating to him by some secret and supernatural interference, certain peculiar powers must have been discarded by all, as a remnant of popish folly and superstition; nevertheless there were many among the dissenting laity, who yet retained so much of the puritanical spirit, that they would have deemed the sacrament but *imperfectly* administered, by any but a regularly ordained minister, and have regarded the act of baptism by any other, as *negatory and inefficacious.*” (*Mem.* p. 42.)

Though our readers can bear witness that we have never symbolized either with papists or with puritans in the peculiar degrees which distinguish their respective creeds, we trust that we shall never be ashamed to maintain the truth, merely because it has been maintained by papists and puritans. Both these sects believe or profess to believe all the articles of the Apostles’ Creed; but one of these articles is, “I believe—in the Holy Catholic Church,” in which, if the Church be not a society, founded by Christ, and placed under governors, deriving their authority from him, it seems to us inconceivable how any man can believe, as an article of Christian faith. We are however fully aware that the Apostles’ Creed is of no authority in the *dissenting seat of the rational Christians*; but rational Christians, or at least the greatest part of them, profess to believe in the Divine authority of sacred scripture, although both papists and puritans profess the same thing. These three sects indeed interpret many scripture doctrines very differently from each other; but since they all admit the authority of scripture, the

* It resembles indeed the certificate of character given to a footman; when quitting his place, more than the ordination of a clergyman, or the *letters of orders* which are given to clergymen by the bishop who ordained them.

only question at issue is by whom those contested doctrines are most faithfully interpreted; and this question must be decided by criticism, reasoning, and the concurring testimony of antiquity where it is to be had.

The churches of England and Rome, the Greek church, and, according to this biographer, the puritans regard the administration of the sacraments as nugatory and inefficacious, but by a regularly ordained minister*; while the dissenting sect of rational Christians, it seems, deem them of sufficient efficacy by whomsoever administered. If there be meaning, however, in this author's words, all these parties consider them as having *some efficacy*, whatever it may be; for if they were nugatory and inefficacious, by *whomsoever* administered, there would have been no room for writing contemptuously of the puritans for deeming them nugatory and inefficacious, when administered by *a man not regularly ordained* to the office of administering them. But the efficacy of baptism (we enquire not at present what that efficacy is) will surely be granted to be wholly derived from the positive institution of Christ; at least it seems not probable that any *rational Christian* considers the washing of a person with water in the name of the FATHER, and of the SON, and of the HOLY GHOST, as any duty of *natural religion*. To whom then did

* We shall be here told that the church of Rome admits the efficacy of baptism, by whomsoever administered; but this is not exactly the case. The church of Rome does *not* admit the efficacy of lay-baptism *as such*; but has, by the decrees of popes and councils, only authorized whosoever shall be present to administer baptism in cases of what she considers extreme necessity. Whether any church—even the church universal, be competent to grant such a *general* commission to baptize as this, is a question which we have no occasion to discuss, since it is granted, on the supposition that water baptism is not *generally*, but so *absolutely necessary* to salvation, that every person who dies unbaptized shall either be *annihilated*, or condemned to *hell-fire for ever*. All protestants, we believe, admit, as the primitive church certainly admitted, that although our blessed Lord hath enjoined all Christians, under the severest penalties, to observe his positive ordinances when they have an opportunity of observing them, he hath not made them so necessary as that he cannot save without them, since he hath declared that, in every case, he prefers mercy to sacrifice. But though we think the practice of the church of Rome, with respect to baptism, very irregular, we perceive no obvious distinction between her lay-baptisms and the baptisms of those who minister in the church, in contempt of all *authority derived from the supreme head of the church*.

Christ give authority to administer the sacrament of baptism? did he give it indiscriminately to *all* his followers; or to *such individuals* as should from time to time be *elected* by the multitude of believers, to officiate as ministers in their several congregations; or only to *such* as should, by *some form or other*, be sent by authority derived from him, as he was sent by the Father?

That he did not give authority to *all* his followers indiscriminately to administer the sacrament of baptism, is incontrovertible; for we are assured by St. Paul that he was seen after his resurrection by five hundred brethren at once, of whom the greater part were alive when the Apostle wrote his first epistle to the Corinthians; and yet it was only to the eleven disciples or Apostles, that "Jesus came* and spake, saying, all power is given to me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." They were the eleven only (or rather the ten, Thomas being absent) who were assembled with shut doors for fear of the Jews, when "Jesus came† and stood in the midst, and said unto them—Peace be unto you; AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

From these texts it is evident, as any thing can be, that authority to administer Christian baptism, and to *remit and retain sins* (whatever be the meaning of that phrase, of which by and by) was *not* given to *all Christians in common*; and it is no less evident, that it was *not* given to such individual Christians as might be chosen by others to "minister among them about holy things." Our Saviour expressly declares, that he sent the eleven as he had been sent by his Father; but the mission of Christ had no dependence on the election of the people, nor, of course, the mission of the Apostles on the election of their fellow-Christians, or of those among whom they were to preach the Gospel. "Ye have not chosen me," says he ‡, "but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain,

* St. Matt. xxviii. 18, &c.

† St. John xx. 21, &c.

‡ St. John xv. 16.

that whatsoever ye shall ask the Father in my name he may give it you."

That by retaining, and remitting sins, is here meant that which is elsewhere called binding and loosing, when our blessed Lord says *, "Whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven;" and that by binding and loosing are meant excommunication and absolution, are facts admitted, we believe, by all interpreters, however widely they may differ from one another as to the effects of excommunication and absolution, or as to whom authority to pronounce these sentences was committed. That by the Kingdom of Heaven or of God, is, in the New Testament, very often meant the *Church of Christ*, is so universally admitted as to render it quite unnecessary to quote texts in support of it; and that it is in the Church of Christ alone that the *ordinary* means of salvation are to be had, by those who live where any part of that Church exists, is repeatedly declared in terms which cannot be misunderstood. The sinner, "who will not hear the *Church*," or, as appears from the context, is cut off from her communion, is, by the command of Christ himself †, to be considered "as a heathen man and a publican." We are assured by St. Luke ‡, that "the Lord added to the *Church* daily such as should be saved;" by St. Paul §, that "Christ loved the *Church*, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish;" and that it was the *Church* of God, even that Church || over which the Holy Ghost had made the elders of Ephesus overseers, "which he had purchased with his own blood."

This being the case, it is not wonderful that authority to admit men into the Church, and to cast out of her impenitent sinners, should be called the power of *remitting* or *retaining* sins; since it is only in the Church, where the Church exists, that sins can ordinarily be forgiven. Hence too it is, that Baptism and the Lord's Supper are generally necessary to salvation; for it is only by baptism that men can be received into the Church, or Kingdom of Heaven; and only by "continuing stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers," that they can

* St. Matt. xvi. 19, and xviii. 18.

† St. Matt. xviii. 17.

‡ Acts ii. 47.

§ Eph. v. 25, &c.

|| Acts xx. 28.

continue members of the Church, as subjects of the Kingdom of Heaven. Accordingly our Saviour himself says most solemnly *, that "except a man be born of *water* and of the *Spirit*, he cannot enter into the Kingdom of God;" that "except we eat the flesh of the Son of Man, and drink his blood, we have no life in us; and that "he who eateth his flesh and drinketh his blood, dwelleth in him."

We are fully aware that the biographer of Mr. Walker will not allow, that any part of the sixth chapter of the Gospel by St. John relates to the sacrament of the Lord's Supper. That it does relate to that ordinance, the present writer has no doubt; as the two authors referred to at the bottom of the page, seem to have completely proved. But we have no occasion to contest this point with our *rational Christian*; for if he acknowledge the authority of St. Paul †, he must admit that it will be the duty of Christians "to shew forth the death of the Lord" in the Lord's Supper, until he come again at the end of the world; and that the Lord's death can be thus shewn forth only in the Church. But we have seen that authority to teach all nations, and to receive them into the Church by baptism, was given exclusively to the eleven Apostles; and that Christ promised to be with *them*, and with *their successors* in office, always, even unto the end of the world. We say with their *successors* in office, because their Divine Master, who knew all things, knew that the eleven themselves were all to be cut off by the stroke of death in a very few years; and because, when he said, "as my Father hath sent me, even so send I you," he unquestionably authorized them to send others as he was then sending them.

Some kind of ordination, or mission, therefore, derived from Christ, through the medium of the Apostles, is absolutely necessary to authorize any man to administer that baptism, to which, when received with faith, the "washing away of sin," is attributed ‡, and by which alone mankind can be received into the Church of Christ. But to those alone, who were authorized to admit into the Church such as were deemed worthy of that high privilege, must authority have likewise been given to cast out of that holy society, such as walked unworthy of the vocation, wherewith they had been

* St. John iii. 5.—vi. 53. and 56. See the Bishop of St. Asaph's Sermons on the Lord's Supper; and Johnson's Commentary on part of the sixth chapter of St. John's Gospel, in the first volume of his *Unbloody Sacrifice, &c.*

† 1 Cor. xi. 23, &c.

‡ Acts xxii. 16.

called; for if mankind could be admitted into the communion of the Church by *one* authority, and be cut off from that communion by *another*, the Church, instead of "a building fitly framed together," would be nothing but a confused heap of ruins. It was, accordingly, to the same eleven, who were authorized to convert and baptize the nations, that the Divine Head of the Church said, 'Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven.' The Church was thus constituted not a multitude of sects, but one society or compact body, that her members might "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of man, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love*."

In perfect conformity with all this, the Apostles, when in execution of their high commission, they had successfully preached the Gospel in any country, ordained, by imposition of hands, elders, and presbyters in every city, where they had made a sufficient number of converts to constitute a church or congregation; and when they could no longer superintend those churches themselves, they placed over them men clothed with apostolical authority, such as Timothy and Titus, who were likewise ordained by imposition of hands. These *secondary* apostles (if we may so denominate them) were enjoined to ordain others in the same manner, and to commit the things which they had heard of the immediate apostles of Christ, to faithful men, who should be able to teach others also; while they were warned to lay hands suddenly on no man, lest they should be partakers of other men's sins†.

This apostolical practice, of ordaining the ministers of Christ, by prayer and the imposition of hands, was continued in the Church through all ages and in every country, as something essential to the very existence of a Church, and the validity of the Sacraments; nor do we recollect that the necessity of it was ever called in question, except by those who pretended to a *miraculous call* from Heaven, until the middle of the six-

* Eph. iv. 14—17.

† 1 Tim. v. 22.—2 Tim. ii. 2, and Titus i. 5.

teenth century. Then indeed the Anabaptists of Germany taught, that every Christian is invested with a power to preach the Gospel, and consequently that the Church stands in no need of ministers or pastors; that in the kingdom of Christ, civil magistrates are absolutely useless; and that God still continues to reveal his will to chosen persons by dreams and visions; and the consequences of these democratical ravings, as well on the peace of society as on the progress of the reformation, are well known. Much about the same time, or a little afterwards, arose the *Brownists* or *Independents* in England, whose notions of Church Government and Church Communion are universally known, and seem to have been very generally adopted by those who call themselves *rational Dissenters*. Yet it seems very extraordinary and very irrational, that the people should suppose themselves authorized to constitute, by their own authority, governors of a society, which was not founded by the people, but by the Son of God; and of which, by the confession of all Christians, the Son of God is the supreme Governor, and the word of God the supreme law! It is still more extraordinary, if possible, that private Christians should suppose themselves authorized, either by their own will or by the election of their brethren, to administer ordinances, which derive all their importance, great as it is declared to be, from *positive institution*; and of which the administration was by the Divine Institutes committed, *not to Christians at large*, but to a *chosen order sent by him, as he had been sent by his Father*. To us nothing can appear more unphilosophical, or indeed more absurd, than this. If there be not in the Christian Church an order of ministers who derive, through the medium of the apostles, authority from Christ to act as the stewards of his mysteries, in the name of consistency and common sense, let all *mysteries* be banished from *our creed*, and all *positive institutions* from *our worship*; and let Christianity be henceforth taught as a kind of revealed philosophy—a mere republication of what is called *natural religion*.

“But,” asks this biographer, “Do you really think that, by the rite of ordination, as commonly practised in the Church, any peculiar *powers* are, by some secret or supernatural interference communicated to the person ordained?” Instead of directly answering this question, we shall take the liberty to ask, in our turn, two questions of the biographer. Does this most rational Christian really believe, that when Lord Ellenborough was by the King constituted Lord Chief Justice of England, there was conveyed into his Lordship’s mind, by some secret and supernatural interference, a more profound

profound knowledge of the laws of England, than he possessed, the moment before when he was only Attorney-General? or that when the Lord Lieutenant of a County, acting by authority derived from the King, grants the commission of colonel in the militia to a country gentleman, he communicates to him; by some secret and supernatural interference, a knowledge of the art of war, which he possessed not the day before when superintending the improvements of his farm?

We do not pretend that any new intellectual or moral power, or even a greater degree of theological knowledge is communicated miraculously to the person ordained, by the *mere imposition of the hands of a bishop or of presbyters*; but we affirm, on the testimony of scripture, that he is *authorized* by that rite to act in a capacity in which he had no authority to act before; just as the lawyer and squire were, by the commissions of the King and Lord Lieutenant, authorized to act each in a capacity, in which, until they received those commissions, they had no *authority* to act. Unintimidated by the bugbears, *Popery* and *Puritanism*, we have likewise no hesitation to affirm, that as he who "desires the office of a bishop desireth a good work *," and as it is "the God of peace, who brought again from the dead our Lord Jesus—that great Shepherd of the sheep, who maketh any man perfect in good works to do his will, working in him that which is well pleasing in his sight †," so he who is rightly ordained to the office of a bishop, of a presbyter, or of a deacon, may reasonably expect such secret influence from above, as, if he be not wanting to himself, shall enable him so to discharge the duties of his office, that when "the Chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away ‡."

As the *rational Dissenters* neither believe in the influence of the Holy Ghost on the minds of men, nor think that *they* stand in need of such influence to enable us to "work out their own salvation with fear and trembling," the biographer will probably laugh at all this as *puritanical fanaticism*. It is not, however, for the sake of him, or such as he, that we have said so much in defence of the apostolical rite of ordination by imposition of hands; but for the sake of those members of our own Church, some of them even Clergymen, who, by their practice, seem to consider it as a matter of no importance, by whom those who minister at the altar have been ordained, or indeed whether they have been ordained at all, provided they preach what they call the Gospel! If what we have now,

* 1 Tim. iii. 1.

† Heb. xiii. 20, 21.

‡ 1 Peter v. 4. and

and on other occasions, written on this subject, shall induce any one of those men to study the question (at issue between us and the *rational* or the *fanatical* Dissenters) in the Holy Scriptures and genuine records of primitive antiquity, we will cheerfully submit to whatever rude railings may be poured out on us by those, who, in the Christian ministry, run unsent by the Divine Author of Christianity.

(To be concluded in another Number.)

ART. VII. *An Analysis of Hooker's Eight Books of Ecclesiastical Polity.* By the Rev. J. Collinson, M.A. Rector of Gatehead, Durham. 8vo. 394 pp. 10s. 6d. Rivingtons. 1810.

IT is sufficiently well known, that the judicious Hooker was induced to engage in his great work on the Laws of Ecclesiastical Polity, when he was Master of the Temple, and involved in controversy with Walter Travers on the doctrines and discipline of the Church. To accomplish this more effectually, he was, on his petition, removed from the Temple to the Rectory of Boscomb, in Wiltshire. In this retirement he composed the first four books. He was then promoted by Queen Elizabeth to the Rectory of Bishop's Bourne, in Kent, where he wrote his fifth book, and published it by itself; at the same place also he afterwards completed the sixth, seventh, and eighth books. On the solid learning, judgment, and general excellence of the work itself, it is unnecessary to expatiate, as it has obtained and secured to the author the highest rank in the annals of English literature; and it is forcibly observed by the author of this analysis, that should the English constitution, in Church and State, be unhappily ruined by some convulsion of extraordinary times, this book alone probably contains materials sufficient for repairing and rebuilding the shattered fabric.

Mr. Collinson has undertaken a very arduous work, and has performed it well; indeed, it is not easy to speak in terms of too great commendation of the whole publication; neither can any thing be more pertinent or seasonable than the period in which it has been introduced, when the multiplied and still increasing variety of schismatics, renders every effort of the true friends of the Church important and necessary.

A Preface of seventy-two pages is judiciously employed in making the reader acquainted with the times in which

Hooker lived; his personal character, and the occasion and design of his *Treatise on Ecclesiastical Polity*. This is done from Camden, Thuanus, and Hume, but more particularly from Walton. Having done this, Mr. Collinson proceeds in a very excellent, though concise, Commentary, to demonstrate the importance of the prototype upon which he has laboured, and its immediate application to the circumstances of the present times. Here we find a succinct but satisfactory account of the rise and history for Methodism; and here we must allow the author to speak for himself.

"The Calvinistic Reformers of Hooker's time, by their energy and violence, threatened the subversion of all established authority, civil as well as ecclesiastical. It is not to be supposed that such dangerous opinions are attributeable to the Methodists of the present day, who are generally persons of quiet, peaceable demeanour, and profess to be well affected to the state, and in a degree to the Church. Still it behoves us to consider what consequences would ensue, if their influence should increase and greatly predominate through the country.

"1. It may be justly feared, whether persons of high rank and liberal education in the kingdom, would submit in matters of religion to a number of mean uninformed persons, and their preachers, "men, though better able to speak, yet sometimes of no better judgement than the rest."

"2. The decay and overthrow of all learning may be apprehended as a sequel of the complete success of persons, who even exceed the Puritans in despising and disparaging human attainments.

"3. "An objection lies to the doctrine of spiritual influence, viz. that it causes men to attend to the feelings within them, to place religion in feelings and observations, without coming to real duties and active usefulness: that men of this persuasion, sit still in contemplation and indifference, brooding over what passes in their own hearts, without performing any good action, or well discharging the social duties *."

"The methodist doctrines have been charged not only with promoting this inattention to the common duties of life, but even with a direct anti-moral tendency. This imputation is not sufficiently refuted by the assertion, that their chief preachers have no design of decrying good works as unnecessary and superfluous: for it is a most serious objection to their tenets, that they are easily liable to this abuse and misinterpretation, particularly as they are often expounded by persons, who, to say the least, are not noted for information or discretion. An instrument that is soon out of

order defeats its purpose. Some of the German Reformers of the 16th century, in their intemperate zeal against Popery, and the doctrine of man's merit in procuring his own salvation, were hurried to an opposite pernicious excess. The Antinomians are said, though probably with some exaggeration, "to have maintained that it was allowable to follow the impulse of every passion, and to transgress without reluctance the divine law, provided the transgressor laid hold on Christ, and embraced his merits by a lively faith *." One follower of Luther was so transported and infatuated as to maintain that "good works were an impediment to salvation †."

"Such opinions as these are too extravagant to be openly propagated; but whoever considers the silent and imperceptible progress of superstition, during those times which immediately preceded the establishment of the temporal power of the Bishops of Rome, and the dark ages, will see great reason to guard against a speculative religion that tends to make men devotees rather than devout, "to debase human nature, and to prevent the generous exertions of goodness." Mr. Milner ‡, in giving the history of those times, observes, "that the decline in doctrine had evidently produced a decline in ethics, and that the growth of austere superstition was unfavourable to truth and integrity."

"§ "It was the fundamental maxim, the head theorem of the Geneva Reformers, that Scripture is the only rule of action, which principle not only tended to overthrow ecclesiastical laws, but also to bring on a reformation of the *civil* government on Jewish ideas. This was not hid from the penetration of this great man (says Bishop Warburton, speaking of Hooker), and therefore to root it out for ever, was the main reason, I suppose, why, in a particular dispute, he goes so far back as to give a long account of the original of laws in general, their several kinds, and their distinct and contrary natures." The first book is on this subject, and is the foundation of the whole work, so that if the first principles are admitted, the remaining positions follow of course. The author there shews that nothing is without law, that God has given different laws to different parts of creation, and various laws to man, for example, the laws of nature, reason, and Scripture. The law of Scripture is revealed immediately from God for a particular purpose, the salvation of souls: laws devised by human reason and wisdom, for the public welfare of society, are also derived from God, who is the fountain of all good; they are authorized and approved by him, and "he who despises them, despises in them God."

* Mosheim, lib. 4. p. 321."

† Ibid, p. 328."

‡ Hist. of Church of Christ, Cent. 5. ch. 1."

§ Alliance of Church and State, p. 46, note."

"Hooker is an enemy to all unlawful power, usurped, oppressive, or tyrannically exercised. A noble spirit of liberality runs through his work. He is an advocate for the rights of mankind; and "the precious spark of liberty," which Mr. Hume says was "kept alive among the Puritans," glows in his pages with a clearness and fervour that have never been exceeded. He uses such expressions as these; "to live by one man's law is the cause of all men's misery;" "utterly without our consent we are at the command of no man living;" "every nation or collective multitude has naturally no superior under God:" the opinion is constantly inculcated that power originally rests with the body of the people, and is derived from them to one or more rulers, according to their choice, and that "there can be no lawful government without consent of the governed, given by themselves or their representatives." Whoever turns to Mr. Locke's *Essay on Government*, will find that the sentiments of this celebrated writer are an edifice avowedly built on the foundation which Hooker laid; whose words he continually quotes. Thus the "*Ecclesiastical Polity*" is one of the fountain-heads of those principles which produced our free and happy constitution. To do full justice to the author's enlightened views, we must consider that he lived a century before Mr. Locke, and under the government of Elizabeth." Pref. p. xxxv.

The substance of each of the Eight Books is neatly given, and a correct outline of the whole work appears in a few pages. At the end of the Preface is subjoined the Contents of the original, and of the Analysis. Such sections in the former as are omitted in the latter, are marked with an asterisk, but of these there are not many. It is justice to add a specimen of the mode of execution.

"The next thing is to impute all faults and corruptions, with which the world abounds, to the existing ecclesiastical government: and thus they obtain a character for wisdom. But in fact the vices of the Jewish commonwealth might with equal reason have been ascribed to that polity of which God was the immediate author. Abuses, springing from the work of human frailty, have been, and always will be, matter of complaint, whatever be the form of government.

"Having gotten this hold on men's hearts, the third step is to propose their own form of discipline, as the sovereign remedy of all evils; and to embellish it with the most glorious titles.

"The people in the weakness of their understandings, like men diseased in body, fly for remedy from their present uneasiness to any thing that is recommended. That most they covet, which they least have tried.

"The fourth degree of inducements, is by giving men's minds such bias, that in reading Scripture, they may fancy every thing

thing sounds in favour of that discipline, and to the disgrace of the contrary. Thus Pythagoras so impressed his scholars with ideas of numbers, that they afterwards involuntarily applied them, in a most absurd manner, to the works of nature. Thus the "family of love" believe Scripture authorizes them to suppose that Christ signifies not a person, but a quality. And thus the minds of the multitude are forestalled and prepossessed by you with an opinion, that an Elder signifies a Lay-governor in the Church; a Doctor, one who may teach, but not preach, or administer Sacraments; a Deacon, one who has charge of the alms-box; and to suppose that by mystical resemblance, Mount Sion and Jerusalem typify the churches which admit, Samaria and Babylon those which oppugn, the said discipline, &c.; as if the Holy Ghost had purposed to pre-signify what the authors of admonitions to the Parliament, of supplications to the Council, and of petitions to her Majesty, should do or suffer for their cause.

"They then advance to a higher point, and persuade men, credulous and yielding to these pleasing delusions, that it is by special illumination of the Holy Ghost some men are enabled to discern in Scripture what others cannot. "Dearly beloved, (says St. John) give not credit to every spirit." Only by two ways the spirit leads to truth; the one extraordinary, given to few, the other common to all the people of God, viz. revelation and reason. If revelation has discovered to them the secrets of this discipline, they must be all prophets, men, women, and children: if reason, they must be able to shew some strong ground of persuasion for each particular article.

"When opinion is framed by passion, men are much more earnest in defence of error, than sound believers are in the maintenance of truth, embraced according to the evidence of Scripture. Scripture is in some things plain, as in the principles of Christian doctrine: in others, as in matters of discipline, it is more dark and doubtful; and God's holy Spirit frameth their assent correspondently to this his instrument. It is not therefore fervour of persuasion, but soundness of reason, which must prove their opinions to have been wrought by the Holy Ghost, and not by the fraud of that evil spirit who is strong in his illusions.

"When the common people have imbibed the notion that the spirit is the author of the persuasion they feel concerning this discipline, they are then taught that this is the seal of their being God's children; and that this very persuasion and affection is a sure sign of their being thus favoured above others. Hence are bred high terms of separation: they are named the brethren, the godly, &c.; and the rest of the world are called time-servers, pleasers of men, and so forth.

"That this good spirit may not be quenched in their hearts, they use all means to strengthen it, and make it manifest to others. They are diligent in hearing and conversing with those of the same persuasion; they make them their counsellors and directors in

affairs of moment, in making wills, contracts, &c. Through desire of receiving instruction from the masters of their company, they neglect their own concerns, and think they have then, like Mary, chosen the better part. Finally, this makes them ready to charge and overcharge themselves for the support of such persons, lest their zeal should by any means be unwitnessed.

“What will not poor beguiled souls do through so powerful incitements? It is observable, that most care is taken to win those whose judgments are commonly weakest by reason of their sex. We do not consider them as women “loaden with sins,” but disposed to devotion and holiness: yet it seems unlikely that, if the cause was supported by strong and sound evidence, the greatest industry would prevail in making proselytes among those who have least ability of judgment. The female sex are fitter instruments to further this cause, from their natural eagerness of affection, which makes them, whatever way they pursue, earnest to draw with them husbands, children, and friends; from their disposition to pity, which makes them bountiful in succouring distressed preachers; from the various opportunities they have of procuring encouragement to the brethren; and lastly, from the delight they take in giving large and particular intelligence of the state of all about them.” P. 13.

Two abridgments of Hooker's have before appeared, but upon a plan different from the present. Of the great merit of this by Mr. Collinson, we should conceive there can be no difference of opinion. The strong good sense of the Preface must demonstrate to every reader his qualification for the undertaking; nor will the powerful language, profound learning, and excellent judgment of the original, appear to have suffered any deterioration in this excellent analysis.

ART. VIII. *A Topographical Dictionary of Ireland; exhibiting the Names of the several Cities, Towns, Parishes, and Villages, with the Barony, County, and Province, to which they respectively belong.—The Valuation and present State of the Ecclesiastical Benefices.—The Distance and Bearing of every Place from the nearest Post-Office, and of the Post-Offices, from the Metropolis.—Fairs.—Members of Parliament, and Corporations.—Charter Schools.—And Assizes.—To which is added, Miscellaneous Information respecting Monastic Foundations, and other Matters of Local History—Collected from the most authentic Documents, and arranged in Alphabetical Order, being a Continuation of the Topography of the United Kingdom*

of Great Britain and Ireland, by Nicholas Carlisle, Fellow and Secretary of the Society of Antiquaries of London. 4to. 2l. 12s. 6d. Muller. 1810.

AT p. 377 of our 32d vol. will be found an account of this author's singularly useful work, *A Topographical History of England*. To that account we are now enabled to add, that the work has been found especially serviceable to *Justices of the Peace*, in making orders of removal; having probably prevented some expensive appeals against such orders, and thus contributed to a diminution of the poor rates. When it is considered (for instance) that there are more than fourscore parishes of the name of *Sutton*; many of them in the same county; it will be found no easy matter to ascertain, from the pauper's account, which of them is the place of his settlement, without reference to a book of this sort. But this book, by stating the exact *distance* and *bearing* from the nearest *post-town*, effectually obviates any mistake in such matters.

We proceed to the work immediately before us. This volume, being complete in itself, is sold separately; but it is also intended to form a third volume to the *Dictionary of England*, and is executed upon the same plan. But,

"The kingdom of Great Britain having been recently united with Ireland, a perfect uniformity with the preceding volumes is not to be expected; particularly in that kind of information which arises from returns ordained by law, or directed by Government, or either House of Parliament. Of this kind are the poor-returns of 1803, arising from the legal provision for the maintenance of the poor."

Mr. Carlisle having stated accurately, in his preface, the several objects of his enquiry, and the means by which he has attained them; we shall draw from that statement the proper information for our readers. No "authentic inquiry into the population of Ireland has hitherto been instituted; though a Bill to that effect was introduced into the House of Commons in February 1806; which was silently abandoned by its author." From a *Valor Beneficiorum Ecclesiasticorum in Hibernia*, compiled between 1538, and 1630; and from authentic ecclesiastical information, recently obtained by Government, the state of the church of Ireland is better known, and is here more fully detailed, than that of England in the former volumes of this work.

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"In the month of June 1805, the Houſe of Commons ordered certain returns to be made from the ſeveral dioceses of Ireland; and theſe returns were ordered to be printed in February 1806. They are ſigned by the regiſters of the ſeveral dioceses; and contain the names and number of pariſhes comprized in each union of pariſhes; the period of time when ſuch pariſhes were united; and the authority under which ſuch union was effected; the number of acres of glebe which appertain to each pariſh; whether any glebe houſe for the reſidence of the incumbent is erected thereon; and the diſtance at which united pariſhes lie from each other, when ſuch pariſhes are not contiguous; and whether any and what number of churches, in which Divine ſervice is performed, are now ſeverally thereon, or were at the time when ſuch pariſhes were united. But the ſpirit of inquiry, ſo ſucceſsfully begun, did not reſt here."

Earl Spencer, in a diſpatch to the duke of Bedford, then Lord Lieutenant, ſtates his Maſteſty's commands to direct his Grace to write to the

"Lord Primate, and the three other Archbiſhops of Ireland; deſiring that they will, with as little delay as poſſible, procure in their reſpective provinces, and tranſmit for his Maſteſty's information, the moſt accurate accounts that can be furniſhed, of the actual ſituation of the eſtabliſhed church of Ireland." "In conſequence of theſe inſtructions, the Lord Lieutenant addreſſed a circular letter, dated the 16th of July 1806, to the ſeveral archbiſhops of Armagh, Dublin, Caſhel, and Tuam; communicating to them the foregoing diſpatch, and expreſſing his fullreſt reliance on their earneſt aſſiſtance and zealous co-operation in forwarding the King's intentions; and, at the ſame time, ſubjoining a liſt of *Queries* to be ſubmitted to the ſeveral biſhops within each province."

Theſe *Queries* being excellent and exemplary, the author was induced to ſubjoin them in a note; and we doubt not that our readers will think them deſerving to occupy a few lines in our Review.

"*QUERIES*; to be addreſſed by the ſeveral archbiſhops of Ireland, to the biſhops in their reſpective provinces.

"I. 1. What is the number, and what are the denominations, of the benefices in the dioceſe of —? 2. How many pariſhes are comprehended in each benefice? and what are the denominations? 3. Are the pariſhes contiguous to, or how far diſtant from each other? 4. What is the eſtimated extent of ſuch as are contiguous? 5. When were the pariſhes united into one benefice reſpectively, and by what authority? 6. Should ſuch unions be continued or diſſolved? or would any other diſtribution of the pariſhes,

parishes, comprehended within any union, be expedient? 7. Has the incumbent cure of souls in all parts of his benefice? II. 1. How many churches are in each benefice? What is the present condition of them? and in which of the parishes do they stand? 2. State the names of the incumbents of all the benefices? 3. Where does each incumbent reside? 4. What cause is there for the non-residence of such as do not reside? 5. By whom are the duties discharged? 6. Is there any glebe house within the benefice? 7. In what parish is the glebe house situated? 8. What glebe lands belong to the benefice? 9. Are they contiguous to, or, how far removed from each other? 10. How near are they to the church; or, in case where there is no church in repair, how near are they to the site of the old church? III. What livings are in the different dioceses of a value too small to afford to resident incumbents the means of comfort; and by what mode may the condition of each be most improved? IV. What is the allowance now given to curates in case of permitted non-residence of the incumbent; and the number of curates, resident or non-resident, upon their cures? V. 1. What is the best mode of remedying the evil in each particular case of non-residence? 2. What are the powers which now exist, of enforcing residence, or which it may be necessary to recommend to the legislature to provide for that purpose? VI. What is the best mode of applying such funds as are now applicable, or hereafter may become so, to the purpose of building or repairing of churches or glebe houses, or to the improvement of glebes or otherwise? VII. What regulations appear to be proper to be established by law or otherwise, to prevent unions, perpetual or episcopal, from being henceforth improperly made; and to preserve churches and glebe houses from dilapidation, when there are more than one in the united parishes? VIII. What can be suggested in addition to the foregoing Queries; for the improvement, protection, and support of the church of Ireland?"

"Upon the answers to these questions, which were ordered to be printed by the House of Commons on the 29th of July 1807, and which contain many valuable remarks, *This Topographical Dictionary of Ireland* rests its principal claim to the attention of the public. The enlightened Earl who first moved the inquiry, and the reverend Prelates who so attentively promoted his intentions, have merited the warmest gratitude of their country. It has long been the misfortune of Ireland to be little known; but from henceforth, let no one complain of the want of intelligence concerning the Established Church. The approbation of an humble individual may be of no moment; but the author hesitates not to avow this to be, in his limited capacity, one of the most satisfactory and valuable Reports which has ever been laid before the United Parliament."

We are now made acquainted with "the publications which have preceded the present work, in illustrating the Topography of Ireland." Very satisfactory to us is the account given of these books : which could not fail to supply most useful and interesting information ; and great must have been the diligence with which they have been consulted.

"The information respecting the Free Schools of Royal Foundation, the Schools of Private Foundation, and the Protestant Charter Schools, is given from the Reports presented to the House of Commons, by the Commissioners of the Board of Education in Ireland ; and which were ordered to be printed on the 14th of April 1809."

"A list of the most important Topographical books, which have been consulted, is subjoined at the end of the preface : together with an abstract of the Ecclesiastical Establishment in 1807 : and a Glossary, or Explanation of some of those Irish words which most frequently occur, in composition with the names of places."

The author very properly acknowledges the liberality and condescension of the Lord Bishop of Cloyne, in revising part of the manuscript of this work. His acknowledgments are made also "to Aylmer Bourke Lambert, Esq. who gave ample access to the title deeds and plans of his extensive estates, and a free perusal of his private journal, composed during his residence in Ireland : and to Joseph Thomas Finegar, Esq. of Bath ; whose superior knowledge of the Irish language enabled him to correct the present Glossary, and which he kindly performed."

With much satisfaction we announce to our readers, that the Topographical Dictionary of WALES may be expected to appear within a few months. SCOTLAND, we trust, and the ISLANDS in the British Seas, will follow not long after. And then, all the volumes will be found, we hope, in every valuable library ; and in the hands of every individual, who wishes to become accurately acquainted with the United Kingdom.

We subjoin specimens of the work.

"ARMAGH, in the Barony of Armagh, Co. of ARMAGH, and Province of Ulster : a R., valued in the King's books at 25l. sterling : The Right Hon. and Most Rev. William Stewart, D.D., Lord Primate, and Metropolitan of ALL Ireland, in 1810 : The Cathedral : a Glebe House, on a Glebe of 297 a. 3 r. 6½ p. contiguous, and near the Church : The Hon. and Revd. Viscount Lifford,

Lifford, LL. D., the Dean (in 1806), who has cure of Souls, is resident, and discharges the duties, assisted by a Curate. Armagh is in the Diocese of Armagh, and Province of Armagh. It is 62 m. N. b. W. from Dublin: The Fairs are holden on the 1st of May, 10th of July, 12th of August, Tuesday before the 10th of October, and the 20th of November. This *City* (now called the *Town*) sends one Member to Parliament: Patronage, in the Lord Primate. The Assizes for the County are holden here. The Magistrates are a Sovereign, and Register. It is situate near the river *Callen*. It has six Post-days in the Week. According to Dr. Beaufort, the City of Armagh, which was very much decayed, was renovated, and is become a pretty Town, of good size, and well inhabited, through the attention and munificence of Richard Robinson, D. D., Baron Rokeby, late Lord Primate: who built there a handsome Archiepiscopal Palace, and a noble House for the School, which is one of the Royal Foundations (of Charles the First), and is extremely well endowed. To these His Grace added a Public Library for the promotion of Science. He also erected a complete Observatory, with a liberal Establishment for the support of an Astronomer; and secured the permanency of his endowments, by several acts of Parliament, obtained for that purpose. This See, which is valued in the King's Books at £.183. 17. 1½ sterling, was founded by St. Patrick about the middle of the Fifth century, and was made an *Archbishoprick*, in the year 1152. It extends into five Counties, being 59 miles from North to South, and varying in breadth from 10 to 25 miles. The Chapter consists of a Dean, Precentor, Chancellor, Treasurer, Archdeacon, and four Prebendaries, with eight Vicars Choral. The City of Armagh is 35 miles distant from the extremity of the Diocese. According to the Report of the Commissioners of the Board of Education, the Lands, with which the School of Armagh is endowed, contain, as appears by the last Survey, made in the year 1771, 1530 acres *English* measure, including Roads, Lakes, Rivers, and also about 100 acres of Bog. The Lands are situate in the County of Armagh, between the Towns of Newry and Armagh. It appears, that these Lands produced, in the year 1804, the gross annual Rent of £.1,144. 10. 5½. The present Master, the Revd. Thomas Carpendale, A. M., was appointed by Primate Robinson, in the year 1786, to be Master, upon the resignation of Dr. Gruebere, for a valuable consideration. Mr. Carpendale is stated to have paid, during the whole time that he has been Master, the closest and most laudable attention to the duties of the School; and no School in this Country maintains a higher reputation than that of Armagh.—“ St. Patrick, the great Apostle of this kingdom, founded an Abbey here, A. D. 445, or in 457; for Regular Canons of the Order of St. Augustin, and dedicated it to the Apostles St. Peter and St. Paul; it continued, for many ages, one of the

most celebrated Ecclesiastical Foundations in the world.—This Abbey, and all the Possessions thereunto belonging, were granted, in May 1612, to Sir Toby Caulfield, Knight., at the rent of £5. Irish.—The *Culdei*, or *Calidai*, were Secular Priests, and served in the Choir of the Cathedral of Armagh: their President was called, The Prior of the College of the Culdei, and was a Precentor to the said Church: Upon a vacancy, a Prior was elected by the whole College of the Culdei, but he received his confirmation from the Archbishop.—*Temple Brigid* is said to have been founded in this Town by St. Patrick.—*Temple Fartagh*, or *The Church of the Miracles*, was founded without the Town by the same Saint, for St. Lupita, his eldest Sister, who was buried here: And, in the beginning of the last century, her Body was found buried deeply under the rubbish of her ancient Nunnery, in a standing posture: two Crosses were also discovered closely guarding the body before and behind. On the 9th of January, 1618, King James granted the Monasteries of *Temple Fartagh*, and *Temple Brigid*, to Francis Annesley, Esq.—Porter in his Annals tells us, that there was a Dominican Friary at Armagh; which is more than probable, otherwise the Primate Scanlain, who was of that Order, would not have made his Foundation for the Friars Minor.—The Friars of the Order of St. Francis were brought into this Town, A. D. 1261, and Patrick Scanlain, who was then Primate, built a House for them two years after; Though Wadding, the Franciscan, as quoted by Allemande, assures us, that it was founded, in the year 1291, by O'Donnel. The Franciscans of the strict Observance began to reform this Friary in 1518, but it was not then perfected. In 1580, Walter Mac Cuard was Guardian, and, in 1583, Solomon Mac Conny was Guardian, in whose time the Reformation was completed."—*Archdall's Monast. Hibern.* pp. 14. et seq.

“CLONTIBRET, in the Barony of Cremourne, Co. of Meath, and Province of Ulster: a R. and V.: a Church, in good condition: a Glebe House; 40 acres of Glebe, about half a mile distant from the Church: The Revd. John Wright, the Incumbent (in 1806), who has cure of Souls, is resident, and discharges the duties. Clontibret is in the Diocese of Clogher, and Province of Armagh. It is 6 m. N. b. W. from Castle Blaney. On the first establishment of the Protestant Religion in this part of the Kingdom, George Montgomery (after a vacancy of 35 years), being appointed Bishop of Clogher, united and appropriated the parishes of Clontibret and Clones to the Archdeaconry of Clogher, on the 1st of March, 1613. At present the Archdeacon is only in possession of the Rectory of Clontibret: Mr. Wright receives the Vicarial Tythes thereof; and Mr. Roper, the Rectorial and Vicarial Tythes of Clones. In this Union, which the Corps appropriate to the Archdeaconry, the Parishes are distant from each other about nine miles. See *Clones*.”

ART. IX. *Scott's Marmion, a supplemental Article. In Addition to our Account in Vol. xxxi. p. 640.*

ON the subject of this poem, a friend has supplied us with an anecdote so remarkable, and so illustrative not only of the power of the poetry, but of the nature of local reports, that we are convinced our readers will be pleased with it. The poet certainly cannot be displeased.

In a voyage, with adverse winds, from Leith to London, this friend was detained two days at Holy Island, the scene of the trial and fate of Constance in that poem. He went ashore with an officer, and examined the ruins of the abbey, and found, on what seemed the site of the cavern in which Constance Beverley was tried and immured, a small fortress, with a few invalids, under a barrack serjeant, and one company of a regiment of militia. The officer instantly recognized the old serjeant as a soldier who had served under his father, who had also been in the army; and their early acquaintance was easily renewed. The serjeant then guided the voyagers through the fortress, which is built on a high and steep rock; and when they were on the highest part of the rock, he very gravely said, that there must be some profound cavern in it, to which, after a long search, he had been unable to find the entrance. Our friend asked why he thought so? Because, said he, a bell is distinctly heard to ring every night at twelve o'clock, in the centre of the rock; and apparently at a great depth; probably as deep as the level of the sea. He observed our friend to smile at such a fancy, and then swore that he had himself repeatedly heard it. As the officer had mentioned that his old acquaintance had received some education, our friend immediately asked him whether he had ever read *Marmion*. On his saying, that he had read it with great pleasure, he was asked if the midnight bell had ever been heard by him before that period. "No," said he; "we never till then thought of listening for it." The whole body of the invalids agreed in the same tale. They had all heard him read *Marmion*, and all had ever since heard the midnight bell, *though before that time they never thought of listening for it.*

A stronger proof of the impressive nature of the poetry cannot easily be imagined; and it may serve to show also by means of what faculty strange and preternatural sounds are usually heard, or sights of that description seen.

We meant to have interwoven this little narrative in our account of the Lady of the Lake; but having accidentally omitted it, we thought it too curious, knowing it to be literally a fact, not to be given to the public.

ART. X. *A View of the Ancient and Present State of the Zetland Islands; including their Civil, Political, and Natural History; Antiquities; and an Account of their Agriculture, Fisheries, Commerce, and the State of Society and Manners.* By Arthur Edmonston, M. D. 2 Vols. 8vo. 18s. boards. London, Longman and Co.; Edinburgh, Ballantyne and Co. 1810.

THESE interesting volumes are introduced with the pertinent and just observation, that the importance of a publication of this kind is too apt to be estimated in proportion to the geographical distance of the people or places described; and that "while the most trivial observation respecting New Holland, and those isles which lie scattered in the Pacific Ocean, is read with interest and remembered with satisfaction, many valuable and useful communications which relate to our native country are soon overlooked and forgotten."

There can be no doubt that this truth conveys a just reproach. There are many readers of *Voyages and Travels* who have a strong and lively curiosity about the character and manners of remote nations, who are perhaps unacquainted even with the geographical situation of the Zetland or Shetland Isles, and that they constitute an integral part of Great Britain. Such therefore may thank Dr. Edmonston for a pleasing and instructive account of a country and a people once of no inconsiderable political importance, and now partakers with themselves of the same privileges, and subject to the same laws. Our information with respect to the remote history of Zetland is very imperfect and unsatisfactory. The principal authority on this head is the Danish historian Torfæus; since, however, it came under the dominion of Great Britain in the fourteenth century, our information is more authentic and extensive.

These volumes commence with an account of the situation, climate, &c. of the Shetland Islands; their state previous to their occupation by the Norwegians; their invasion by the Norwegians; their transfer to the crown of Scotland; remains of antiquity, language, and literature. A part of this narrative is worth insertion.

"Almost all the bays are denominated *vøes*, and each has an epithet prefixed to it, derived either from a place on shore in its neighbourhood, or from some accidental circumstance respecting itself. Thus *Deal's vøe* implies a bay near to a *daal* or valley; *Aith's vøe*, a bay close to a fertile spot; *Burra vøe*, a bay in the neighbourhood of a burgh or Pictish castle; *Sella vøe*, a bay frequented by herrings; *Laxfrith vøe*, the bay of salmon."

Some

" Some of the more high and perpendicular rocks are called *heads* or *noups*; thus *Noss-head*, *Fåfæl-head*; the *Noup* of *Burra-furth*, the *Noup* of *Graveland*.

" *Kaim* is a name generally given to a ridge of high hills.

" *Holm* is a name generally given to a very small uninhabited island.

" A *taing* is a narrow piece of land projecting into the sea, and is always bordered by a flat shore. It appears to have been derived either from a similarity to the law-tings, or from having been actually the site of a circuit-court.

" A *stack* is a high insulated rock.

" A *færris* means a flattish rock which the sea does not overflow.

" A *baa* is a rock overflowed by the sea, but which may be seen at low water.

" A *hølgar* is a subterranean cavern, into which the sea flows.

" Any considerable indentation made by the sea on the more rocky parts of the coast is denominated a *gæ*. To pronounce this word as is done in Zetland, we must consider it to be written *gio*, and sound the *g* hard as in give, gift.

" Most of the extensive beaches on the coast are called *airs*; as *Staur-air*, *Whale-air*, *Bon-air*.

" *Hum* or *havn* means a harbour; and of these there are several in Zetland. Many other similar names might be mentioned; but I have enumerated the most remarkable.

" Several Christian names are evidently Norwegian: such are Hans, Eric, Olla, Swein; and of the other sex, Brinda, Bretta, &c. The surname of the children is frequently formed by adding the word son or daughter to the Christian name of the father. Thus the surname of the son of Thomas, is Thomason, and that of the daughter of Thomas, Thomassaughter. This mode of giving names is also practised in Norway.

" The ancient language of the Zetland islands, as might be inferred from the names of institutions, places of residence, and of individuals, was Scandinavian and Norwegian. What it was at the time when the Picts first settled in it, cannot now be ascertained. It was probably a dialect of the language then spoken in Scotland; but the admixture of foreign words would naturally change and new-model it. To the Picts succeeded the Norwegians; and the latter possessed an uncontrolled influence over the islands nearly six hundred years. Zetland has been united to Scotland above three hundred years; and pure Norse or Norwegian is now unknown in it. It has long been wearing out; and the change appears to have begun in the southern extremity, and to have been gradually extended to the northern parts of the country. The island of Unst was its last abode; and not more than thirty years ago, several individuals there could speak it fluently. It was preserved, too, for a considerable length

of

of time, in Foula; but at present there is scarcely a single person who can repeat even a few words of it.

"The present language of the islands is certainly English; but good English, although well understood, is rarely spoken. I do not mean this observation to apply to the accent merely, but to the employment of words, and the construction and idiom of the English tongue. The common dialect is a mixture of Norwegian, Scotch, Dutch, and English. There are many words peculiar to Zetland, and persons versant in the phraseology of the different parishes, would find no difficulty in maintaining a conversation, which would be altogether unintelligible to an Englishman, or even to a native of the low parts of Scotland. It would be easy to produce a vocabulary of these words, but most of them are vulgar corruptions from different languages, particularly from the Norwegian and Dutch, which the ignorance of the people prevented them from comprehending; and but a very few deserve to be considered in the light of generic appellations. The people of Zetland speak in general with an acute, and rather a harsh accent; but they lengthen the sound, and draw out the words, when they attempt to give effect to particular emotions or sensations. This remark applies more immediately to the untutored tones of the vulgar; but more or less of it may be discovered in every speech purely Zetlandic." Vol. I. p. 139.

The next portion of the work is employed in describing the state of agriculture in these Islands, in which some improvements are judiciously pointed out. We next come to the fisheries, which are principally confined to ling and herrings, and are described by this author in a manner peculiarly interesting.

"When every necessary arrangement has been made, the boats from the different parishes assemble at the fishing stations; and the fishermen avail themselves of every favourable moment that occurs, to prosecute the fishing. The assemblage in one place of so many individuals, forms a busy and an interesting scene. The crew of each boat has a small hut or *lodge*, in which they reside when on shore, the walls of which alone remain during winter. The roof, which consists of thin pieces of wood covered with turf, is removed every season. They bring no other provisions with them than meal; fish they procure for themselves; and the different factors, on the spot, supply them with spirits. The first object is to obtain bait. Haddocks, and the young seth then twelve months old, are the kinds generally preferred; but if these cannot be had in sufficient quantity, cod, tusk, and even ling, are substituted. When the day is favourable, the boats set off for the fishing ground, which is called the *baaf*, from 1 o'clock A. M. to 2 o'clock of the afternoon. If all have been supplied with bait,

bait, they set off at the same instant, and make great and often unnecessary exertions to try who shall first gain the fishing ground, with no other means of support than a small quantity of bread hastily baked, a few gallons of water, and a slender stock of spirits. Having reached the fishing ground, they proceed to bait, and set their lines, which, although extending over so great a space, they are seldom provided with more than three buoys. The boat keeps close to the buoy last floated, and from it the line is hauled in, generally a few hours after it has been set. Eighteen and twenty score of ling have been taken at a single haul, for it is but seldom that the lines are set twice in the same night. Six or seven score are considered, on an average, to be a good haul. Besides ling, tusk and cod, halibut, skate, and other kinds of fish are caught at the same time. The three first being marketable fish, are sold wet to the landholder or tacksmen, at a certain rate the hundred-weight; and they are valued in the order in which I have enumerated them. The other kinds of fish belong to the fishers, and their families. The 24th of June, old stile (St. John's day), is celebrated by the fishermen as a festival; and on the 12th of August (Lammas day) the fishing is considered at an end.

“ Under the most favourable circumstances of the weather and tide, the boats remain at sea from eighteen to thirty hours; and, if a gale of wind comes on off the land, they are sometimes out two or three days. Formerly it was the practice to endeavour to pull to the shore, but frequently, after having exhausted their strength in the attempt, they fell victims to the force of the wind, and were soon overwhelmed by the sea. More lately it has been the custom to try and gain the land by tacking, and fewer boats have been lost since the adoption of this practice. It is truly painful to witness the anxiety and distress which the wives of these poor men suffer on the approach of a storm. Regardless of fatigue, they leave their homes, and fly to the spot where they expect their husbands to land, or ascend the summit of a rock, and look for them on the bosom of the deep. Should they get a glimpse of a sail, they watch with trembling solicitude its alternate rise and disappearance on the waves, and, although often tranquillized by the safe arrival of the objects of their search, yet it is sometimes their lot “ to hail the bark that never can return.” Subjected to the influence of a variable climate, and engaged on a sea naturally tempestuous with rapid currents, scarcely a season passes over without the occurrence of some fatal accident or hair-breadth escape. Many of the latter, if accurately related, would unfold scenes of danger, and display instances of manly fortitude, no less true and astonishing than have been exhibited in the interesting voyage of Byron.” P. 286.

A number of notes are added to the first volume, illustrative of the contents.

The second volume comprises seven chapters, on the manufactures and trades of the Zetland Islands; a description of Lerwick, its society and manners; the manners and character of the Zetland peasantry; the prevalent diseases; the division of the country into parishes; its population; whales and wrecks; natural history. The following extract describes the manners of the better sort of society in Zetland.

“ The Zetland gentlemen are, in general, intelligent and well informed. Many of them have received a liberal education at some of the Scottish Universities, and although fond of the gaieties of a more southern latitude, they are all much attached to their native country. They are extremely loyal, and feel a lively interest in the glory of the British nation. From the frequency of their visits to the larger towns in Scotland and England, and the opportunities which Zetland itself affords them, of occasionally becoming familiarly acquainted with people from distant countries, they soon acquire a more extensive and accurate knowledge of mankind, than many others who boast of being daily in possession of superior advantages.

“ The ladies are very amiable in their dispositions, and are extremely fond of improvement. They devote a considerable portion of their time to reading, and as they are almost all accustomed, early, to be separated from their brothers or other relations, who leave the country on account of their education, or with a view to business, most of them practise letter-writing, in which several of them excel. This circumstance, while it tends much to improve their minds and correct their taste, contributes also to engraft on their temper, a degree of tenderness and affection, which is highly interesting. Some are educated at home, and acquire afterwards, at Edinburgh, those fashionable embellishments which shed a lustre on their character; but their more substantial, and truly feminine attractions, of delicacy of manner, and purity of mind, are derived from early culture, and simplicity of life, in their native land.

“ In their intercourse with strangers, the Zetland gentry are polite and modest; and if the former possess any information beyond what they do themselves, they readily admit, and generally over-rate it. But while they are thus disposed to pay respect to real abilities, few people sooner discover the ground on which a claim to superiority over them is founded; or can more accurately appreciate the value of such pretensions. Most strangers who have visited Zetland, have been highly pleased with its society, have felt regret at leaving it, and have borne public testimony to the kindness and civility of its inhabitants.

“ The Lerwegians are naturally hospitable. I never knew an instance of a stranger of agreeable manners, and respectable character, who was not well received by them, and who was not amply indemnified, by their kindness, for the want of public

sons. In the practice of hospitality, however, they sometimes appear to be capricious, which is often more to be ascribed to the penury of the markets, than to their inclination. Their entertainments are frequent and elegant; and an invitation to dinner in the winter time is understood to imply the sequence of tea and supper.

“ The ancient, or as some call it, the savage virtue of hospitality, is carried to a much greater length in the country than in the town; for a traveller may look upon every house as his own, and with very few exceptions, he will not be disappointed if he do so. The clergy form a respectable part of the country gentry, and are proverbially hospitable. Like their brethren to the southward, they are men of education, and fond of literature. As the church in Scotland cannot be understood to hold out the prospect of much worldly wealth to its votaries, they are in general moderate in their desires, and temperate in their enjoyments. Having no claims on their situations beyond their own natural lives, they look upon all mankind as children of the same family, journeying on to the same common home; and among no set of men will an intelligent stranger discover more genuine hospitality, and urbanity of manners, than among the ministers of the presbyterian faith.

“ The gentlemen of Lerwick have card clubs, which meet once a week during the winter months, and at which the country gentlemen and strangers are considered as honorary members. The conversation, on such occasions, frequently turns on political subjects, which engross a great share of their attention. This is not surprising, when we reflect on the irregularity of intelligence from the southward, and the scope which that gives for hope and speculation. There is a packet between Lerwick and Aberdeen, and which ought to leave the latter place the first Sunday of every month, December and January excepted; but the sum allowed by Government is too small, of itself, to cover the expence of a packet; and the company which contracts to carry the mail is therefore under the necessity of making it, occasionally, but a secondary consideration. The gentlemen console themselves for the want of regular intelligence, in the belief, that they hear facts only, and that they are spared the unnecessary trouble of reading the fables of the day, without recollecting, that the very next arrival, perhaps, may demonstrate their supposed truths to be false; and they are perfect strangers to the political festivals which are derived from the daily fluctuation of public opinion.

“ There are also now and then subscription balls in Lerwick, but they are much less frequent than they might be, as they afford an agreeable species of amusement, and the only public one in which the ladies can participate.

“ Winter is the season of general mirth and festivity in Zealand, although the wish to visit each other is greatly interrupted

by the difficulties which are attendant on travelling. As there are no regular roads, a journey over land is a serious undertaking; for the ground is wet and unequal, and the ponies are low. The best mode of travelling is by water, in a six-oared boat, and this is the conveyance most generally practised." Vol. II. p. 37.

The Appendix, which the author modestly calls notes, contains seven papers, explanatory of the contents of the volumes.

We have not often perused a more entertaining or well-written book of the kind, and accordingly recommend it as an interesting and valuable addition to our geographical collections. We think it deserving of a better map, which we shall be glad to see as a companion to the second edition.

ART. XI. *General View of the Agriculture of Berkshire. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By William Mavor, LL.D.* 8vo. 458 pp. 18s. Phillips, 1809.

AN agricultural work executed by a gentleman, whose habits and occupations have in general been devoted to very different studies, does not perhaps, at first sight, promise a very satisfactory result. But, on consideration, we are inclined to think, that if works of this kind had been in general entrusted to such persons as Dr. Mavor, we should have had much less reason to complain of them, than our volumes have expressed, on many different occasions. In fact, when a man of sagacity has been long versed in enquiry, applied to various objects, and has formed habits of diligence and study, far beyond what are usually possessed by practical men, and is besides well skilled in the arts of writing and arrangement, which Dr. M. undoubtedly is, such a person will probably produce a better and more instructive book, than any professed Agriculturist, who has little else to recommend him. If he commences the work with less previous knowledge of the subject, he has at the same time the fewer prejudices; and a clergyman, in particular, will not be infected with that unreasonable and revolutionary prejudice against tithes which disgraces the majority of the Agricultural Surveys. After all that has been declaimed against tithes in various ways, the plain and simple fact that such part of the produce was never, in the memory of man, sold to a purchaser or let to a tenant, unless under specific circumstances, is a full answer to all

that can be said. The honest avowal of a Scotch farmer on this subject, (quoted in our 35th volume, p. 376), ought to make our English declaimers blush for their injustice and intemperance*.

Examining, with these ideas, Dr. Mavor's book on the Agriculture of Berks, we have by no means found ourselves disappointed. Every where do we find the marks of diligent investigation, and skilful arrangement; and though he declares, in his prefatory advertisement, that he was induced by a friend to undertake the work; and that to the kindness of that friend in encouraging his endeavours, obviating his difficulties, and satisfying his doubts that the "Report owes whatever merit it may be found to possess," it is very evident, that, even with all those aids, a man of inferior abilities, and less skill in composition, would have made a much less valuable publication. In the first place, the arrangement is clear and judicious. The whole matter is digested under the following heads. 1. Geographical State and Circumstances, p. 1. 2. State of Property, p. 49. 3. Buildings, p. 56. 4. Mode of Occupation, p. 78. 5. Implements of Husbandry, p. 116. 6. Enclosing, Fences, &c. p. 137. 7. Arable Lands, p. 154. 8. Grass, p. 235. 9. Gardens and Orchards, p. 299. 10. Woods and Plantations, p. 312. 11. Wastes, p. 324, [Printed 331]. 12. Improvements, p. 349. 13. Live Stock, p. 372. 14. Rural Œconomy, p. 412. 15. Political Œconomy, as connected with or affecting Agriculture, p. 422. 16. Obstacles to Improvements, p. 489. 17. (By mistake marked xviii), Miscellaneous Observations, p. 433. 18. Conclusion, on the Means of Improvement, p. 509.

These general divisions, or chapters, are subdivided into as many distinct sections, as serve to exhaust each subject. The description and account of the principal towns, falls under the 15th chapter, and begins at p. 449; the names of the towns being placed in alphabetical order. To the whole is subjoined an Appendix, which consists of the following interesting articles. 1. Observations by Dr. Beeke, p. 515. These are general, and are referred in order to the several chapters with which they are connected; having arrived too late to be incorporated in their proper places. Dr. Beeke re-

* Whoever is discontented at paying tithes has, without doubt, a secret wish to seize a property which he never bought, nor rented; and would withhold it by force from the right owner, if the law were not strong enough to over-rule his wishes.

fers also to the observations which he had communicated to *Lyson's Britannia*, on the subject of Berkshire. 2. Useful tables of distances, &c. relating to the Thames and Isis navigation, three in number. 3. Account of the Peat-pits, near Newbury. 4. Particulars of Water meadows, on the Kennet. 5. On transplanting Swedish Turnips. 6. Explanation of the Map of the Strata, and of the different Lines of Inland Navigation between Bristol and London. To this article is affixed the respectable name of Frederick Page, Esq. To illustrate these various subjects, where required, the Report contains 31 plates, including Maps and Plans. The list, indeed, seems to indicate more; but the person who drew it up has often marked, as standing on separate plates, objects, which are united on one plate.

In a work of such variety, it is difficult to determine what to select; but, as we have in the opening of this article mentioned the subject of tithes, we will here lay before the public a part of Dr. Mavor's sentiments on that kind of property!

“ When it is considered, that the title by which a tenth of the produce of agriculture is appropriated to the church, is far more ancient and better ascertained than that to the other nine parts, it will appear surprising that the dues of the clergy should generally be paid with reluctance, and that lay proprietors, on the contrary, should find little difficulty, either in obtaining a fair rent for their lands, or a reasonable composition for their tithes *. Yet the fact is indisputable, that incumbents, however moderate in their demands, can seldom advance the composition for their tithes in any proportion to their value, without exposing themselves to obloquy and opposition; or if they take their tithes up, are frequently subject to expences and inconveniences, besides producing an unfavourable effect on agricultural improvement, to encourage which ought to be no less the object of private than of public policy.

“ The farmer, when he takes a bargain subject to tithes, will undoubtedly estimate the proportion he is to pay to the incumbent, not according to what may have been demanded twenty or thirty years ago, but what it is actually worth at the present moment †; and

* It should be known, to diminish the ill effect of the common prejudice against tithes, with respect to the clergy, that of the great tithes throughout England, one half, at the least, is paid to lay impropiators, or corporate bodies. To change the tenure of the clergy therefore would not remove the complaint, unless all the unclerical tithes were also abolished. *Rev.*

“ † I have seen many good effects resulting from the proprietors of land becoming personally responsible to the clergyman,

and if, by the lenity or forbearance of the rector or vicar of his parish, he pays less, he ought to consider it as a sacrifice that often can be ill afforded, and as laying him under an obligation which he should endeavour to return by every means in his power. Were this the case, that harmony which the good of religion, and the interest of the parties require, would be preserved inviolate; and none but the extortionate incumbent, of which I have not met with a single instance in this county, would be the object of deserved enmity and reproach.

"In fact, the rights of the clergy are exacted with extreme moderation, small as many of their livings are; not only in Berkshire, but I believe in most parts of England—the highest composition for vicarial tithes in this district being only 3s. per acre in dairying farms, and the highest rectorial no more than 7s. in the most productive and well cultivated parishes; while several vicars, to my knowledge, have only the very low composition of 9d. in the pound rent, and rectors 4s.: so that, taking the average of vicarial compositions, they do not exceed 1s. 3d. in the pound, nor great tithes 5s. * This must obviously be extremely reasonable; and I can add, from a very minute investigation of the fact, that not one rector in ten takes his tithes in kind; and I heard only of one or two vicars who did so, and who were probably driven to this measure, by the stubborn opposition of their parishioners. Yet notwithstanding this indulgence, I will not disguise that complaints exist of the hardship of tithes from the farmer, and of the unpleasant situation in which the incumbent is sometimes placed, by trying to raise his humble benefice to two-thirds, or even one-half of its real worth. Hence there must be something radically wrong in a system, which excites prejudices in the most liberal and enlightened minds, and which equally militates against the interests of religion and the interests of agriculture." P. 90.

In consequence of this latter opinion, in which we do not agree, the author proceeds, in the close of this section, to state his own plans for a commutation. We think, however, that the

and letting their estates, especially when there are no leases, tithe free. The advantage is mutual; and it prevents misunderstandings, as well as an opposition of interests, which frequently arise, when the tenant and the incumbent are left to themselves."

"* It is not however always considered, that where there is a vicar, the impropiator should regulate his composition for great tithes according to their respective rights. Where the impropriate great tithes are 5s. in the pound, or by the acre, the vicar, on an average, is entitled to 1s. 6d. or a fifth and a tenth, as the case may be."

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"something radically wrong," is chiefly the want of a right comprehension of the subject, and that when the true ideas of this species of property shall be fully circulated, many of the senseless prejudices, which have been unfairly and eagerly fomented by "Agricultural Surveyors" in general (and not *discouraged*, at least, by the board) will gradually die away of themselves. Better far than to meddle with a property established by so long a prescription, and involving so many different interests; (an experiment always full of hazard) would it be to devise some legal method for the equitable collection of the real tithes, or a much better proportion of them than is usually paid at present to the clergy, without any personal interference of the incumbents themselves. Justice would then be done, with that regularity which precludes all murmurs, and no odium whatever could fall upon the clergy, who would be only passive in receiving what the law allotted them. It is too often the long cherished hope, or perhaps the practice of cheating the parson, which produces the great irritation, on a claim of something approaching to what is right*.

As the management of peat is less generally known perhaps than many other branches of cultivation, we shall extract a few facts respecting it, as practised in the vale of Kennet.

"Though it is probable that peat, nearly of the same nature as that along the Kennet, is to be found in other parts of the kingdom, its general application as a top dressing to clovers, and other artificial grasses, to turnips, to vetches, and even occasionally on wheat, is perhaps unique in this county, and therefore will require a more extended detail than other manures†.

"In the year 1745, it was first burnt at Newbury, by a Mr. Thomas Rudd, who at the same time spread the ashes on clovers, for which they have ever since been famous. An acre of peat land at that period sold for 30l.: it has since sold, according to its quality, for 300l. and 400l., and in one instance reached about 800l. per acre.

"Over the stratum of peat, which is about five or six feet deep is a good meadow soil, and under the peat is gravel. The

* When Dr. Mavor afterwards, (at p. 489), places tithes among the obstacles to improvement, he states them so only in compliance with common opinion. For his own sentiments, he refers to the passage above quoted.

† See also Appendix, p. 532."

peat varies in colour, but the blackest is reckoned the best, and is used for firing, the ashes of which are most esteemed, and have the reddest colour. What is burnt for sale only, is mixed with turf and other substances, which gives it a pale whitish hue.

"Peat is usually dug with a spade for that purpose, resembling those used in Scotland *, from the middle of May to the end of June. It is conveyed from the spot where it is dug, in little wheel-harrows, to a short distance, where it is spread on the ground, and after lying about a week, the pieces are turned. This being three or four times repeated, a heap is made in the middle of the place where the peat is spread, and in the centre of this heap some very dry peat is put, which being lighted, the fire communicates slowly to the rest of the heap. When it is completely lighted, an additional quantity of peat is put upon the heap, and this operation is continued till the whole is consumed, which generally takes a month or six weeks, as quick burning is not approved of. Rain seldom penetrates deep enough to extinct the fire. The heap is commonly of a circular form, and rather flat at top. At first it is very small; but at last it is sometimes two or three yards deep, and six or seven yards in diameter.

"The ashes being riddled, are conveyed away in uncovered carts, to a distance sometimes of twenty miles, and put into a house, or under a shade, to keep them from the wet, till they are wanted to be put on the ground.

"The usual time of applying them is March and April. They are generally taken in carts, and sown on the ground before or after the seed is sown, and both are harrowed in together. When used only as a top dressing they are only sown on the land. The quantity is usually from twelve to fifteen Winchester bushels per acre, according to soil and crop. It is supposed that too large a quantity would be injurious. For barley, wheat, and peas, they are not in much estimation; but for all sorts of artificial grass, more especially, they are preferred to all other manures. In turnips they assist to prevent the ravages of the fly; and in grass-seeds, the farmers reckon on an acre, manured with ashes, producing nearly a ton of hay beyond what it would have yielded without them.

"One person with a double cart will sow several acres in a day. The effect is supposed to be of no longer duration than two years. On meadow land, from fifteen to twenty bushels may advantageously be put; they much improve the grass.

"The price at Newbury wharf is from fourpence to fivepence per bushel. At Reading, sevenpence or eightpence. With the

* See pl. 13, at p. 129. *Rev.*

distance, the price varies of course. Carried to ~~Bisham~~, the expence of manuring an acre will be about 15s." P. 358.

More on this subject is contained in the third article of the Appendix, which is extracted from the Philosophical Transactions, Vol. 50. Having given these specimens of the execution of the work, as much as can reasonably be expected in the general account which we must of necessity offer, we shall conclude by a few observations which have occurred to us in the perusal.

At page 28, writing also on the subject of peat, Dr. Mavor states, we believe very truly, that the Berkshire peat is not of the nature "Of those fibrous mosses, which grow again, after a certain number of years, from the same causes which produced them at first;" therefore, when the peat is once cut out, the land must be converted to other purposes, as water-meadow, or osier beds, according to circumstances and situation. He adds, "Much is already exhausted, and much more cannot be brought into use, from that bane to all agricultural improvement, the right of commons."

Here we entirely agree with him; and can instance, as another effect from the same evil cause, the want of improvement in many of the fine meadows along the Thames; which, if properly managed, would feed much more cattle, and produce much more hay than they do at present.

P. 54. We do not quite agree with the author here on the subject of Leases. Leases renewable every seven years are certainly preferable to leases on lives, both to the landlord and tenant: for a certain payment, to be made every seven years, it must be a very improvident tenant who does not make provision; but the uncertain chance of a life falling, is a strong temptation to improvidence, and some times to worse practices. These tenures, however, held under corporate bodies, cannot always be easily changed.

P. 63. Though the country is greatly obliged to Mr. Loveden, and every other gentleman, who by new plans and experiments introduces improvements into Husbandry, which smaller proprietors could not have ventured; yet we cannot but think the magnificent plan, of the farm at Buscot Park, exhibited in the plate at this page, much too grand for general utility. Something on a smaller scale, and within the reach of those who farm from 100 to three or 400 acres, (perhaps the most useful farms) should also have been given. In Berks, we are told, there is particular want of improvement to old buildings of this kind. It is of importance to have a sufficient number of plain buildings, so placed as, with the house, completely to shelter the farm-yard. We often see it

exposed to the North or East winds. Where this is the case, some cheap building should be erected, as a shed, with a rack and manger, for the cattle to feed under in winter. There should also be open cribs in the straw-yards, as is the usual custom; but this shelter should be ready for cold or bad weather. There should also be a second or back yard, moderately sheltered from the cold winds; for dry and young cattle, to be separated from those in milk.

P. 69. The cattle-shed, invented by Mr. Berriman, is very good. But shall we find many farms where it can be erected? That brought by Dr. Beeke, from Holstein, is good, p. 68.

P. 81. On the size of farms, three opinions are here stated; but on a farm of about 100 or 120 acres, of the present value in Berkshire, (from 25s. to 40s. the acre) a man may get a comfortable living, and bring up a family in habits of industry. From this size to 500 acres, is probably the most beneficial to society, and to the owner. Upon those of the larger size in this scale, a man of common ability and attention must, with prudence, make a moderate fortune.

P. 90 to 99. On the subject of tithes, we will just remark further, that the taking them in kind is the greatest grievance a farmer can have to complain of, with respect to them; and even that, in good land, is of little consequence; upon inferior soils, indeed, it brings with it the necessity of much labour and expence, in procuring and purchasing manure. Very seldom, however, does it happen when the tithes are clerical property; though not unfrequently when they are in lay hands. But even then the farmer has no right to complain; for he should have considered this disadvantage in his bargain, and given rent accordingly. Dr. Mavor does not altogether approve of the allotment of lands to the Clergy, in lieu of tithes, as has been done in many inclosing bills; but where we have known instances of it, no sensible disadvantage has arisen. The first difficulty seems to be to allot the proportion; a fifth of the arable Dr. Mavor thinks too little; many would esteem it too much; but perhaps it would in general be equitable both to clerical and lay holders of tithes. The clergy, certainly, do not often obtain so much. What Dr. M. suggests at p. 94 and 95, upon the glebe, and the mode of leasing it, seems very fair and good.

At p. 109, in the same chapter, the section on Leases is good; and it is much, in our opinion, to be lamented, that the practice of granting leases is falling off, rather than the contrary. On this subject, we must again refer to the excel-

ent remarks of our worthy monitor **THE SCOTCH FARMER**. Dr. M. says, "The prevailing practice undoubtedly is determinable leases, at the option of either party, for seven, fourteen, and twenty-one years." P. 133. The first term is too short. A tenant cannot prudently enter upon any material improvements, as draining, or any expensive operation, upon so short a term.

The chapter on carriages, and implements of husbandry, is good; but the waggons should be made to turn in less compass, as is suggested at p. 117. The ploughs are also good for the heavier lands in the county, but on the lighter soil in the neighbourhood of Reading and elsewhere, a much-lighter sort would be preferable; as for instance, the Norfolk plough, recommended for that purpose in the plate at p. 344; or the Hindon, at p. 122. The fewer and simpler the implements of husbandry can be made, the better; there are, however, two delineated here, which seem to us to deserve particular recommendation, for light ground: the Hindon scuffler, in the plate at page 125; and the pressing plough, at p. 123.

The sixth chapter, on inclosing, fences, &c. is judicious. Small arable fields are objectionable, in soils that will not grow good oaks or other timber trees. They cause a great loss of ground, and are otherwise injurious to the farmer. The use of hurdles, for folding sheep, is much better, and less expensive.

In chapter 7, the section on tillage is good. The system of fallowing (§. 2.) should be avoided as much as possible. Mr. Gregg, of Coles in Hertfordshire, has written sensibly on this subject. It would be well if his plan of cultivating stiff land were more known and followed.

The chapter on the improvement of wastes, p. 324, deserves much attention. To the observations in page 332, it may be added, that Mr. Stephens has found that chalk will best improve the thin, sharp sort; and much sweetens the land. But, after all, it cannot perhaps be better employed, than by being planted with firs.

Chapter 12, on improvements in general, deserves attention. Mr. Kent's letter, in particular, should be read and considered by every farmer and agriculturist.

In chapter 14, with respect to wages paid to labourers, we must remark that the honest and industrious labourer, with a family dependent upon him for food and support, would indeed be very badly off upon his daily wages of two shillings

a day, had he not an established right to receive assistance from his parish. Nor should this be considered as driving a man, on every emergency, to depend upon the public: As he cannot support an infant family without this aid, it is by no means disgraceful to him to receive it; and, if it were not so arranged, every labourer, whether with a family or without one, must be paid much higher wages. The consequence would be, to the single men, a superfluous gain, leading and tempting them to idleness and dissipation, which would ultimately throw them upon the public; besides adding a great difficulty to agriculture, and enhancing the prices of produce. In another point of view, it would tend to make the man burdened with a family discontented, or would operate as a premium against marrying, and becoming valuable citizens. Abuses may certainly be detected in the present practice; but any attempt to new model the laws on the subject, would be attended with great danger.

Chap. 15 treats of roads; and here it is obvious to remark that the great road through Berkshire, from Maidenhead to Newbury, an important part of the main Bath road, is by no means kept in that order into which it might be brought, and certainly ought to be found. The materials for mending this road, are, indeed, in general, not sufficiently hard; but much might be done by attention to their form, keeping them higher in the middle, and by all means conveying the water from them as completely and expeditiously as possible. A small convexity, having a rise only of one foot in twelve, which is extremely easy, would probably be sufficient for the purpose, if the lateral drains were attended to in a proper manner.

One of the parts which we least approve in the whole volume, and in great measure, for the reasons already assigned, is that on the poor, beginning at page 473, and on the wages of labourers. The considerations in pages 476 and 477, appear to us almost ridiculously speculative; and, in some degree, even unjust and cruel, with regard to the poor: though this was doubtless not the intention of the author.

The section of the Appendix, supplied by Dr. Beeke, is extremely useful, and worthy of particular observation. That on the whole, we consider the volume as one of the best which this species of enquiry has produced, will easily be collected from the observations we have made, and the specimens we have given. It will doubtless experience a proportionable degree of attention from the public.

ART. XII. *Observations on several Parts of the Counties of Cambridge, Norfolk, Suffolk, and Essex, also on several Parts of North Wales, relative chiefly to picturesque Beauty, in two Tours; the former made in the Year 1769, the latter in the Year 1773. By William Gilpin, A. M. Prebendary of Salisbury, and Vicar of Boldre, in New Forest, near Lymington. Published by his Trustees for the Benefit of his School at Boldre, 8vo. 18a. Cadell and Davies. 1809.*

THE whole of the late Mr. Gilpin's literary labours, whether professional, or on subjects relating to the fine arts, claim, and have obtained, a distinguished place in our literary collections. His publications on the Wye, Forest Scenery, and others of the kind, preceded the commencement of our critical exertions; but our volumes bear ample testimony of the esteem in which we held his Exposition of the New Testament, Sermons, and other works of that kind. The present posthumous work is an entertaining and interesting addition, to what has preceded from Mr. Gilpin's pencil on similar subjects—the same object, namely, every thing relating to picturesque beauty, producing the same liveliness of remark, and furnishing occasional subjects for the display of his taste, and dexterity in delineation. For the effects produced by the latter we can only refer to the work itself, where twenty plates will be found, executed in the slight but pleasing manner, which characterises all Mr. Gilpin's productions of the kind. We insert the following as an amusing specimen of the narrative.

“ From Ely we proposed to cross the country by Lynn to Houghton, but being informed that the fens beyond Ely were impassable, we had no inclination to make the trial, having seen enough of the fens already to have no desire to see them in a still more inhospitable state. We altered our course, therefore, and took our route by Malden Hall.

“ The road through five or six miles is a good turnpike, raised over swampy grounds, cut every where across with drains and ditches, as we found them in our approach to Ely. Rows of pollards, with slime hanging from their branches, marked the limits of hedges which emerge as the waters drained off. In the mean time, a circumscribed horizon of fenny surface, was our only distance. If it had been remote, it might have lost in obscurity its disgusting form, but its disagreeable features were apparent to the utmost verge of its extent.

“ We soon, however, found that we were in the neighbourhood of a country still more disagreeable, at least for travelling, than a fenny

Sandy one; this was a vast tract of sand. At Joham, which is a considerable village, we landed, if I may so speak, from the ferry, and hoped we had now gotten upon stable ground; but we soon found our mistake. We had scarce left it when we entered upon the sands, and only changed the colours of our landscape, both of them being equally wild, open, and dreary. Not a tree was to be seen; the line of the horizon was scarcely broken with a single bush; the wildfowl was in some degree lessened by a few patched, faced sheep and a few straggling cattle grazing in the greener spots. But this little appearance of herbage soon went off. In a few miles the country became an absolute desert; nothing was to be seen on either side but sand and scattered gravel, without the least vegetation, a more African desert, *aridus, arenosus, et species equalis, ludus giganteus*. In some places the sandy waste occupied the whole scope of the eye; in other places, at a distance, we could see a skirting of green, with a few straggling bushes, which, being surmounted by sand, appeared like a stretch of low land shooting into the sea. The whole country indeed had the appearance of a beaten sea coast, but without the beauties which adorn that species of landscape. In many places we saw the sand driven into ridges, and the road totally covered; which, indeed, was every where so deep and heavy, that four horses, which we were obliged to take, could scarcely in the slowest pace drag us through it. It was a little surprising to find such a piece of absolute desert almost in the heart of England. To us it was a novel idea. We had not even heard of it.

“ In some parts of the northern coast of Scotland, dry-floating sands are very dangerous, often covering lands and houses. I have somewhere met with an account (though I cannot readily quote my authority) that these Scotch sands were once fixed by a sort of matted grass which cattle will not eat; but the country people, destroying the grass for fuel, an Act of Parliament passed in the reign of George II. to protect it. It has been recommended, I have also heard, to the Norfolk gentlemen, to sow this grass, as a mean to fix these sands.

“ By degrees, the country acquires a better surface. Breaks of herbage begin here and there to arise; but it is dry and meagre, something between grass and rushes, thinly scattered over plots of sand. No animals are seen except a few rabbits, which are the only inhabitants it can provide for.

“ At Branden (called by the country people *Bræn*) we crossed the Ouse, into Norfolk. Our road at first led through an intermixture of sand and down, here and there varied with a few trees; but on the whole, very unpleasant and unpicturesque. A little before we reach Swaffham, we get into lanes.

"A few miles on the north of Brandon, lies a small peninsula, called Helgay-fen, consisting of about one thousand acres. Periodically in six or seven years, this little district, we were informed, is visited by an innumerable host of field mice; which begin a very destructive depredation; but precisely at the same time, a flight of owls arrive from Norway, (of the large white species called the horned owl) as if drawn by instinct. The owls immediately attack the invaders, and live deliciously till they have entirely destroyed them.

"In the mean time they are revered by the peasants, as the Dutch revere storks. When the mice are all devoured, the owls return quietly home. I dare not venture to vouch the truth of this strange story, as we were informed of it too late to examine the particulars on the spot; but I believe there is at least some foundation for it.

"Similar accounts we sometimes meet with. Not long ago a swarm of locusts appeared in such multitudes about Athens, that the people were greatly alarmed for their crops of corn; but unexpectedly a flight of storks visited the country at the same time, and very soon dispatched the invaders.

"Swaffham is a neat elegant town. The streets are open and well built. The church is handsome, and stands pleasantly; every thing, indeed, about the town was in such exactness and order, that the whole seemed as if it were under the direction of a single person."

ART. XIII. *An Enquiry into the Divine Missions of John the Baptist and Jesus Christ; so far as they can be proved from the Circumstances of their Births and Connexion with each other. To which are prefixed, Arguments in Proof of the Authenticity of the Narratives of the Births of John and Jesus, as contained in the two first Chapters of the Gospels of St. Matthew and St. Luke.* By William Bell, D.D, Prebendary of St. Peter's, Westminster. A new Edition. 8vo. 945 pp. Price 10s. 6d. Rivingtons. 1810.

THE public has now been fifty years in possession of this acute and valuable Enquiry*, and in that period, the testimonies of various authors to its merits have been repeatedly given. It is somewhat extraordinary; that, after such a period, the learned author should still live, to produce a new edition of his work, but that he does we are happy to know, as

* It appeared in 1761.

as well as to congratulate him on the success of his useful labours.

Having amply noticed the preceding edition of this Enquiry, in our eleventh volume, p. 616, we should not now resume it, had not circumstances arisen, which give a new and peculiar importance to the introductory arguments on the first chapters of St. Matthew's and St. Luke's Gospels. It may be seen, in a former number of this Review*, that the Unitarians have lately published a version of the New Testament, which they pretend to call *improved*, in which, among other artifices to invalidate the orthodox doctrines, they attempt to destroy the credit of these introductory chapters. We endeavoured, in our notice of that work, to show the futility of such attempts; which we also pointed out, with reference to another attack, in our former review of this Enquiry. We shall on the present occasion, extract only Dr. Bell's Summary of his arguments, by which it may be clearly seen, how vain is the attempt to destroy the authority of these parts of Scripture.

"In the first place it has been found, not only that the forgeries in question are, in their very nature, utterly incredible; but likewise, from the circumstances, and the manner, in which the Gospel was first preached by the Apostles, that no time whatever can be assigned for the introduction of these supposed forgeries, at which it is not absolutely incredible, that an attempt to introduce them could have succeeded.

"They could not possibly have gained admittance during the first sixteen, or seventeen, years after the Ascension; while all the Apostles in general continued in, and round about Judea; engaged in the very business of preaching the Gospel.

"They could not have escaped being detected by James the Just, the first Head, or Bishop, of the Christian Church in Judea; if they had been brought forward within thirty years after the Ascension; that is, at any time before the year 62; in which year James was put to death at Jerusalem.

"They would certainly have been exploded by the authority of the Apostle, and Evangelist, St. John; if the attempt to impose them upon the belief of the Church had been made at any time before the close of the first Century; to which period St. John lived.

"It is self-evident, that the common sense of Christians must have caused them to be rejected, with disdain, if they had been

* Vol. xxxiv. p. 1, &c. The argument is more fully taken up by our valuable correspondent the Rev. E. Nares, in his *Remarks on the Unitarian Version*, reviewed Brit. Crit. xxxvi. p. 65.

forged, and first made public, so late as after the death of the Apostle, and Evangelist, St. John; that is, after the beginning of the Second Century; or even several years earlier.

And it is indisputably certain; from the manner in which the facts related in the passages in question are repeatedly mentioned by Justin Martyr; that those passages were actually held, by the Church at large, to be of just the same authority as any other parts of the Gospels to which they belong; in the very early part of the Second Century; not merely before Justin wrote; but likewise before he began to make those enquiries into the evidence for the truth of Christianity, in consequence of which he became a convert to the faith in Jesus. And this could not possibly have been the case, unless they had made a part of those Gospels, and been regarded as an unquestionably authentic part of them, before the end of the First Century; when they must have been known to, and confirmed by the authority of, the Apostle, and Evangelist, St. John.

In addition to this connected series of evidence; which absolutely precludes all possibility of the forgeries in question; another particular has been pointed out, which is alone of sufficient weight to be absolutely decisive of the question. The history of the Church, with respect to these passages, is just the very reverse of what it must have been, if they had not been authentic. If the Gospels of Matthew, and Luke, had been originally made public, by those Evangelists, without the passages under consideration; and these passages had been forged at some subsequent period, whenever that might be; one of the following circumstances must have taken place.—Either the Church at large must have rejected these forgeries; and it must have been only some particular Sects who admitted them; and then they could not have been transmitted to us, by the Church at large, as authentic parts of their respective Gospels; as they actually have been;—Or else, there must have been a certain time, at which the Church at large first came to acknowledge them; and, accordingly, first inserted them in all their copies of those Gospels, of which they have been transmitted to us, by the Church at large, as authentic parts.—And if that had been the case, some account of these most remarkable events must have been given, by those early Christian Writers, who were the first to defend the Christian cause, or to preserve the history of the Church. Whereas the real fact is, that the history of the Church is directly contradictory to every idea of this kind. It is incontrovertibly certain, that it was only some well known Sects, not the Church at large, who ever did disbelieve the particulars contained in the passages in question; and there is not the least imaginable hint of there having been a time, after the original publication of the Gospels concerned, when the Church was not in possession of these passages, and did not regard them as authentic parts of the Gospels to which they belong.

"The aggregate force of this series of evidence is far more than sufficient to determine the point in question. But because it is certain, that the contents of these passages were disbelieved by some of the early Christian Sects; as well as by the professed Enemies of the Gospel; we have proceeded to enquire further, Whether this disbelief of theirs was founded upon any supposed evidence, that the passages concerned were spurious.—And with regard to this point it has appeared;

"That the Cerinthians, and one branch of the Ebionites, rejected the Miraculous Conception of Jesus, as false; regarding it as impossible; but without alleging any evidence, to prove that the passages containing the accounts of it were forged: just as they rejected St. Paul, and his Epistles; not because they alleged any evidence, to prove that St. Paul was not an Apostle; or that the Epistles attributed to him were not authentic; but because St. Paul preached, and his Epistles very strongly inculcated, some doctrines, which they could not bring themselves to receive.

"That next after these Sects, the Miraculous Conception was rejected by Marcion. But that neither did Marcion found his rejection of it upon any supposed Evidence, that the passages containing the accounts of it were forged, is abundantly evident; as well from Tertullian's manner of replying to him; and Justin Martyr's manner of referring to the passages concerned; as from Marcion's rejecting likewise the Gospels of Matthew, Mark, and John; and the Acts of the Apostles; the evidence in favour of which is not less satisfactory, than that for the Gospel of Luke; the only one which it pleased Marcion, in a certain manner, to admit. And besides, with regard to Marcion, it has still further appeared; that if these passages had been forged, He must have been perfectly well acquainted with the history of their first introduction; and would certainly have published it, to shew the propriety of his own conduct in rejecting them.

"That not long after the time of Marcion, Celsus exerted his abilities in a work, the professed object of which was to explode the Christian faith. But by means of some passages of that work, which have been preserved by Origen in his answer to it, it appears, that though Celsus utterly disbelieved the Miraculous Conception of Jesus; and must have been perfectly well acquainted with the objections made to it both by Marcion, and the other Sects abovementioned, who disbelieved it likewise; yet he knew of no evidence to be alleged against the authenticity of the passages in which it is related; and himself regarded them as authentic parts of their respective Gospels.

"And that, in fine, Celsus was succeeded by the two most violent writers against the Christian cause, Porphyry, and Julian. But that from some passages of the works of Julian; who must certainly have been well acquainted with all the objections urged before him, by Porphyry, Celsus, and Marcion; it is manifest, that Julian likewise, though he regarded all the particulars related of

the Miraculous Conception of Jesus as so many infidels ascribed; yet considered those passages of the Gospels, in which these particulars are related, as having been written by the Evangelists themselves.

“ From all those circumstances, therefore, the joint evidence of which can alone decide the question; and the joint evidence of which is, in fact, far more than sufficient to decide it; the authenticity of the passages concerned appears not only ascertained, but fully as abundantly ascertained, as that of any other passages of the Gospels, the contents of which were never disbelieved by any of the early Christian Sects. For these passages have not only the unexceptionable testimony of the Church at large, just as much as any other passages of the same Gospels, in their favour; but as their contents were disbelieved by some of the earliest Christian Sects; who regarded the facts related in them as impossible; there cannot be a doubt, but that if any evidence could have been produced to impeach their authenticity, it would certainly have been brought forward, and enforced, by those Sects who disbelieved their contents, at the very time when it could have been substantiated; and they must inevitably have been exploded.” P. 85.

We before gave the arguments to the sections of the principal and original work “*The Enquiry*,” and therefore shall at present content ourselves with saying, that the whole forms one of the most striking and convincing arguments which the ingenuity and learning of modern times have produced; and that the *Enquiry* deserves to rank with the evidences of Paley, and almost (for what can entirely?) with his *Horæ Paulinæ*.

ART. XIV. *A Supplement to the History and Antiquities of Reading, with Corrections and Additions, by the Authors.* 4to. 8 Sheets and a Half, with a Plate. 10s. 6d. Reading, Snare; London, Richardson. 1809.

COATES's History of Reading, a respectable work of its kind, here receives a few additions, the value of which will be variously estimated by different readers. They consist of, 1. A folio view of Reading, from the Kennet, not ill executed in aqua-tint; 2. One article in addition to the former Appendix, on the subject of precedence, as decided in a court of chivalry; 3. Corrections and additions of various kinds, but few of much importance. The following public testimony to the merits of Francis Annesley, Esq. who for many years represented the borough of Reading in Parliament, is honourable both to him and to the persons concerned in bestowing it.

"On Mr. Annesley's resigning his seat in Parliament, (in 1806,) a piece of plate was voted by the Electors of the borough, as a mark of their great regard for his long and faithful services; and on Wednesday, June 24, 1807, a superb vase, of very elegant workmanship, was presented to Mr. Annesley, at his house in Friar-Street, by the Mayor, Recorder, and other members of the Corporation, accompanied by the Committee, chosen by the town, for conducting the proceedings relative to this well-
deserved memorial of respect.

Inscription on the Vase.

PRESENTED TO

FRANCIS ANNESLEY, ESQ. LL.D.

Master of Downing College in the University of
Cambridge, and one of the Hereditary

Trustees of the British Museum,

who in SIX successive PARLIAMENTS

represented the Borough of READING,

with honour to himself, and fidelity to his Constituents.

THIS MEMORIAL

of their private esteem, and public gratitude,
was unanimously voted at a General Meeting
of the Electors, expressly called for that purpose,
the 10th day of December, 1806.

THOMAS GLEED, Esq. Chairman."

The chief addition, in point of quantity, is a collection of Poems, Prologues, and Epilogues, spoken on public occasions at Reading School. Among these is a copy of verses by Shipley, afterwards Bishop of St. Asaph, on the Martyrdom of Laud, dated 1731; somewhat different from the later sentiments of the writer. They are in Latin Alcaics, and appear to have been written when he was at Ch. Ch. Oxford. In a copy of Latin Hexameters by Mr. Iturbide, one of the Reading scholars at St. John's Coll. Oxford, on Laud's gift to servant-maids, are some lines of more humour than is usually found in such compositions.

"Est nobis Laribus medicis satis, uncia Betty,
Res quæ sola domûs curat, quæ sola culinæ;
Singulaque assidue peragit quæ postulat usus.
Lautius hanc solito fors' functam munere Mater
Accendit dictis, stimulos virtutibus addens;
"Euge! macte tuis meritis, suavissima Betty!
Hinc te certa manent aliquando præmia LAUDI;
Hinc te bursa manet nummis repleta, puellis
Omnibus invisam, quod te prece turba procorum,

Quodd Faber æris, quodd Tonfor, quodd perfidus ambis
Te Caupo; nam tot venient è dote sagittæ:

Quorum aliquis, satis hos cum demum illuseris omnes,
Felicem faciet pulchrâ te prole parentem."

Among other authors of this class we find Mr. Coates himself, in 1761, in an Ode on the Desire for Peace. The latest poem is dated 1770, and is an English copy, "On the Destruction of the Turkish Fleet by the Russians." Why the selection here concludes, as there have certainly been many Prologues, Epilogues, and other poems of merit, publicly recited at Reading School since that date, it is not easy to conjecture. They who are not fond of such occasional productions will condemn the introduction of any of them, and they who, from local connection or classical taste, are pleased with them, must think it still more reprehensible that a collection published in 1810 should break off at the year 1770. We cannot think that Mr. Coates will gain much either of fame or profit by this Supplement, which surely might have been enlarged in other respects, with equal propriety as in that now mentioned, or might have been spared entirely.

An index of names of persons and places was always wanting, and would have been more acceptable to most purchasers than this Supplement; or might have made an important part of it.

ART. XV. *Philologia Anglicana: or a Philological and Synonymical Dictionary of the English Language; in which the Words are deduced from their Originals—their sense defined—and the same illustrated and supported by proper Examples and Notes, critical and explanatory.* By Benjamin Dawson, LL.D. Rector of Burgh in Suffolk. 4to. Part I. 100 pp. 5s. Ipswich, printed. Rivingtons, &c. London. 1806.

Also Prolepsis Philologiæ Anglicanæ, or a Plan of a Philological and Synonymical Dictionary of the English Language. By the same. 4to. 48 pp. 2s. 6d. 1797.

A DICTIONARY of the English language, published in numbers, and proceeding at the very slow rate of these beginnings, nine years having elapsed between the prospectus and No. 1, and four since the appearance of that, without any news of a second, will require the succession of many generations to bring it to its completion. We have waited more than a reasonable time for the continuation of it, not being much in the habit of noticing works in numbers; but now, having made our calculations, we are disposed to warn the public what they have to expect.

This first number contains exactly 100 pages, or nearly 15 sheets, and carries the dictionary as far as the adverb ABOUT; that is exactly as far as the first two sheets of Johnson's folio Dictionary. Now Johnson's first volume, of the folio Edition, contains 264 sheets; consequently Dr. Dawson's, preserving the same proportion, (by the rule of three) will require 1716 sheets to proceed as far in the alphabet as Dr. Johnson's first volume. Allowing him therefore to make his volumes as thick as those of Dr. Jamieson's admirable Scottish Dictionary, the first volume of which contains 81 sheets, it will require more than twenty-one volumes to complete half his work. The whole will then be about 43 volumes, allowing a little space for a more extended preface, and other accessories. The number of years which such a publication would require, at any thing like the rate of its beginnings, far exceeds any modern calculation of the probable duration of the world; we fear therefore that the use of the English language will be completely at an end, before the heirs, administrators, or assigns of Dr. Dawson can finish his arduous undertaking.

To comfort our readers under the desperate prospect, thus exhibited to them, of ever seeing a completion of this elaborate work, we will briefly consider how the present specimens are executed. From which consideration it will, we think, appear that even our remote posterity, if it should subsist so long as to see an end of the publication, will not deserve to be envied by us on that account. The Prolepsis or plan of the work will not long detain us. It principally states the idea of the author, that no two words in a language are strictly synonymous; and, objecting to the mode of definition employed by Johnson and other compilers of dictionaries, proposes to adopt a different method. What that method is we shall see more clearly by example, than by the dry explanations of the Prolepsis.

“ABA’SE, *v. a.* [*abaïsser*, Fr.] To cast down*; with respect to condition in life†.

“* Cast down] Or, bring down, or, bring low; any one of these three terms being sufficiently expressive of the idea which is conveyed by the word *abase* in common with any other verb, and of that which is suggested by its etymology, as coming from the Latin *basis*. Skinner expresses this general signification of the word by three Latin terms, *minuere*, *deprimere*, *gradu dejicere*. The last of these verbs, without *gradu*, appears to us to come nearest the etymological import of *abase*; with the addition of *gradu* it answers more easily to that of *degrade*.”

“† Condition in life] Dr. Johnson explains the word thus—

D d

" 1. ' Happy shepherd, with thanks to the gods, still think to be thankful, that to thy advancement their wisdoms have thee *abased* †.' *Sidney*.

" 2. ' With unresisted might the monarch reigns ;
He levels mountains and he raises plains ;
And, not regarding difference of degree,
Abas'd † your daughter, and exalted me.' *Dryden*.

" 3. ' Sith it is no news for God to be great and glorious ;
but for the eternal and ever-living God to be *abased*, to be *abased* † unto death, to the death of the Cross, is that which could not but amaze the angels and confound devils.' *Bp. Hall*.

" 4. ' Not that I speak in respect of want : for I have learned in whatsoever state I am, therewith to be content. I know both how to be *abased* §, and I know how to abound.' "

Phil. iv. 11, 12.

" Luke

' to cast down, to depress, to bring low, almost always' (he might have safely said *always*, when properly used) ' in a figurative and personal sense.' But none of these terms, though figuratively and personally applied, convey the precise idea of the verb *abase*, without respect being had to *condition in life*. A person may be *cast down* on receiving the news of his friend's decease ; he may be *depressed* at the thought of his own approaching dissolution, being *brought low* by a long and severe illness, and yet not be *abased*, his rank or *condition in life* continuing the same. In the quotation from Locke, *abase* is used very improperly for *depress*, and in that from Job, where it is used in opposition to *pride*, *humble* would have been more proper. *Vid. Johnson's Dict. on the word.*

" Mr. Hobbes, in his *Leviathan*, applies the word to the *reduction* of the *value* of a thing—" but base money may easily be enhanced, or *abased*." In our judgment this is a most improper and, we should imagine, *singular* acceptance of the word.

" For the difference of *abase* from its synonyms *humble*, *depress*, *degrade*, see their definitions in their places."

" † *Have thee abased*] That is, have brought thee *low*—subjected thee to the *low condition* of a shepherd."

" † *Abas'd your daughter*] That is, made her *condition in life lower*, and mine higher."

" † *To be abased unto death*] In this example, the word is obviously used in allusion to one *cast down* from the highest to the *lowest condition in life*—to a personage of great power and transcendent dignity, who had been brought (or rather, in this case, brought himself) *low in life*—had become subject to all the evils and infelicities attendant upon a *low condition in life*."

" § *How to be abased*] That is, (to give the meaning of the

" Luke xiv. 11. our translators have used the word *abase* in opposition to *pride*, as in Job, where we have just noted that *humble* would have been more properly used; but here we find in the same verse the same verb in the original rendered by *abase*, and also by *humble*—' For whosoever exalteth himself, shall be *abased*, ταπεινωθήσεται; and he that *humbleth* himself, ταπεινῶν ἑαυτὸν, shall be exalted.' What, but the impropriety of applying the word *abase* to a *mental* and moral act, could induce the translators to avoid the repetition of it in the latter clause, where the impropriety was somewhat more apparent?"

Most of our readers will allow that here is much ado about nothing, objecting to Dr. Johnson where there is no real cause of objection, and to the translators of the Bible, where they are right and the author wrong: for the *how* is very expressive, and means as the Apostle meant, that he knew *with what temper of mind* to bear abasement or exaltation: namely, with contentment; alluding to the sentence immediately preceding; "I have learned in whatever state I am, therewith to be content." If we take the derivative of this word, what does the *Philologist* give us by way of a definition? "Abasement, the act of abasing;" which many will not understand, and they who do will not find it instructive. But Dr. Dawson seems to think that an unintelligible definition is perfection, for he far exceeds this specimen in many places. Ex. "*Abate*, Attributive of a state of remission;" "*Abdicated*, Attributive of being abdicated;" and, in general, derivatives have here only a reference to their primitive, with some scholastic distinction, such as it pleased the author to think accurate. But does Dr. D. think that Johnson could not have been as logical, or as metaphysical as he, if he had not

translators) how to bear or to behave in a *low condition* in life, particularly in a state of *indigence*; for the contrast is here between *want* and *abundance*. We may remark, however, that though our translators use *abase* in its proper sense, so far as it respects *condition* in life, yet they have not with equal propriety made choice of a word to express its *connection* with a verb which governs it. The word *how*, which they have inserted between the verbs, denotes the *manner* in which the thing announced by it is to be brought about, in this case, the *manner* of being abased. But the apostle means not to say that he knows the *manner* of, but the *thing* itself—has experienced the being brought *low* in life—from a state of plenty the being *cast down* into a state of *indigence*. Οἶδα ταπεινωθῆναι, therefore, would have been more accurately rendered 'I know *what it is* to be abased,' than 'I know *how* to be abased.' Indeed, the expression *how to be abased*, i. e. *how to be brought low in life*, is next to unintelligible.

had a different object in view ; that of being generally intelligible to those who should casually consult him. We say *generally*, because we know that some of Johnson's definitions have been ridiculed, as peculiarly unintelligible. But this was only when a word was in itself so plain that nothing could make it plainer, and then he thought it allowable to give a scholastic definition. But to proceed with our instances. "*Abide* v. n. *trans.* to abide upon the same spot with the object on which it is transitive," and this is to explain such sentences as, "the Sun pulls in his light, as not *abiding* to see the sufferings of his Creator." "*Able*, Attributive of power, adequate to the object of its exertion ; in opposition to weakness, or want of means." "*Abortion*, the production of what has perished in the womb, or through sufferance there is presently to perish." "*About*, serving to denote the circumstance of being outward to the object which it announceth ; but having respect to the compass within which it lies." This may be very correct, but how many people will understand or be informed by it ?

But we have a worse quarrel with the Philologer, which we must proceed to explain. It was the object of Dr. Johnson, and an object well worthy of his great character, so to choose his examples, as to lead the enquirer to the best authors, and to impress upon his mind the best precepts ; nor has Dr. D. altogether neglected this principle, in his quotations ; yet in some instances he has deviated from it, in a way which we cannot but regard as extremely reprehensible. When we see *Hobbes* quoted, without necessity, we cannot fail to wish that some more safe author had been substituted ; for why should the consultants of the dictionary be sent, on any account, to a Deist ? Dr. D. however, quotes him several times, even in this short specimen. But what perverseness of intellect can have led him to quote "*Evanston's Diffonance?*" (See p. 24.) If people cannot be taught English without being led to the enemies of the Gospel, let them solecize for ever, and be happy to do it. Dr. J. Jebb's *Works*, might in our opinion, as well have been left unnoticed ; but on this we will not contend. But, what have we to do with Mrs. Wollstonecroft's *Letters* ? (p. 68.) Another fault, but inferior to this, is that of quoting authors who are no authority : as for instance *Miss Parsons*, (p. 12,) who may be a very pretty novel writer, but no established oracle of English. Still worse, for authority, are the *Anonymous Public Prints*, (p. 32,) famous for solecisms ; the *York Committee*, 1784, (p. 35,) famous chiefly for faction ; *Hamilton's Hydrophobia*, (p. 68,) a good medical tract, and praised by us

in our XIIIth Vol. p. 195, but now not easily met with, and when found no authority; *Mr. Peacham on Drawing*, (p. 87,) of doubtful merit in the art of drawing, and probably of none in that of writing*. Observe also that all these curious, absurd, or mischievous quotations occur in only 100 pages, not a fourth part of which is occupied by quotations.

Considering all we have stated, it seems very plain that instead of having any cause to regret that this work can never be completed, it is a circumstance at which we have good reason to rejoice.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Woman; a Poem.* By *Eaton Stannard Barrett, Esq.*
Student of the Middle Temple. - 12mo. 4s. 6d. Murray.
 1810.

The author of this poem tells us in his preface, that it is addressed not to the freethinker and the philosopher, but to the libertine, the pedant, and the clown. In short it is a practical instead of a theoretical essay, and in order to be comprehended requires of us an acquaintance, perhaps, with the common forms and relations of society, but, dispenses with the perusal of Bolingbroke, Leibnitz, and Spinoza.

The author's design cannot be objected to, and in some parts he rises to considerable vigour, but he is evidently a very young writer; and many examples might easily be adduced of its bleness and absurdity. We rather turn to the pleasing side of the picture, and give the following specimen as indicative of taste, feeling and vigour. After a general panegyric on the beauty of the sex, the author proceeds thus:

" But most in Erin native isle divine,
 Whose harp harmonious ever loved the nine;
 There where no serpent bites, or zenith burns,
 But meads of shamrock quaff unmuddled urns,
 The lovely virgin blooms; observe her mien,
 Majestic, gentle, and her smile serene,

* These examples have no claim to the benefit of Johnson's apology, that words must be taken where they can be found, for they might be found any where.

Her airy step as lighting from the sky,
 The rays cerulean of her humid eye;
 In sunny clusters round her forehead bare,
 Devolves the light luxuriance of her hair;
 While melting softer round her rosy glow,
 Flushes her milky skin as dawns the snow;
 Moist odours on her lip delicious shine,
 That rills of living tinct incarnadine;
 But who may dare depict the peerless charm,
 Of heaving hills where loves encamp and arm;
 These ever nymphs in timid robe attire,
 The charm we least behold we most admire;
 And since sweet beauty like a vernal flower
 Fades early, maidens haste, enjoy your hour;
 Reign happy; laugh unblamed, soon soon ye sigh,
 Men domineer, age ails, and children die;
 Ere now while nymphs I sing and singing burn,
 Hours steal like streams oh never to return."

ART. 17. *Brighton, a Poem; descriptive of the Place and Parts adjacent; and other Poems, by Mary Lloyd.* 12mo. 7s. Harding. 1809.

This is a spirited and elegant composition, and must prove acceptable to the lovers of poetry and Brighton. We willingly insert the following specimen.

" But softer scenes invite the cheerful eye,
 When the calm sea reflects the azure sky;
 When gentle zephyrs o'er the waters sweep,
 Their silken wings and scarcely move the deep;
 When beauteous fair ones to the beach repair,
 To taste the wave, or breathe the sea-fraught air;
 Or wait in turns their lovely forms to lave,
 And steal fresh beauties from the ambient wave.
 See each fair cheek a brighter tint display,
 Each sparkling eye emits a lovelier ray;
 The vital stream swift courting from the heart,
 Diffuses glowing health through every part;
 Each rose-lipped Hebe now more brightly fair,
 With buoyant spirits seems to tread the air.
 But hence profane ones, nor with prying face,
 Approach the precincts of this hallowed place;
 When Martha Gun, sage priestess of the shrine,
 Guards with religious care the rites divine;
 Twice twenty times the glorious circling sun,
 O'er this our sea his annual course has run;
 Since honest Martha in the lucid wave,
 To beauty's charms an added lustre gave;

Now aged grown, and toil no more her lot,
Yet still she hovers round the favourite spot." &c. &c.

NOVELS.

ART. 18. *The Reformist; a serio-comic Political Novel.* 2 vols.
12mo. Newman. 10s. 1810.

The hero of this tale, which is not altogether to be despised, starts like Mr. Wildgoose, the spiritual Quixote, from the bosom of the country, a red hot methodist, to reform mankind in the metropolis. He soon discovers the errors and follies of *this way*, and becomes abruptly an atheist, a modern reformer, and a patriot. In the transition he loses his beloved mistress, who is married rather oddly to a thoughtless, but good natured, and on the whole amiable peer, but is finally reformed himself, and rescued from committing the act of suicide, by a daughter of one of the *Elites*, but without her father's vices and hypocrisy; and with her he retires to his paternal inheritance, and lives respectable and happy.

The satire on the Methodists is severe, and we are willing to hope overcharged; but considerable talents are displayed in the execution of the work, talents which seem qualified for better undertakings; and some of the characters are remarkably well delineated.

LAW.

ART. 19. *A Concise View of the Constitution of England.* By George Cufface. 2d Edition. 12mo. 491. pp. Longman and Co.

To those who cannot afford the purchase of Blackstone's Commentaries, or whose employments do not allow time for the perusal of that work, this Epitome of the Laws and Constitution of our country will be an acceptable and instructive book. The author appears well acquainted with his subject, and to have imbibed the true principles of rational and constitutional freedom. That some passages should be nearly a transcript of Blackstone was almost unavoidable, in a work on the same subject, from a writer manifestly of the same school. His object seems to have been to afford general information, without descending to technical minuteness; and consequently the most intricate parts of the law of property are omitted, and the history of civil actions is abridged. In recurring to the various important topics in this work, we find the author almost invariably perspicuous, generally correct in his opinions, and as comprehensive in his information as the limits of such a work will admit.

TRAVELS.

ART. 20. *Notes on the Viceroyalty of La Plata in South America; with a Sketch of the Manners and Character of the Inhabitants, collected during a Residence in the City of Monte Video. By a Gentleman lately returned from it. To which is added, a History of the Operations of the British Troops in that Country, and Biographical and Military Anecdotes of the Principal Officers employed in the different Expeditions.* 8vo. 301 pp. 10s. 6d. J. J. Stockdale. 1808.

Although the publication now before us escaped our notice at first, yet, as the Spanish Colonies on the River Plata are again become interesting, by the late events in the mother country, and their present uncertain connection with her, this account of those territories may still be mentioned as gratifying curiosity and affording information. The author indeed does not affect to give a statistical view of the country, or a scientific analysis of its productions, but merely to detail the observations which occurred to him on such particulars respecting the soil and climate, and more especially the manners and character of the inhabitants, as occurred to his notice. Of these the view he has taken is, upon the whole, favourable, and he feelingly laments the errors both of our political and military measures, by which those valuable acquisitions were lost. The circumstances which have since occurred have rendered these considerations of less importance; and we may in time derive more substantial benefits from a friendly intercourse with those countries, than could have arisen during a hostile and precarious occupation. The latter and greater part of this publication consists in a long and apparently accurate detail of the operations carried on by the British troops from the original conquest of Buenos Eyres by General Beresford, to the final evacuation of the territory by General Whitelocke. We will not dwell on this painful subject: but we trust the misfortunes of that period will be a lesson to all who may have influence in the appointment of our military commanders, and that the valuable lives then sacrificed, the national conquests then shamefully surrendered, will not have been entirely thrown away.

MEDICAL.

ART. 21. *The Pharmacopæia of the Royal College of Physicians of London, 1809. Translated into English, with Notes, by Richard Powell, M. D. Fellow of the College, and Physician to St. Bartholomew's Hospital.* 8vo. Longman. 1809.

An English translation of the Latin Pharmacopæia of the Royal College of Physicians was required for the use of the subordinate

ordinate part of the medical profession, and Dr. Powell seemed to be peculiarly qualified for such a task, (easy enough, one would have thought, to any physician,) in consequence of being Secretary to the Committee appointed to compose the new Pharmacopœia. Yet to our astonishment, several unpardonable omissions, and numerous gross errors were observable in the first edition of this translation. This impression was, we are informed, cancelled as soon as possible; and the omissions have been supplied, as well as the errors corrected in a second edition. The translation, therefore, *in its revised state*, though not wholly unexceptionable, may be considered as exhibiting, with sufficient fidelity, the meaning of the original. The notes contain much useful information.

ART. 22. *The Annual Medical Review and Register, Vol. I. for the Year 1808. By a Society of Physicians.* 8vo. pp. 392. 9s. Murray. 1809.

On the merits of the first and by far the greater part of this volume that delicacy which subsists between rival critics forbids us to touch, except slightly. We may, however, venture to express our approbation of the plan of classing the reviews it contains, according to the different branches of the art, and of placing those which refer to works on the elementary and auxiliary sciences in a separate division; by which means the purpose of reference is facilitated, and a connected view given of the medical literature of the year.

In the second part, which professes to furnish an "Historical sketch of the progress of Medicine, Surgery, and Chemistry, in the year 1808," the authors do not appear to us to have been so happy, as it affords little more than a few general observations, arising apparently from a revival of the critical department. The following introductory remarks, to the soundness of which we readily subscribe, led us to expect more full and satisfactory information. "In a science constituted as Medicine, where the mind of the enquirer is so apt to be perplexed by the multiplicity of the observations which lie scattered before him, nothing can be more useful than to pause from time to time, to review the different additions which have been made to the stock of knowledge, and to determine with accuracy their respective importance. By such an exercise we shall be enabled to separate our real acquirements from those which are imaginary and useless; and disencumbering ourselves of the latter, to proceed with fresh vigour in the path of investigation. By such an exercise the study of an intricate art will be simplified, its principles will be methodized, and its practice reduced to a rational system. To the neglect of such retrospective views we are inclined, in some measure, to ascribe the long reign of error in the medical world; the ascendancy which hypotheses the most absurd, and systems the most

most puerile, have at different times acquired; the not less baneful influence of the authority of great names;—in short, most of the deviations from the true road of inquiry, which have hitherto impeded the advancement of the art, and which still continue to interrupt its progress." P. 302.

"The Report of the State of Health and Disease in London," which succeeds, is preceded by an interesting and well-managed disquisition on the causes which affect the health and lives of the inhabitants of large towns, and on the different circumstances, in particular, which have of late years concurred to improve the salubrity of this overgrown metropolis. They are thus briefly summed up. "On the whole, then, the causes of the happy decrease of some of the most fatal and epidemic diseases, and the diminution of the fatality of others, as well as the increase of a few disorders, most of them of infinitely less importance to the community, may be in a great measure ascribed to the evident changes in the physical and moral condition of the metropolis during the last two centuries; more particularly to the changes which it has undergone, from a state of perpetual filth and nastiness, to the open, airy, well-paved, and comparatively cleanly condition in which it now is; and to the alterations in our domestic economy, in regard to situation, ventilation, and cleanliness. The first of these changes has contributed to free us from the endemic and epidemic diseases of camps, viz. intermittent and remittent fevers, dysentery, and the plague; and the latter have concurred to banish the contagious diseases of hospitals, jails, and other crowded and close situations, viz. malignant typhous fevers, as well as to lessen the ravages of other contagious diseases, which were formerly most destructively epidemic and fatal, such as the scarlet fever, measles, &c. Perhaps we may be allowed to add, that among the salutary changes to which the diminution of the fatality of many diseases is justly ascribed, the discoveries and improvements in the sciences connected with medicine, which have greatly extended our knowledge of the human constitution, and consequently augmented the certainty and accuracy of the medical art, are entitled to no mean consideration." P. 341.

On the whole, we have no hesitation in recommending this work to our medical readers, as being compiled with ability, and as displaying much useful research. A second volume has lately made its appearance, which we shall soon have occasion to notice.

ART. 23. *Remarks on the Frequency and Fatality of different Diseases, particularly on the progressive Increase of Consumption. With Observations on the Influence of the Seasons on Mortality. By William Woolcombe, M. D.* 8vo. pp. 155. 6s. London, Longman and Co.; Plymouth, Rees and Curtis.

The first part of this volume consists of tables of the cases at
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the Plymouth Public Dispensary from the year 1799 to 1805. In these, the names of the diseases admitted are alphabetically arranged; the number of deaths; the proportion of deaths from each disease; and the proportion of deaths from each disease to the whole mortality, are stated. From the remarks deduced from these tables we find, that pulmonary complaints are in the proportion of 1 to 5, whilst their proportional fatality is as 1 to 2—5. The absolute and relative mortality from consumption has been regularly increasing during the last century; from the most correct computation it appears, that 55,000 persons annually perish from that disease in Great Britain.

Typhus fever, on an average of seven years, was in the proportion of 1 to 20. 2. Apoplexy and palsy during the last century have been remarked, by Dr. Heberden and other writers, to have gradually and constantly increased; the proportional mortality from these diseases is now more than double what it was a hundred years ago. On an average of the last five years of the last century, it appears from the bills to have been as 1 to 50. Dr. Woolcombe ascertained the relative mortality within his district to be as 1 to 32.

Upon the whole, we think this author has contributed some materials, which may be valuable to the scientific inquirer. If the utility of the volume be limited, it is rather from the want of similar details from other quarters of our island than from any inability on the part of the author; whom we would advise, however, to regard his work merely as the outline of a plan, which he may fill up as he acquires more information. The experience of seven years practice at a provincial dispensary, where the annual number of patients seldom exceeds 600, can hardly afford any very extensive deductions.

ART. 24. *Observations on the Rise and Progress of the Medical Art in Great Britain; containing Remarks on Medical Literature, and a View of a Bibliographia Medicina Britannicæ. By William Royston, Esq. Apothecary Extraordinary to his Royal Highness the Duke of Clarence.* 8vo. pp. 48. 2s. Callow. 1808.

This pamphlet is merely the prospectus of a projected work of great importance and magnitude. We much wish that the author may be possessed of abilities and perseverance equal to the achievement of the mighty task which he has undertaken. Such a work well executed would be honourable to the literature of this country, and fill up a chasm at present painfully felt by the lovers of medical science. "In the *Bibliographia Medicinæ Britannicæ* it is intended to give a view of the progress of medical literature in the British empire, by forming a *Catalogue Raisonné* of its medical works, beginning with the earliest printed books, and ending with the year 1800; and by a scientific classification of these works, with an analytical arrangement of the materials

which

which they contain, to furnish a comprehensive concordance of theoretical and practical knowledge." P. 20. The author "is anxious to have it understood, that the work will not be a mere catalogue of names; that it is his object to give in it as complete a view of the rise and progress of British medicine in all its ramifications and dependencies, as the limited range of his acquirements will admit. It is his desire to trace to its source every discovery, to elucidate every theory, and to investigate every interesting controversy; to point out hypothetical aberrations of opinion, and duly estimate the sound reason and rational principles that have restored the misguided intellect to the genuine paths of science." P. 43.

POLITICS.

ART. 25. *Characteristical Views of the past and of the present State of the People of Spain and Italy. Addressed to an English Traveller.* By John Andrews, LL.D. 8vo. 317 pp. 9s. Chapple. 1808.

So numerous are the productions of the press, especially those of a political nature, that some must wholly escape our observation, and others remain unnoticed till the interest which the subjects of them excited has passed away. Such, however, is not the case with the work now before us, or at least with that portion which relates to Spain. The eventful contest in that kingdom, which appears to have been foreseen by this author (presuming that his remarks were published in the early part of the year in which they bear date) still deeply interests the feelings of Britons, and still appears to suspend the subjugation of continental Europe. We could therefore have wished the author to have digested his thoughts, and methodized his observations on a country and people, the history of which he seems to have studied with some attention. In its present state this publication resembles more a transcript from a common-place book, than a regular and connected political Essay, which the subject well deserved.

Even before the present glorious struggle, the remark with which this work begins was undoubtedly just, namely, that "there is no country in Europe of which the rise and the decline are more deserving of attention than Spain." The greatness and splendour of that monarchy this writer ascribes wholly to fortuitous circumstances, viz. the matrimonial union of the house of Castile with that of Arragon, and of both with that of Austria, "which produced," he observes, "the most extensive empire in Europe since that of Charlemain." To these circumstances the Spanish monarchs undoubtedly owed the *extent* of their dominions; but the greatness of their power arose, in a great measure, from the martial spirit, and (at that period) the enterprising character of the people.

people. Their incessant wars with their Moorish adversaries, cherished the former, and the latter had been excited beyond the example of all former times, by the discovery of the new world, and the immense prospect of riches which it opened to their view.

The author proceeds to enumerate the several causes to which the declension of the Spanish monarchy may be imputed. These are the same which have been noticed by historians in general, namely, the inordinate ambition of some of their monarchs, the weakness of others, their misgovernment of their American possessions, the expulsion of the Moors, and consequent depopulation of a considerable part of Spain, with the loss of the most industrious of its inhabitants, the bigotry and intolerance of the ruling powers, and (in late times) their subserviency to the ambition of France.

On these several topics we meet with little novelty of remark or illustration; but we see nothing objectionable. Some account is also given of the state of the arts and of literature in Spain, during different periods of its history, the characters of its successive kings, and of some of their contemporaries, the sovereigns of England and France, are also drawn, in general, with truth and justice. Intermixed with these are many observations on the Spanish manners and character, and on the former and present state of the country, which accord, for the most part, with those of the best travellers and historians.

Reflections on the state of Spain, as applied to the present circumstances of Europe, conclude this portion of the work. In this place, the writer, after some remarks on the mortifying situation to which that kingdom had been reduced by her abject dependence on France, offers his opinion, that she may still rouse from her lethargy. To effect this end, he requires an administration composed of *natives* attached to their country, and averse from subserviency to any foreign influence. Those European powers, he observes, whom the tyranny of France may rouse to resistance, "should make it appear that they are inflexibly resolved to resist to the last, at every cost and hazard." We heartily concur in this opinion, and have long been convinced, that if the principal powers opposed to France since her revolution had *bona fide* evinced such a determination, whatever reverses they might for a time have sustained, they must in the end have prevailed and triumphed.

The author then alleges some reasons why an effectual opposition to the views of France, and an insurrection against her power, might, under the circumstances then existing, be expected rather in the southern than the northern countries of Europe; and points to Spain as the quarter where such an insurrection will probably arise; showing also the grounds on which we may hope that, after considerable checks and disasters, it may finally succeed. These observations do credit to the writer's sagacity, if written before

any of the events predicted, or those which led to them, took place.

The remainder of this publication consists of remarks on the former and present political state of Italy, together with the manners and character of its inhabitants; and is sufficiently entertaining, though less interesting, from the present circumstances, than the portion which relates to Spain.

On the whole, the work before us, though not novel or profound, may furnish amusement for an idle hour; and the author, if he cannot be classed with philosophers or historians, may hold a respectable rank among the *book-makers* of the present age.

ART. 26. *A Letter to Lord Viscount Melville, on the Subject of his Motions, respecting Troop-Ships, and upon the general State of the Navy; with an Appendix of official Documents.* 8vo. 56 pp. 2s. 6d. J. J. Stockdale. 1810.

The principal topic of this Letter is not that which, from the title at the top of each page, we should be led to suppose; namely, the employment of Troop-Ships, in preference to Transports; but the author, after stating some material facts to corroborate the opinion of Lord Melville on that subject, discusses another naval question of considerable importance, contending that the expence of building men of war may now be in a great degree saved to the nation, by repairing and employing a greater number of the vessels captured from our enemies. To prove this he compares the strength of the British navy with that of France and our other enemies, at the beginning of the late and of the present war, sets forth the progressive increase of the former, and diminution of the latter, during the contest, and the state of each respectively at the present time.

From this statement it appears, that "the aggregate loss of France, in ships of the line, exceeds the number she possessed at the commencement of the war, in 1793; and that, of the ships captured, thirty-seven have been brought into British ports." It is also alledged, that thirty-four French ships have been destroyed by the British navy, and that twenty-five Dutch, and eleven Spanish ships, had been brought into British ports. France, it is stated, has at present about thirty-seven sail of the line; and of this number, the author observes, not more than sixteen have actually been at sea.

In order to show that the system of ship-building has, in this country, been pursued with an unprecedented and unnecessary ardour during the last three years, the author states the progressive increase since the year 1802; by which it appears, that, of thirty-seven sail of the line, launched between the first of January of that year and the present time, twenty-one were launched during the three last years, and three more during the present year, and that forty-four of those ordered to be built within that period, remain

to be completed. Bringing therefore into the account sixty-six French, Dutch, Spanish, and Danish captures, and allowing eight sail of British ships lost through casualties, the difference in our favour is stated to be *ninety-four* sail of the line.

The author then earnestly demands, upon what ground, or even pretext, this unprecedented, and, as he terms it, *ruinous* system, can be pursued? since it appears that there are now one hundred and five ships of the line in active employ, thirty-nine British ships of the line in ordinary (of which he considers four-fifths at least as repairable), and the prize ships in ordinary amount, he adds, to fifty sail.

Great blame is also imputed to the measures lately pursued in repairing the Navy. One line of battle ship is stated to have been in dock three years and four months, another fifteen months; and two frigates are said to have been, for eleven and twelve months respectively, occupying first rate docks. Nor do the naval estimates submitted to Parliament escape this writer's reprehension, as he notices the omission of several ships under repair, and also the prodigious increase of the estimate for 1809, beyond what it was only three years before, although there is a decrease in the sum for *wear and tear* of nearly one million four hundred thousand pounds since the year 1806.

How far the circumstances set forth by this writer admit of explanation, and whether most of the measures objected to may not be defended upon grounds which do not appear in this pamphlet, must be left to those who are possessed of correct official information; which cannot be expected from us. It is but justice to say, that the author appears to be animated by a sincere zeal for the public service, that he proposes a system for the repairs of the Navy, which seem rational and just; and that his objections to the building of ships by contract appear warranted by the facts which he alleges, and the calculations which he has produced.

ART. 27. *Substance of the Speech of Lord Viscount Melville, in the House of Peers, Monday May 21, 1810, on the Subject of Troop-Ships. With an Appendix.* 8vo. 78 pp. 2s. 6d. J. J. Stockdale. 1810.

The zeal of this noble author for the good management of that service, over which he once presided with distinguished ability, has not, it appears, been abated by his secession from office. By the information acquired in his official character he has been enabled to suggest, or at least to recommend, plans undoubtedly important, and apparently expedient, to the naval service of the kingdom; such as the establishment of a * new naval arsenal at Northfleet, and † the adoption of measures for the permanent

* See British Critic, for April 1810, p. 405.

† See the preceding article.

supply of timber for the royal navy. The object of the speech now before us is to induce government to revive a practice which once prevailed, we believe, to a considerable extent, that of employing ships belonging to the royal navy, usually called troop-ships, for the conveyance of land forces by sea, instead of hiring merchant vessels, as transports, for that service.

The superior advantages of the system recommended by the noble Lord are stated to be,—the comfortable accommodation afforded to both officers and men, in troop-ships, compared with that which they enjoy in common transports; (a circumstance highly conducive to their good health; and consequently their efficiency on service;) the safety of the troops in case of separation; the comparatively few ships required for the conveyance of an army, the expedition with which it may be transported; and the facility of landing and re-embarking troops. Other essential circumstances are stated by the noble Lord to exist, though not necessary to be detailed; but he relies, as a consideration “paramount to every other,” on the advantage of “having ships for the conveyance of troops under naval discipline.” In proof of this point he alludes to the inconvenience suffered on the re-embarkation of Sir J. Moore’s army after the battle at Corunna; on which occasion he avers, “the naval and military officers, who superintended that midnight embarkation, endured far more anxiety than they had experienced in the hour of battle.” To strengthen the noble speaker’s arguments, he has produced an extract of a letter from a naval officer employed on that embarkation, and he adverts to the papers produced respecting the late expedition to the Scheldt; from which he infers that, “had there existed an establishment of armed troop-ships adequate to the conveyance of even eight or ten thousand men, a very considerable proportion, if not the whole of the enemy’s ships at Flushing might have been captured or destroyed.” He is also of opinion that the dreadful disease which prevailed in the army after the capture of Flushing, would have been less mortal, had there been convenient vessels (such as the troop-ships,) for the reception of the sick on board, conformably to the recommendation of the medical persons who attended them.

The principal reason urged against the measure proposed, and which probably induced government to recur to the old system (of hired transports) appears have been the supposed greater expence of troop-ships. To refute this argument, the noble speaker goes into a comparative estimate of the expences of the two systems. Of the accuracy of this estimate we have not the means of judging with precision. He also takes pains to show that a sufficient number of men of war can be spared for the purpose.*

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* Our readers must be aware that this is a question of which our information and habits do not enable us to decide. But we

HISTORY.

ART. 28. *De Motu per Britanniam civico, Annis 1745 et 1746, Liber Unicus. Auctore T. D. Whitakero, LL.D. SS.A.* 12mo, 145 pp. 6s. Longman. 1809.

That is, "On the Civil War in 1745-6," &c.

"Si cui eorum qui hunc libellum manibus contractaverint, mirari fortasse subeat, quam potissimum ob causam" Latine potius quam Anglice scriptum videat, nihil ab auctore allatum, nihil in ipsa re congruum inveniat. That is, in plain English, why does this author write in Latin? Is the History of the Rebellion in 1745 so secret a thing that it ought not to be divulged to the multitude? Alas! Johnny Home blabbed the whole, in a quarto volume, which he published in 1802. Is it because learned matters should be treated in the common language of scholars, that they may circulate throughout Europe without translation? The foreign Universities will, it is certain, care still less about our alarms in the last reign than they do about our political squabbles in the present. Is it for the sake of presenting the learned world with an elegant specimen of pure Latinity? As Dr. Whitaker is, in other matters, a respectable man, and has published some good Topographical works; we will only say, *we hope not*. That he has here and there picked up phrases from the classical Latin historians is very true; but of all persons who would be puzzled with the general tenor of his Latinity, Livy, Sallust, and Tacitus, (could they rise for so inadequate a purpose as to read it) would probably be the most so. Our English Latin is already in very bad odour on the continent, and in some measure unjustly; for we have few writers in that language, who write any thing half so bad as the common jargon of Dutch and German critics. But should any German professor happen to take up this book, our cause is lost. A work perfectly volunteered in this style will naturally be supposed to be the taste of the country, and we shall be called barbarians without mercy. No to dismiss so elaborate a performance without one specimen, to enable the learned to judge for themselves, we will leave them the following bone to pick, taken from the very second page.

"Stuartæ Gentis clades ac calamitates altius repetere, quam notæ civis ac vulgaræ sint, et ab historiæ conscribendæ principibus Buchananò, Lesslæo, Camdeno, Clarendono, aliis", quam-

trust it will meet with the most attentive consideration; and, at all events, the public-spirited motives of the noble speaker, and the able statement which he has brought forward, entitle him to the gratitude and applause of his country.

* Cur non, Johnny Homio? *Rev.*


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quam haud sine partium studio, summa et ingenii et elegantiae laude deductæ, prudens omitto. Pauca tamen, quasi libris prae-moribus, degustanda censui, quo, nomine jam interituro, certamen regni vitæque postremum, florentibus regis adhuc familiae opibus conlatum, documentum posteris daret, non decantatum illud et pueris declamitantibus ablegandum, nempe summum fastigium, summum esse fortunæ ludibrium, sed, quod homines parum insipientes, in ipso vitæ stadio et curriculo subinde fugisse videatur, nimirum umbram ipsam ac memoriam principatus, extorri, inopi, peregrino, circumdatas, imperio optime constituto hostem ex contempto pœnitendum identidem peperisse."

They who like this, will soon come to things still better, and we wish them joy, but we beg not to go with them.

DIVINITY.

ART. 29. *An Attempt to throw further Light on the Prophecy of Isaiah, Chap. VII. Verse 14, 15, 16. By John Moore, LL.B. Minor Canon of St. Paul's, and Rector of St. Michael's Bassishaw, London; and of Langden-Hills, Essex. 8vo. 63 pp. 2s. 6d. Rivingtons. 1809.*

Whoever is at all versed in sacred studies must know the importance of the Prophecy of Isaiah here mentioned, which is referred to by St. Matthew, chap.  ver. 22, 23, as predictive of the præternatural birth of our Saviour;—and not only its importance, but the difficulties also which attend it. The difficulties rest chiefly upon the application of the prophecy in its first sense, and the exact force of the Hebrew word *almah*, rendered in this passage "a virgin." The Jews contend, of course, that the word means no more than a *young woman*, and consequently has nothing to do with immaculate conception: and this sense is also espoused by those who would degrade our Saviour to a mere man. Mr. Moore, examining the use of the word in other passages of Scripture, thinks it necessary to acknowledge, that it has not, in general, the strict sense of *παρθένος*, virgin. He thinks also, and we think with him, that the prophecy must have had a *first* application to the immediate occasion from which it arose, the enquiry of Ahaz respecting his enemies, the kings of Syria and Israel.

Who then was the child first designated? Commentators in general say *Shear Jashub*, the son of the Prophet. Mr. Moore shows that there are strong objections to this supposition, and proposes a conjecture, which is unfortunately only supported by another conjecture, but is yet extremely probable; that *almah*, the virgin, in Isaiah, signified a virgin recently espoused to Ahaz. Further enquiry may perhaps prove that such was the customary appellation for one of the royal women, taken to the rank of queen

Objection. In the mean time, whoever *the Virgin* was, in the first instance, is of less importance, if it be agreed, that in the secondary sense of the Prophecy it applies unequivocally to the mother of Jesus: and this Mr. Moore confirms by many good arguments. He thinks also, that the son born to Ahaz, in fulfilment of the Prophecy, was actually called *Immanuel*; but on this, as no proof of it remains, no great stress should be laid.

We have before had occasion to commend the scriptural criticism of this learned writer; and we see, therefore, with satisfaction, at the end of this tract, that he is preparing to publish "*Critical Notes on the original Text of St. Matthew.*" A few specimens, subjoined to the notice of this work, give a sufficient pledge for the value of it; and as his principal object is to assist in the great work of rendering our authorized version of the Scriptures as perfect as possible, we earnestly hope that he will meet with ample encouragement:

Art. 36. *A Sermon preached at his Majesty's Chapel at Whitehall, January 21, 1810, at the Consecration of the Right Rev. the Lord Bishop of Chester. By Francis Haggitt, D. D. one of his Majesty's Chaplains in Ordinary, Prebendary of Durham, and Rector of Nuneham Courtenay, Oxfordshire.* 4to: 27 pp. 1s. 6d. Faulder. 1810.

In the prodigious number of discourses which our critical office has led us to peruse, we have seldom met with one so remarkable for luminous clearness of plan, and classical elegance of composition, as that which we have now to notice.

The preacher, after stating the apparent dangers of Religion in the present day, directs us to the promise of our Saviour, that "the gates of hell should not prevail against it," as the only valid ground of reliance in its permanence. To show how the will of God has actually defended Christianity, under various circumstances of difficulty, he takes a view of its condition during the most remarkable periods of its existence: He considers first, the *Age of Persecution*; secondly, the *Age of Ignorance*; thirdly, the *Age of Scepticism and Infidelity*; and lastly, the *Age of Indifference*, by which name he characterizes the present state of the religious world. Of this, he speaks in the most just and able manner.

"This is a phenomenon in the history of man, who is naturally prone to exhibit his devotion, whether to false deities or the true God: and neither did the Christians of former days, nor did the Jews, Mahometans, or Pagans, scruple to avow and vindicate on all occasions their respective tenets. It was reserved for these latter generations to acknowledge truth, yet shrink from asserting it; to feel conviction, yet blush to declare it; to profess religion, but smother piety; to worship God, as it were, by stealth, and

strive to appear as if they never thought of him. Scoffs and ridicule have excluded Heaven from conversation, and brought it into fashionable disrepute; insomuch that a man can scarcely venture to be serious, nor appeal to the authority of Sacred Writ, lest he should be deemed a hypocrite or fanatic: as if Religion were a thing fit only to be spoken or thought of in the Church; as if it were not the rule of conscience, the test of character, the polar star to guide us through the world; as if it were not paramount in our concerns, absorbing, like the rod of Aaron, every labor-dinate and earthly influence." P. 13.

"But," he proceeds soon after, "like former evils, this too will be corrected: mankind will not endure much longer to be sneered out of their hopes and duties; they will not always be debarred from uttering their sentiments on the most sublime and momentous of all subjects; they will not leave the praise of consistency to heretics alone, but will claim the privilege of proving themselves in earnest; and though the danger would be fatal, were it to continue, it is open to easier and more certain remedy than those of former periods: a judicious effort of God's Ministers, aided by some prominent examples among the laity, is sufficient for the purpose. Time, indeed, must be allowed, for manners and habits cannot be new-modelled on a sudden; and discretion also is required, for to change the common language of conversation, is neither feasible nor expedient; and we must observe that the object is to render current, not the phraseology, but the spirit of the Gospel, not to fill the mouths of men with sentences of Scripture, but infuse into their hearts its substance and its sway. By this criterion we may distinguish a well-instructed Christian from deluded zealots, or sanctimonious pretenders; he would fear to dishonour the word of God, by mixing its venerable idiom with familiar discourse; but, in the customary style of such discourse, he loses no occasion to vindicate the truth, and establish the proofs, the precepts, and importance of Revelation." P. 15.

Speaking of the particular enemies of the Church of England, he thus describes their classes.

"The first class is that of Infidels, who calumniate the Establishment because it is Christian, and abhor it in proportion to its Christian excellence. The second is that of factious and disaffected spirits, who brook no pre-eminence either in Church or State. The third contains a swarm of sectaries, who, disagreeing on other points, concur only in their envy and antipathy towards us; and while the Church of England tolerates them all, none of them tolerate the Church of England. To these classes might be added the Economists, who imagine that to seize the property vested in the Church would be a public benefit, that injustice is the fittest implement of husbandry, and plunder its best profit: but I omit the consideration of this class, because I would not blend any temporal concerns with those of higher moments." P. 19.

These are the dangers from without, but from within, he shews that our Church is endangered by the coldness of its adherents; but still more "from enemies disguised as friends; men who have crept into the fold in the garb of shepherds, and have been entrusted with portions of the flock; men who lay claim to exclusive zeal, and tax all other pastors with neglect and perfidy? Offensively professing our articles of faith, but constructively teaching heterodox opinions." He points out however the methods, the peaceful and temperate methods, by which even these evils may be averted; and concludes a most animated, and instructive sermon, by pointing out one great advantage of our Church, in the example and the attachment of its Sovereign.

ART. 31. *A Discourse occasioned by the Death of Elizabeth Prowse, late of Wicken Park, Northamptonshire, delivered in Substance at Fulham Church, on Sunday, March 4, 1810, by the Rev. John Owen, M.A. Rector of Paglesham, Essex, and Curate and Lecturer of Fulham.* 8vo. 2s. Hatchard. 1810.

The female, who was the subject of this funeral sermon, was sister to the much respected Mr. Granville Sharp, of Fulham. The text is from Job v. 26. "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." This is an animated, and, we doubt not, deserved tribute of praise and esteem, to the memory of a character, distinguished, as the preacher observes, by the three particulars of fulness of age, ripeness of character, and a happy transmission to glory. The representation of the last moments of this female, is peculiarly interesting; and the consequent exhortation of the preacher with the young, the rich and great, and the aged, is delivered in a very energetic and impressive manner.

ART. 32. *Adultery analyzed; an Inquiry into the Causes of the Prevalence of that Vice in these Kingdoms at the present Day; dedicated to a married Couple of fashionable Notoriety. By Philip Philaretes, A.C.C.* 8vo. 6s. Stockdale. 1810.

The design of this work is unexceptionably good, and entitled to the highest praise. To accomplish his purpose, the author first notices the immorality and bad example of too many in the highest classes of society, and urges the necessity of employing, all the aids of religion and of reason, to counteract their influence. His next object is to point out the importance of religious education, and the evils of modern boarding schools for young ladies. He next considers the influence of modern manners on the female character, which must necessarily prepare it for seduction, animadverting also on the new philosophy, which tends to break down the barriers between virtue and vice. The two popular dramas of Pizarro and the Stranger, the tendency of the writings of Mrs. Wollstone-

croft Godwin, and the life of that Lady by her husband, do not escape without the severe strictures of the author. A chapter is also employed in examination of the modes of modern courtship, which are reprobated as having a tendency to make the parties deceive one another. This introduces observations on the marriage union, on the criminality of the violation of the solemn contract, and the difference of the marriage ceremonies in different countries. Some salutary cautions are next found, on the conduct of married people to each other, and some excellent remarks on adultery and divorce, the modes of punishing unfaithfulness to the married vow, and means of lessening this abominable vice. The whole is well calculated to promote the interests of religion. The author adds the letters A. C. C. to his assumed title of Philippus Philaretus. What is intended by these letters is beyond our comprehension.

GRAMMAR.

ART. 33. *English Grammar taught by Examples rather than by Rules of Syntax.* 12mo. pp. 88. 2s. board; with blank Leaves, 2s. 6d. Darton and Harvey. 1810.

As it is desirable that an introduction to a science should be made as easy, as a knowledge of the science can make it, we are always glad to see improvements suggested by succeeding writers upon every subject. English Grammars innumerable have made their appearance within the last 20 years; some of them reflecting the highest credit on the judgment and ability of their authors. The avowed motive for publishing the present is to remove the common difficulties. A child of ten, twelve, or fourteen years of age cannot be expected patiently to learn, or clearly to comprehend, what is meant by agent, subject, object—by pronouns which are called relative, distributive, and reciprocal—all which are considered as indispensable towards attaining a grammatical knowledge. This author, therefore, undertakes to convey, not merely a general idea, but a practical knowledge, of English Grammar, without burdening the memory, or distracting the mind of the learner with nice distinctions or abstract terms.

We will now examine his pretensions to teach with less labour to the learner than preceding writers on the same subject. He endeavours to simplify the whole, so as to make it level to the capacities of children. He directs the instructor to teach the pupil a few pages, then by relearning them to fix them in his memory, and by repeated illustration to render them intelligible, and to return to the beginning of the Grammar, and to the several intermediate parts of speech, three or four times, according to the application, the memory, and the quickness of the learner. The

elementary parts only are to be first learned; the article, the substantive, the adjective, the verb, participle, &c. is each illustrated and explained to the pupil, which illustration is included between parentheses. This is his method.

“ SUBJUNCTIVE MOOD.

“ When the verb admits of doubt or uncertainty, if it be (is) accompanied by the conjunctions *if*, *but*, &c. it must be in the subjunctive mood. (Vide Murray, chap. vi. sec. 8.) ‘ *If the salt have lost its flavor, wherewith shall it be salted?*’

“ It is not said absolutely that the salt has lost its flavor; but it is enquired, *if* it *have*, where is its use? The verb *have*, in consequence of the *doubt*, is in the subjunctive mood.

“ (Turn to the declension of the verb *have*, (p. 34,) and you will see that it is the subjunctive mood, present tense, singular number, third person, and depends on the substantive *salt*.)

“ If a man *have* an hundred sheep, and one of them *be* gone astray. (It is supposed that a man may have an hundred sheep, and that one of them may have gone astray; the two verbs *have* and *be* are therefore in the subjunctive mood,)

“ (Decline them (see p. 33,) and you will see that they are both the subjunctive mood, present tense, third person, singular number.)”

We will now give an instance, enclosed between crotchets, which the author considers so difficult as that it ought not to be learned until the pupils are able to apply the few rules contained in the book.

A conjunction coming between two verbs requires them to be of the same mood and tense.

“ [If thou *bring* thy gift to the altar, and there *rememberest* that thy brother hath ought against thee. (Decline the verb *bring*, and it will be the subjunctive mood, present tense, singular number, second person, in consequence of the conjunction *if*; and a doubt being implied. Decline *rememberest*, and it will be the *indicative* mood. But the verbs *bring* and *rememberest* must be of the same mood and tense; therefore *rememberest* should be the *subjunctive* mood as well as *bring*. The sentence then will be thus: If thou *bring* thy gift to the altar, and there *remember* that thy brother hath ought against thee. Decline the verb *remember*, to see that it is the subjunctive mood, present tense.”) Vide Murray, rule xviii.]

This passage would certainly puzzle a learner who had not previously acquired a knowledge of case, person, mood, and tense.

We would recommend it to our readers, if they would estimate the use and excellence of this treatise, to compare the instances we have selected with the observations under the same rules in other Grammars.

This Grammar may be taught with essential advantage in private families, in ladies' schools, and in commercial, military, and naval academies, where boys are not meant to learn the ancient languages.

MISCELLANIES.

ART. 34. *A Letter, addressed by Lieutenant-Colonel John Grey, to a Member of the House of Commons, on the Subject of the Liability of the Pay of the Officers of the Navy and Army to the Tax upon Property.* 8vo. 40 pp. 1s. 6d. Carpenter. 1810.

That the tax upon property and income must press on the defenders of our country with great, though not perhaps with peculiar severity, must be admitted by all who are aware of the disproportion between their scanty pay and unavoidable expenses: but that they have any positive *right* to an exemption from that tax, that they are not included within the purview and meaning of the act of parliament, as seems to be the opinion of this writer, is surely a very extravagant supposition. He even declares his determination to refuse payment, and try the question of right; but we trust he has not been so ill advised as to persevere in so absurd a resolve. His principal ground of argument arises from the statute of first William and Mary, granting a duty of one shilling in the pound on the profits of personal property, and the incomes of public offices and employments. From the operations of that act, the pay of military officers in the army and navy was alone excepted. The obvious reply to such an argument is, that there is no such exception in the act of parliament now in question; and perhaps, if exemptions were once admitted, some other classes might claim them on grounds as equitable as the officers of our navy or army could alledge. A more safe and practicable expedient would be an increase of pay, at least during the continuance of the war. But how far the necessities of the state would admit of such an addition to the public expenditure, it is not for us to pronounce. In the author before us, his brother officers have a zealous, though not, we think, a very able advocate. He is, upon the whole, too declamatory and intemperate; and though he appears, by his quotations, to be conversant with the Latin language, his perplexed sentences and uncouth expressions prove him to have little acquaintance with his own,

ART. 35 *Perambulations in London and its Environs; comprehending an historical Sketch of the ancient State and Progress of the British Metropolis, a concise Description of its present State, Notices of eminent Persons, and a short Account of the surrounding Villages. In Letters, designed for young Persons. By Priscilla Wakefield. With a Plan of London, and a few Plates.* 12mo. 503 pp. 6s. 6d. Darton and Harvey. 1809.

Mrs. Wakefield is extremely eminent in the line of compilation for young readers, and the present work will by no means diminish

diminish the reputation she has so justly acquired. A slight vehicle of fiction serves to introduce 33 letters, on the subject of London and its vicinity, the materials for which seem to have been drawn with attention from the best and most recent authorities. How pleasingly Mrs. W. diversifies her narrative will be seen from the account of a circumstance which many persons still living may remember—the reception of his present Majesty at the house of old Barclay, the Quaker, on the first Lord Mayor's day after his marriage.

“ It has been customary, on the accession of several of the late Monarchs, to honour the Lord Mayor with their company, and that of the other branches of the Royal Family, to dinner at Guildhall. But, in order to be spectators of the procession, as well as partakers of the feast, the royal visitors have spent the morning in a large house, opposite to the church of St. Mary le Bow in Cheapside, where Mr. David Barclay, (son * of the celebrated apologist for the Quakers,) a very worthy and respectable citizen, resided during the visits of the four last Sovereigns, Queen Anne, the first, second, and third George. When the two first came into the city he was in his apprenticeship; but having become master of the house, he had the singular honour of receiving as his guests two Monarchs. His present Majesty, willing to bestow some mark of favour on this venerable personage, offered to knight him; but the peculiar doctrine of his sect restraining him from kneeling to any but the Sovereign of the universe, he preferred the indulgence, for himself and family, of kissing the royal hands, without that ceremony; a boon that was condescendingly granted, and on which he set a higher value than [on] any honorary distinction.

“ At the time of this visit, there was a large balcony, extending along the front of the house; a very common appendage to many houses in the city formerly, [and in all parts of the town at present.] This gallery was richly fitted up with a canopy of crimson damask, under which their Majesties were pleased to show themselves to the populace, who testified their joy at the sight of their youthful Sovereign and his amiable consort by the loudest plaudits †.

“ The Lord Mayor met the King at the entrance of Guildhall, and on his knees presented him with the city sword, which he graciously restored to him, as the chief magistrate of the city, who was empowered to do justice and chastise offenders. Every mark of festivity was displayed to welcome his royal guests by Sir Samuel Fludyer, who was then Lord Mayor, and the day concluded very satisfactorily.” P. 9.

Though there is a good list of contents prefixed to each letter, an alphabetical index of the names of persons and places would

* Qu. Grandson? for the apologist died in 1690.

† Probably rather, *acclamations*. *Rev.*

be a great improvement, and might very easily be added. The map contains all the new docks, and every modern improvement.

ART. 36. *Soirées l'Automne, ou le Vice puni, et la Vertu récompensée, à l'Instruction de la Jeunesse, et pour l'Usage des Ecoles, par Mademoiselle G. Berthelet.* 12mo. Dulan. 4s. 6d. 1810.

We do not think it necessary within our province to notice all the French publications which are printed in this country, but there is something so very peculiar in this that it becomes a motive of justice not to allow it to pass without animadversion. We do not pretend to know who Mademoiselle G. Berthelet may be, but this we know, that this publication to which she has prefixed her name, is the performance of M. Bitaubé, by no means an undistinguished French writer. It was published by Bitaubé, as it ought to have been here; with the title of the History of Joseph, and there is a splendid and elegant English version of it, by a writer of reputation among us. The name of Bitaubé nowhere appears in the preliminary dialogue, which however is introduced by a long list of royal and noble subscribers. The motive certainly requires some explanation, which it behoves Mademoiselle G. Berthelet to give, for the publication carries at present on the face of it, the appearance of a most unjustifiable literary fraud.

ART. 37. *Instructive Tales.* By Mrs. Trimmer. 12mo. Rivington. 4s. 1819.

We rejoice that Mrs. Trimmer is still able to persevere in her salutary labours for the youth of both sexes, who owe her the greatest of obligations. These Tales twenty-one in number, were originally written for, and printed, in a work which appeared monthly, and was called the Family Magazine. The object cannot be too much commended; they were intended to counteract the poison of those profane and immoral books, which were at that period industriously, and too successfully, circulated among the lower classes of people. We are glad to see these Tales in this collective form, and recommend them, without hesitation, to the perusal of those for whose benefit they were designed.

An Appendix is subjoined, consisting of fourteen articles of maxims and advice against the fatal effects of dram drinking, rules for the management of children, for nursing the sick, advice to workmen on oaths, exhortations to the keepers of public houses, and other useful and important subjects.

ART. 38. *Reliques of Robert Burns, consisting chiefly of original Letters, Poems, and Critical Observations on Scottish Songs. Collected and published by R. H. Cromek.* 8vo. 453 pp. 10s. 6d. Cadell and Co. 1808.

These reliques are of no great importance. We intended, however, from respect to the memory of Burns, to have noticed them

them at some length; but it has been omitted, and therefore they now only find a secondary place.

The contents of the present volume are these: 1. Seventy-two Letters, from Burns to various Persons. 2. Strictures on Scottish Songs and Ballads, extending from page 187 to page 306, and occupying, consequently, the chief part of the volume. 3. A long note, by the Editor, on the History of James Tytler, mentioned by Burns in p. 224. (not 229, as said in p. 306). 4. Burns's Common Place Book. 5. Four Letters from William Burns, brother to the poet, with an account of his death. 6. Epistles in Verse. 7. Miscellaneous Poems. 8. Songs and Ballads. On these contents, many observations are not necessary. The Letters are, like others by the same author, strongly characteristic of the writer's feelings and disposition; and consequently are very valuable, as genuine pictures of human nature. The Strictures on Scottish Songs are, to the curious in literary history, invaluable, since they mark the authors of many beautiful compositions very little known before. The criticisms of Burns are also acute and spirited in a very eminent degree. His Common-place Book is another singular picture, of a very singular mind. His Epistles in Verse, and other miscellaneous Poems and Songs, are in general worthy of him, and in many instances exquisitely beautiful. The short preface to his Common-place, or Scrap-book, contains a character of the writer, drawn by himself, so very original and curious, that it must be gratifying to every reader.

“Observations, Hints, Songs, Scraps of Poetry, &c. by Robert Burns (sic); a man who had little art in making money, and still less in keeping it: but was, however, a man of some sense, a great deal of honesty, and unbounded good-will to every creature, rational and irrational. As he was but little indebted to scholastic education, and bred at a plough tail, his performances must be strongly tinged with his unpolished, rustic way of life: but, as I believe they are really *his own*, it may be some entertainment to a curious observer of human nature, to see how a plough-man thinks, and feels, under the pressure of love, ambition, anxiety, grief, with the like cares and passions which, however diversified by the modes and manners of life, operate pretty much alike, I believe, on all the species.” P. 316.

This, with some other passages of his Common-place Book, was printed by Dr. Currie in Burns's Works, vol. ii. p. 5; but the whole of that MS. is here given instead of extracts from it. Among his short poems, there are many of that striking simplicity and beauty, which have made him so justly a favourite, with the admirers of natural strains. These must be sought in the book; for they are too many for us to extract. But the following is singular. It is an arch ridicule of the profession which he unwillingly took up, and written extempore at a meeting of his brother Excisemen, in Dumfries.

"SONG.

"The Deil came fiddling thro' the town,
And danc'd awa wi' the Exciseman,
And ilka Wife cry'd, "Auld Mahoun,
We wish you luck o' the prize, mon.

Cho. We'll mak our maut, and brew our drink,
We'll dance, and fang, and rejoice, man;
And mony thanks to the muckle black Deil,
That danc'd awa wi' the Exciseman.

"There's threesome reels, and foursome reels,
There's hornpipes and Strathspeys, man;
But the ae best dance e'er cam to our lan'
Was—the Deil's awa wi' the Exciseman.

Cho. We'll mak our maut, &c." P. 448.

Fare thee well, Burns;—for a more original, and in some respects eccentric, but always lively genius, has seldom existed!

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Petition of the Roman Catholics considered: in a Charge delivered to the Clergy of the Diocese of Gloucester, at the Triennial Visitation of that Diocese, in the Month of June, 1810. By George Isaac Huntingford, D. D. F. R. S. Bishop of Gloucester, and Warden of Winchester College. 8vo. 2s.

A Charge delivered to the Clergy of the Diocese of London, by John, Lord Bishop of that Diocese, at his Primary Visitation in 1810. 1s. 6d.

A Sermon preached in the Parish Church of Stony Stratford, at the Visitation of the Archdeacon of Bucks, Thursday, June 28, 1810. By the Rev. Latham Wainewright, M. A. F. A. S. of Emanuel College, Cambridge, and Rector of Great Brickhill, in the County of Bucks. 1s. 6d.

A Funeral Discourse, which was preached upon the Death of the Rev. Thomas Barnes, D. D. at the Protestant-Dissenters' Chapel, at Cockey Moot, on the 22d July, 1810. By the Rev. Joseph Bealby. 1s. 6d.

A Funeral Discourse, occasioned by the Death of the Rev. Dr. Barnes, preached at Croft-Street Meeting-House, in Manchester, Sunday, July 15, 1810. By John Yates. 2s.

The enlightening and invigorating Influence of shining Examples: represented in a Sermon, preached at Carter Lane, Sept. 16, 1810, occasioned by the Death of Joseph Faice, Esq. in the 82d Year of his Age. By Thomas Tayler. 1s. 6d.

Two Sermons, written by the Rev. James Stopford. 2s. 6d.

Hints on Toleration; in five Essays: suggested for the Consideration of the Right Hon. Lord Viscount Sidmouth and the Dissenters. By Philagatharibes. 12s.

Letters on the Prophecies, selected from eminent Writers. By John Smith, Gentleman. 8vo. 9s.

The shorter Catechism of Dt. Martin Luther, in German and English. By Gustavus Anthony Wachsel, D. D. late Pastor of St. George's German Lutheran Chapel, in Little Alie-Street, Goodman's Fields. 2s. 6d.

The Duties of the Clerical Profession; selected from various Authors, and elucidated with Notes on Sermons, Preaching, &c. 3s.

Tythes, no Oppression: shown in a Letter to the Lord of Abbots-Chebe Manor. By Paul Oldright. 1s. 6d.

A Chinese Prayer; translated for the mental Improvement of Fanatics of every Denomination. By Homo Medicinæ. 1s.

Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. By a Barrister. Part the Fourth. 4s. 6d.

HISTORY. TRAVELS.

Present State of the Spanish Colonies; including a particular Report of Hispaniola, or the Spanish Part of St. Domingo; with a general Survey of the Settlements on the South Continent of America, as relates to History, Trade, Population, Customs, Manners, &c. By William Walton, Jun. Secretary to the Expedition which captured the City of St. Domingo from the French; and resident British Agent there. 2 vols. 1l 4s.

Geological Travels in the North of Europe; containing Observations on some Parts of the Coasts of the Baltic, and the North Sea. By J. A. De Lac, Esq. F. R. S. 12s.

Rivington's Annual Register, for 1795. 18s.

BIOGRAPHY.

The Life of the late Beilby Porteus, Lord Bishop of London: his Opinions, last Will, and Character; in which are included, Anecdotes of those with whom he lived, and of many living and deceased Divines. By a Layman of Merton College, Oxford. 8vo. 7s.

AGRICULTURE.

A Treatise on a New System of Agriculture, and the feeding of Stock in Portable Houses, for which his Majesty has granted his Royal Letters Patent. By George Adama. 8vo. 10s. 6d.

MEDICAL.

A Practical Treatise on the Morbid Sensibility of the Eye, commonly called Weakness of Sight. By John Stevenson, Member of the Royal College of Surgeons, &c. 8vo. 5s.

Letters on Natural and Experimental Philosophy, Chemistry, Anatomy, Physiology, and other Branches of Science pertaining to the Material World. Addressed to a Youth settling in the Metropolis. By the Rev. J. Joyce, Author of Scientific Dialogues. 12mo. 10s. 6d.

An Attempt to vindicate the Practice of Vaccination, and to combat the Prejudices entertained against that beneficial Practice. By O. W. Burtley, Surgeon, &c. 1s.

Facts and Opinions concerning Diabetes. By John Latham, M. D. F. R. S. 7s.

A Commentary on the Treatment of Ruptures, particularly in a State of Strangulation. By Edward Geoghegan, Member of the College of Surgeons, &c. 4s.

A Treatise on the Process employed by Nature in suppressing the Hæmorrhage from divided and punctured Arteries, and on the Use of the Ligature: concluding with Observations on secondary Hæmorrhage. The whole deduced from an extensive Series of Experiments, and illustrated by fifteen Plates. By J. F. D. Jones, M. D. 10s. 6d.

A Dissertation on the Retroversion of the Womb; including some Observations on extra Uterine Gestation. By Samuel Merriman, M. D. 3s.

MATHEMATICS.

The first Principles of Geometry and Trigonometry, treated in a plain and familiar Manner, and illustrated with Figures, Diagrams, and References to well-known Objects. For the Use of young Persons. 5s.

An Introduction to Algebra, designed for the Use of Students at the Royal Naval College, Portsmouth. By James Inman, A. M., Professor of the Royal Naval College, and late Fellow of St. John's College, Cambridge. 4s.

A System of Conic Sections. Adapted to the Study of Natural Philosophy,

LAW.

Proceedings of a General Court-Martial, held at Bangalore, on the Trial of Lieut.-Colonel John Doveton, of the 8th Regiment Native Cavalry, and commanding the Force in Berar.

Arguments by Lieut.-Col. Haldane, Captain of the Royal Invalid Engineers, showing the Illegality of the pretended Power of suspending Articles of War, or the Execution of Articles of War. To which are subjoined, Letters to the Right Hon. Sir David Dundas, the Commander in Chief; and to Lord Melgrave, Master-General of the Ordnance. 2s.

POLITICS.

Phocion's Opinions on the Public Funds, the circulating Medium, and on the critical State of the United Kingdom. 1s.

Alfred on Reform. 5s.

A Warning to the Frequenters of Debating Clubs; being a History of the Rise and Progress of those Societies; with a Report of the Trial and Conviction of John Gale Jones, the Manager of the British Forum. 3s. 6d.

A Parliament Prayer; composed during the Scarcity of Bread in the Year 1800, and most humbly recommended to the Notice of Legislators: By the Same. 1s.

A clear, fair, and candid Investigation of the Population, Commerce, and Agriculture of this Kingdom; with a full Refutation of all Mr. Malthus' Principles. 3s. 6d.

The Comparison: in which Mock Reform, Half Reform, and Constitutional Reform, are considered. By John Cartwright, Esq. 4s.

A Brief View of the Policy and Resources of the United States, with Strictures on a Letter on the Genius and Disposition of the British Government. 4s.

POETRY.

The Pleasures of Possession; or the Enjoyment of the present Moment contrasted with those of Hope and Memory: a Poem. By Charles Verral. 10s. 6d.

Father and Edward; or, the Bitter Morn of May: being a few Thousand Words in a Language either English or something like it, put in Rows, each Row containing eight or ten Syllables, or thereabouts, be the same more or less, with the terminal Syllables of each Pair in vocal Octaves, or nearly so, now and then a little Sharp perchance, and now and then a little Flat perchance, and now and then perchance in good Unison; together with here and there a Description, either in Nature or out of Nature; and here and there a Sentiment, which you may either like or dislike, just as you please; these Rows forming in fact a whole Regiment of good Things called Thoughts, be the same good or bad, old or new, agreeable or otherwise, all this performed for the Amusement, Edification, &c. of the Public, and the Emolument, Reputation, and so forth, of the Author. By one Junio-Philo Enigmaticus. 4s. 5s.

A Selection of Hymns for Unitarian Worship. By Robert Aspland. 4s. 6d.

DRAMATIC.

Hamlet Travestie, in three Acts; with Annotations by Dr. Johnson and George Steevens, Esq. and other Commentators. 5s.

NOVELS.

Stratagems defeated. By Gabrielli. 4 vols. 11. 4s.

Percy's Tales for Youth; being a Series of original Pieces in Prose and Verse. 1s. 6d. extra bds.

MISCELLANIES.

Ingram's Ready Reckoner, which shows at one View the Net Amount of any Quantity from one Quarter to fifty Yards, or from one Shilling to forty Shillings per Yard, &c. 11. 1s.

The Hydra-Aeronaut, or Navigator's Life Buoy: being an easy and effectual Method of preventing the Loss of Lives by Drowning, in Cases of Shipwreck, and others. By Thomas Cleghorn, Inventor of the Ice Life-Boat. 8s.

The true Sense and Meaning of the System of Nature, a posthumous Work of M. Helvetius. Translated by Daniel Isaac Eaton. 3s.

The Two Pictures; or a View of the Miseries of France, contrasted with the Blessings of England. Earnestly recommended to the Notice of every true Briton. 6d.

ACKNOWLEDGMENT TO CORRESPONDENTS.

A letter from *Mr. Pratt* intimates an apprehension, that, from our account of his Poem, entitled "*The Lower World*," the readers might conceive it to be a *partial* and *political* performance, instead of being founded on general principle. We take this opportunity to say, that we did not intend so to represent it. The author would, to use his own words,

"One truth, or other truths sublime reveal,
That *bird, beast, insect*, like ourselves can feel *."

LITERARY INTELLIGENCE.

Mr. Dibdin is printing a much-improved and enlarged edition of his *Bibliomania*, which will make it a very instructive as well as elegant work.

We learn with pleasure, that *Mr. Weber*, Editor of the best edition of the *Battle of Flodden Field*, (see *Brit. Crit.* Vol. xxxv. p. 633.) is employed in a new edition of *Beaumont and Fletcher*, which will comprise the long-lost, and unpublished Comedy of the *Faithful Friends*, recovered by *Mr. Kelt*.

The *Bishop of Lincoln* is printing a work upon the subject of *Calvinism*, which will comprehend his last three Charges, with very considerable additions and numerous quotations from the works of Calvin and of the ancient fathers.

In the course of the month, the second edition of *M. John's Translations of Monstrelet's Chronicle* will appear in twelve volumes, octavo.

Mr. Southey's Poem of Kehama is nearly finished at press.

Bannockburn has been selected by *Miss Holford*, as the subject for her next Metrical Romance.

* Not exactly *like ourselves*, because not *mentally*, which makes a little difference. *Rev.*

Genevive, or the Spirit of the Grove, by John Stewart, Esq. Author of the *Resurrection*, will be published this month.

The Gleaner, a Selection of papers from neglected periodical Essayists, by Dr. Drake, have been for some time in the press, and will speedily be published, in four octavo volumes.

Mr. Richards's *History of Lynn*, civil, commercial, political, and military, in one volume octavo, will be completed in a few weeks.

Mr. George Woods has prepared for the press an account of the *Isle of Man*, comprizing its History, Antiquities and present State. To be published in one octavo volume.

Dr. George Rees is preparing for the press a new edition of his Work on *Disorders of the Stomach*, with additional cases.

Mr. Cromek, editor of the *Reliques of Burns*, will publish shortly, "*Remains of Nithsdale and Galloway Song*:" with historical and traditionary Notices relative to the Manners and Customs of the Peasantry.

A second edition with additions of Mr. Henry Card's *Literary Recreations*, will speedily be published.

The Right Hon. George Rose has in the press a new and enlarged edition of a *brief Examination into the Increase of Commerce and the Revenue* brought down to the present Time.

A work is in the press, the first part of which will be published at the beginning of the ensuing year, entitled the "*Devotional Family Bible*," containing the Old and New Testaments, with Notes and Illustrations, partly original and partly selected from the most approved expositors, with a Devotional Exercise at the end of every Chapter; by the Rev. John Fawcett, A. M.

A Life of the late Arther Murphy, Esq. with his Epistolary Correspondence, in a quarto volume, from Authentico Documents in the possession of Mr. Ford, his Executor; is in the press.

Mr. John Bigland will shortly publish in two octavo volumes, a *Sketch of the History of Europe*, from the peace of 1783 to the present time.

Mr. Smith's *Historical Memoranda of the War in the Levant, 1798 to 1801*, illustrated by Engravings, is nearly ready for publication.

A Translation of the *Institutes of the Christian Religion*, by the celebrated John Calvin, in three octavo volumes, is shortly expected to appear.

ERRATA.

In our last, page 239, line 29, dele *but*

In the Review for August, page 181, in the price of Mr. Pratt's Poem, for 12s. 6d. read *six shillings*.

THE
BRITISH CRITIC,

For NOVEMBER, 1810.

Οὐδὲν ἄλλο ποιεῖ τὸν παρήγοραζομένην ἡμεῖς λυπεῖν, καὶ μάλιστα θερμὰ
πειθεῖν, ἢ, τὸ φιλόδοξον ἔργον, ἐν ᾗ, καὶ μὴ εὐνοίας προφέρεσθαι τοῖς
ἀμαρτάνουσιν.
PLUT.

Nothing renders animadversion less grievous, or more beneficial,
than avoiding violence, and approaching the person censured in a
placid and benevolent manner.

ART. I. *Constance de Castile. A Poem, in ten Cantos.*
By William Sotheby, Esq. 4to. 191 pp. 1l. 5s. Cadell
and Davies. 1810.

TO combine historical fact with romantic interest; to pro-
duce design, and colouring, and character from the bare
outlines supplied by the more accurate but often jejune, an-
nalist; to illustrate and enrich a fable, the ground-work of
which is laid in truth, with the embellishments of fancy, the
touches of a painter, and the harmonies of the musician; pre-
serving at the same time through the whole, an elevation of
moral sentiment, is the province of poetry; and however dif-
ficult of attainment, we think, in an intellectual and cultivated
æra, the most legitimate employment of the dignified Muse.

In saying this, we are by no means disposed to admit that
a mere historical romance, is to be justified. A novel, for

F f

instance,

instance, of this kind, appears in *false colours* : we are bewildered between positive and imaginary circumstances ; between fact and fable, between the evidence of history, and the drama of fiction. But it is far otherwise in poetry : —the province of poetry, is, at its very outset, instantly recognized ; it is that of imagination, and of colours. In the words of Sir Philip Sidney “the historian, affirming many things, can, in the cloudy knowledge of mankind, hardly escape from many lies ;—but the *poet never affirmeth*, the poet never maketh any circles about your imagination, to conjure you to believe for true what he writeth, he citeth not authorities of *other* histories, but even for his entertainment calleth the sweet muse to inspire into him a good invention.”

We think therefore, a poem *founded* upon history (and the best and highest specimens of the kind may be instantly recollected) to be far superior in dignity, and far preferable in point of moral utility, to a poem purely romantic.

The great truths, which experience best teaches, may be displayed in a more interesting manner ; a distant æra, with a more vivid representation of its costume and character may be brought before us ; the knowledge of past scenes and periods revived ; at the same time, as the *WHOLE* is to be considered in the light merely of dramatic and moral painting, while the general result is instructive and delightful, we need not perplex ourselves to find out where the detail of historical incident ceases, and where the lines of poetic imagination begin.

In the choice of a subject for a poem from history, considerable judgment is required. Of some history has said too much, and of others too little. Where the historian has been prodigal in his detail of circumstantial events, the poet could do little more than versify those circumstances ; if the information be too scanty and obscure, then a poem so founded could not be classed as historical, but, would be almost purely romantic. It is where history furnishes the medium between these extremes, that a proper basis is laid for the further design and embellishments of the Muse. The subject being such as would admit reference to general fact, and yet not exclude invention.

In the choice of his subject for the present poem, we think Mr. Sotheby has evinced great judgment. The æra is heroic, the incidents and characters connected with the most striking parts of our own national history ; for who
does

does not with pride recollect the names of Edward the Third, and his illustrious son the Black Prince? Peter, or Pedro, of Spain, (commonly called the Cruel) having been deprived of his kingdom by his natural brother, Henry, Count of Trastamere, intreats the assistance of the Black Prince; at this time resident with his Court at Bourdeaux: The English prince assists the Spanish Monarch in recovering his dominions. John, duke of Lancaster, brother to Edward, then in the bloom of youth, and actuated by the spirit of chivalry, accompanies the expedition to Spain. Peter is reinstated in his dominions, and John of Lancaster marries Constance, one of the three daughters of Peter, the heroine of this poem. This is all we know from history. Additional interest is given to the story from the circumstance (of which Mr. Sotheby has ably availed himself) that the chief incidents are connected with that spot, where the arms of the English are now united with those of Spain; to rescue that injured and insulted nation from the ambition of a ferocious and hitherto successful invader.

In giving a general analysis of this poem, we shall point out as we proceed, some of its most prominent beauties, and mark also, with the spirit of candour and impartiality, what may appear to us as faulty, either in the construction or execution:

The Poem opens with Pedro's return to CORUNNA, the only place of his dominions which remained to him, and which was now besieged by the conquering army of Trastamere. He had been absent seeking assistance; and, according to Froissart, Fernando de Castro, had engaged to surrender this last fortress, unless Pedro came with succours, in the course of a twelvemonth: during his absence, he had been thrown into prison, by the treachery of the king of Portugal. The period was now just expired, when in a tempestuous night, a bark is descried, by the sentinel on watch. It is that of Pedro: Constance rushes through the waves, and swoons in the arms of her long-lost father. Pedro is received by his faithful followers on the beach. His first appearance is thus poetically and characteristically represented:—

“ The Monarch paus'd to praise their worth;
But deep groans burst unbidden forth;
And all, in silent agony,
Wept, as their lord went hopeless by.” P. 13:

He ascends by a subterraneous passage to the Keep of the Castle, where Constance wakes “ from death-like sleep.”

sleep." The concluding lines are very impressive, and in accordance with Pedro's character.

" Priest," he exclaimed in accent wild,
The father cannot sooth his child ;
Calm, holy Anselm ! calm her breast,
And lull her troubled soul to rest.
I am a man with blood defiled." P. 15.

In this Canto are many fine passages, and we must particularly notice the eighth, ninth, and tenth stanzas.

The second Canto is introduced by some beautiful lines, illustrative of that exquisite picture in AKENSIDE ;

" Ask the chosen youth,
Why the cold urn of her whom long he loved
So often fills his arms," &c. *Pleasures of Imagination*.

The beautiful lines in Sotheby are these :—

" Hard is his heart, who never at the tomb
Of one belov'd, o'er the sepulchral urn
Has mus'd on days that shall no more return,
And call'd around from the funereal gloom
Shades of past joy, while tears that lenient flow
Seem to obliterate the sense of woe.

" Lo, on the mirror bright of former days
Whereon we love to gaze,
Repicturing the scene of happiness,
No forms unkind intrude.
O'er each harsh feature rude
Gathers the shadow of forgetfulness ;
While all that minister'd delight
Floats like a blissful dream before the sight.

" 'Tis as a pleasant land by moonlight seen,
Where each harsh form, that met the day,
In darkness dies away ;
Smooth gleams, and tender shadows steal between,
While the pale silvery orb glides peaceful o'er the scene.

P. 19.

Pedro is described at the tomb of his beloved Maria de Padilla, which, by a poetical licence, Mr. Sotheby has placed in a vault, in the castle of CORUNNA. Here, contemplating her features and form in alabaster, he is seized with the pangs of despair and madness, while drops of blood come forth on his belt, designative of the murder of Blanche of Bourbon, his wife.

This remarkable circumstance is taken from historical accounts, and was the supposed work of Magic : he is about

to destroy himself in the phrenzy of imagination, when Constance, like a guardian angel, rushes in. We must decidedly object in this animated passage, to Pedro's exclaiming,—

“ But death, fell fiend ! shall set me free,
This blow dispel the witchery.” P. 28.

This should be left to the imagination, particularly as it is said a few lines afterwards, that he

“ Rais'd the self-murderer's desperate hand.”

We forbear to point out some coincidences that involuntary occur to us, which would make the lines objected to, appear to border on the ludicrous.—The song of Constance with which she soothes the troubled spirit of her father, is very beautiful.—

“ Oh ! ever gentle, ever kind,
Maria ! most belov'd,
Whose mild look sooth'd the troubled mind,
Whose voice each pang remov'd !
Oh ! if the sight of worldly woe
May touch a soul at rest,
Forget not him who weeps below,
Spirit pure and blest !” P. 29.

The concluding couplets in this pathetic strain, we think might have been omitted, as “ Spirit pure and blest” is much more striking, than such general lines as

“ Whilst to thy memory flows the tear
More lov'd than all that life holds dear !”

In the third Canto, Constance, the heroine of the poem, is more particularly introduced to our notice :—we find that she is doomed to the care of ALMANZOR, a Moorish chief. The description of the calm of morning, when she appears, may be said, in point of accuracy and picturesque effect, to be touched with the pencil of Turner.

“ Wave leading wave, soft stole along,
Touched the low level sands, and died :
Yet not a wave was seen to flow,
So thick the dun haze hung below,
Now slowly melting into day
Vapour and mist dissolv'd away,
And the blue world of waters round
Met the far heav'n's o'er-arching bound ;
And, gleaming through the gorgeous fold
Of clouds, around his glory roll'd,
The orb of gold, far off, half seen,
Levell'd his rays of tremulous green,

"That widely as the billows roll
Glanc'd quivering on their distant goal."

Whilst, "Enraptur'd Constance o'er the lyre
Bow'd to breathe forth her pray'r in song," P. 35.

the Moorish gallies are descried: the chieftain offers his aid to the half-famished defenders of CORUNNA, upon the sole condition that Constance should become his bride. His herald offers a ring and a spear: if the ring be rejected, the spear was a token that ALMANZOR would join his arms to those of Trastamere. Prior to this, the faithful De Castro, (upon Pedro's enquiring for a favourite page named Julian) informs him that Julian had left Corunna to solicit the assistance of the Black Prince, on whom all his hopes must rely:—in the absence of Julian, and during the uncertainty of relief, the defenders of Corunna, now worn down with toil and famine, entreat Pedro to accept the proffered aid of Almanzor. Under conflicting passions, he is resolved to leave the event to his daughter's determination. Constance, subdued by the thoughts of her father's situation, and the sufferings of his faithful followers, consents at last to the sacrifice, and Pedro placing a veil over her features, tells the Moorish herald that Corunna is instantly to be supplied with provisions, and that if in the course of one year,

"No Christian knight of royal race
On Pedro's brow the crown replace,
The Monkish cowl his woe shall hide,
And Afric hail the plighted bride." P. 48.

In the opening of book the fourth, the scene is changed to the court of the Black Prince at Bourdeaux, where a solemn festival is celebrated by the chiefs of England and France. Lancaster, the future husband of Constance, is thus introduced:—

"But who, the gallant guests among,
Who first in fame, in pomp, in pow'r,
Tow'r'd o'er each chief that grac'd the board?
'Tis Britain's boast, 'tis knighthood's flow'r,
'Tis Lancaster, high-honour'd lord,
In youth, in beauty's blooming prime." P. 55.

At this festival, the English minstrel sings the old bardish tradition of the translation, or fabulous apotheosis, of Arthur, after the battle of Camlan. In this highly-finished ode, besides the writers he mentions, Mr. Sotheby seems to have had an eye on Wharton's beautiful ode on the same subject, called "the grove of King Arthur." In the midst

of

of these heroic festivities, and during the song of the British minstrel,

“ The loud tramp of an iron hoof
Flung its harsh discord on the roof,
And rudely drowned the harp and song.” P. 60.

The fifth Canto explains this messenger to be Julian, who comes to solicit the aid of the Black Prince. He narrates the history of the siege of Corunna, and the distress of Constance, which fires the youthful spirit of John of Lancaster, who exclaims in the noble ardour of romantic chivalry,

“ Fair page ! if other friends are gone,
Look on this face, and challenge one.”

In the sixth Canto, Julian is returned to Corunna, and informs Constance of the cause of his absence and of his success at the court of the Black Prince, and assures her that the gallant Lord of Lancaster

“ For Constance dares the world in arms.”

While he is speaking, Lancaster's herald arrives, with the portrait of his lord. Constance takes, in return, the braid of pearls from her arm, and gives to the herald. Julian impresses her with the most favorable idea of Lancaster; this introduces Julian's story, of which we need not say any thing, as we hasten to the main circumstances of the poem:—it is sufficient to mention that Julian is the offspring of Pedro's sister, and at the death of his mother, is placed with the infant Constance, on the breast of her mother Maria de Padilla.

“ The babes, caressing and carest,
Their arms in innocence entwin'd,—
That fight o'erpow'ed stern Pedro's mind,—
So, peaceful, on that bosom rest !
So pass,—he cried,—your infant year !
And blest them with a father's tear.” P. 96.

We wish the Canto had ended here, as this description is the only thing that can reconcile us to this same plaintive page, and we think the interest in his story is weakened by every thing that is said afterwards, particularly by the idea which is carried to the extreme of platonic refinement, of the “ union of souls without a name.” We fear also, that the history of Ellen, who marries a youth of “ low degree,” who becomes mad, borders somewhat on the false sentimental.

In the beginning of the seventh Canto we pass over the *vigils* and *visions* of Julian and Constance, to return to Pedro, who, after a long and anxious suspense, hails the English ships. They are sent to conduct Pedro and Constance to Edward's Court at Bourdeaux.

In the mean time, the high and heroic festivals, which take place at the seat of the English prince, are more particularly described.

During the representation of a pageant, or heroic mask, suited to the genius of the times, the English and French chiefs personate the characters of King Arthur and other puissant knights of old romance. Lancaster appears in honour of Constance.

In the midst of this lofty pageantry an alarm is given that a vessel, on the Garonne, is attacked by the Moors; Julian, faint and wounded, is the messenger; and the vessel proves to be that in which Pedro and Constance were embarked. Constance is seized by the Moors, while

“ Lancaster high waves the blade,
And bold the peerless maid to save,
Or greatly perish in the wave,
Spurs down the stream his foaming steed.”

Constance is rescued, and Pedro, though hospitably solicited, refuses to share the festive banquet till the cause of Castile is determined on.

This book we think the least interesting of the whole, as so much occurs to impede the action. Queen Philippa's tapestry takes up *some room*, and Arthur's pageant *more*. The description of the battle of Cressy, in the tapestry, is well given, but we cannot pass unnoticed such lines as these,

“ Flower de luces twin'd between
All the bridery of the Queen!”

In Arthur's pageant we are detained too long by

“ Gawain, in storied rhymes enroll'd,
Sir Lyonel and Agravane,
Brave Gareth, *jam'd* in minstrel tale,
And far-renowned Aglovale.
There Lamorake's renowned might,
And Ewain's strength, who turn'd away
Thy vengeful sword, *Morgan la Faye!*”

These

These worthy Palatins are all "*renowned*," and each may be considered in discrimination and character, as the

"*Fortisque Gyas, fortisque Cloanthus,*"

of legendary romance.

In the eighth Canto, Pedro's confession before the Black Prince is highly animated and beautiful. Many historians have thought that the greatest stain in the character of the noble-minded Edward was his steadiness in defending such a king as Pedro the Cruel; but Mr. Sotheby has, in this poem, most ably done away that impression. We mean of course poetically; at the same time the greatest *veri*-similitude is preserved, in making a young and romantic hero espouse the cause of a distressed and beautiful woman. This is certainly very natural, and, if not according to the *litera scripta* of history, we may justly say,

Ficta voluptatis causâ sint proxima veris.

In the ninth Canto, Pedro continues his narrative, and Mr. Sotheby has made a very poetical use of a circumstance mentioned by Mariana, "that the king when hunting near Medina Sidonia, was there met by a shepherd of terrible aspect, threatening him;" hence originates the mystery of the bloody belt, given by Blanche of Bourbon, which yearly, on the day on which she was murdered, appears stained with gore. The speech concludes with his claiming, as king of Castile, from Edward, the assistance to which, as rightful sovereign, he feels himself entitled.

"Whilst every eye on Edward turn'd,
And his bright check with glory burn'd,
Pedro, by ardent hope inflam'd,
Rose, and o'er Constance thus exclaim'd."

We think this incident too tamely told. Here was a fair opportunity for a poet to present us with an interesting picture, instead of which he merely says, that Pedro rose, and "o'er Constance thus exclaimed." In occasional passages of the poem we think Mr. Sotheby has wasted some good but unprofitable description; whereas this very circumstance of Pedro, which required his warmest colouring, comes upon us feebly and without effect. If he had remembered the impressive circumstance of Maria Theresa presenting her son before the Hungarian barons, who instantly starting up, with brandished swords, exclaimed,

"*Vitam, & sanguinem nostrum pro Majestate vestrà!*"

he might have given a more picturesque and animated effect to this passage. We find, however,

“ At once, ere Pedro's closing word,
Up from their seats the warriors sprung;
Brave Lancaster before the rest
Exultant to the virgin prest,”

When instantly a “ strange mysterious knight,” who had appeared, amid the chiefs at Bourdeaux, in golden armour, but unknown, rushes, and holds his poinard over her, threatening to plunge it into her bosom, and exclaims,

“ Behold ALMANZOR, AFRIC's king!”

A fight ensues between Lancaster and Almanzor, when of course the gaunt panim is slain. The battle is surely too common place in its description, and occasionally puts us in mind of Guy, or the Seven Champions.

In the tenth Canto are introduced some highly animated lines in allusion to the present state of Europe. We cannot resist inserting the commencement of the opening Ode.

“ The war-trump sounds—where-e'er the summer long,
Under the noiseless sky,
Or leaves of lulling melody,
I wind the Muse's peaceful haunts among,
And meditate heroic minstrelsy;

“ The war-trump speaking to the armed throng”
Rings on the troubled air, and mingles with my song.” P. 153,

In this Ode, poetical and correct as it is, we think it our duty to point out to Mr. Sotheby one anticlimax, which has a peculiarly bad effect. The prior stanza is very fine,

“ Ask Nile's triumphant shore
Whose squadrons strow'd the flood,
When heav'n with war-fires vaulted o'er
Glar'd on a sea of blood?”

But the next stanza, to which we allude, instead of rising in imagery, ends with asking only,

“ Whose footstep trac'd o'er warriors slain,
At MAIDA, *Gaul pursu'd*?”

The illustrious chieftains now set out on their progress towards Spain, to establish Pedro in his dominions. After the dramatis personæ of inferior knights, Pedro appears,

Who, “ ere the rebels bleed,
Impatient, spurs his coal-black steed.”

“ Constance a milk-white palfrey rode:
Whose rich and rare caparison
Powder'd with pearls and jewels shone,
Profusely from his high-arch'd crest
His mane in waving ringlets flow'd,
As the gay champing of his pride
Scatter'd the foam from side to side
That bath'd like flakes of snow his breast.” P. 157.

Julian comes next with the Castilian standard. Julian is described as neither man nor boy, but we cannot help wishing he had been more of the one or of the other; we shall therefore pass on to Castillia's champion, Lancaster, who appears

“ Gay balancing with flexile grace
The cadence of his courser's pace,
On his barb'd roan in martial pride.”
“ Why sound the clarions far and wide?
Why kneel the chiefs on either side?”

The “ dark-mail'd ” prince appears, and pledges himself that the Spanish monarch

“ Crown'd on Castillia's throne shall reign,
Or Edward slumbers with the slain.”

The poet now rises manifestly with the subject, and we have seldom seen any thing more correct in language, more striking in poetical effect, than the conclusion of this poem.

The march of the heroes through the celebrated pass of Roncevalles is distinctly presented, and the whole scene is full of picturesque beauty.

“ The banners wave, the signal's given,
Wide clangour rends the vault of heav'n.
From Bourdeaux' tow'rs the long array
Swell's onward through the crowded way,
And shouts of joy, and sighs of woe
Pursue the warriors winding slow.

Along the realm of Gascony'
Passes the flow'r of chivalry,
'Mid champagnes, o'er whose fertile bed
Free streams, and winding waters spread,
And from their mountain cradle pour
On earth's green lap their gather'd store:
Plains,—where the pipe of evening leads
Fair flocks amid luxuriant meads,

Where

Where autumn carols as the swain
Shakes from full sheaves the golden grain,
And sees down each sun-purpled brow,
Oil, and the jocund vintage flow.

" Now the green vales are left behind:
Slowly the length'ning battles wind
Through glens, where wolves at random prowl,
And bay the moon with ceaseless howl.
More slow the toilsome march ascends
Where the bold mountain range extends,
Where eagles in their aerie rest
On the top cliff's ice-mantled crest,
And famine on her bleak domain.
Frowns o'er the rocks that barrier Spain.
The minstrels lead the host along,
And cheer the march with harp and song." P. 161.

In this celebrated pass, as the army winds slowly up the mountains, a hermit appears, who informs Edward and his train, that they are now on the identical spot rendered famous by the death of Roland and the most renowned peers of Charlemagne.

" ——— Constance, at her champion's side,
Knelt on the spot where Roland died.
The barons bold their lord around
Hung o'er their shields in gloom profound,
And where the hero breath'd his last
The banners of their glory cast." P. 167.

Constance, struck with the remembrances connected with the place, now "seizes the harp as one inspir'd," and bursts forth with a sublime apostrophe, beginning

" Weep not the dead of Ronceval!
Weep not the sons of glory!
They live the chiefs, who bravely fall,
In Fame's eternal story!" P. 168.

To this high and masterly strain we must refer the reader, as we must not omit some passages of the Hermit's prophetic ode; in which, after anticipating the glorious success of the battle of Navaret, which placed Pedro again on his throne, the present scenes of the world burst on his vision; and who can read the following lines without partaking of the fervor of the poet and the feelings of the patriot.

" Ah!—what art thou—gigantic shade!
Terror of earth, enthron'd sublime,
Who, crown'd with horror, fraud, and crime,
O'erlook'st

O'erlook't the world, an idol god ?
O'er Gaul the avenger lifts the rod,
Shivering the sceptres of the globe,
And dies in blood of kings his robe.

" Thou, too, my hapless country ! thou
Shalt at the idol's altar bow ;
Thou, by thy native sons betray'd,
By scepter'd vice and folly sway'd :
Thy nobles slav'd, thy princes sold,
Thy ruler under yoke of gold,
Thy warriors on the frozen main
Fetter'd beneath the Gallic chain.

" What now shall save a sinking land ?
I see in arms a people stand,
Stand where their great forefathers bled,
While Rome and all her legions fled,
And o'er their consecrated grave
The rescu'd flag of Freedom wave.

" Hark ! 'tis the empress of the main
Speaks as she casts her shield o'er Spain." P. 172,

After this prophetic address the Hermit of Ronceval conducts the army through the pass.

" He spake, and led the mail'd array
Through Ronceval's dark winding way."

The mind, from anticipation, being in complete possession of the event by the circumstances so poetically introduced and admirably expressed, the remainder is properly left to imagination; and if Mr. Sotheby had written nothing but this last book of Constance, we should not have hesitated to place him very high among those who have obtained the honoured name of an English poet.

Such is the general plan of the poem before us; with respect to the characters, we think that of Pedro the best drawn and most ably sustained. He is introduced to our notice in the first Canto with great effect; his features, at once stern and sorrowful, are seen, as it were by fits, through the darkness of the storm in which he lands*.

It is well known that his character, with regard to excessive cruelty, has been considerably softened by late writers, of

* Mr. Sotheby, speaking of him, in one place, says,

" Stream'd o'er his brow *his locks so silvery grey.*"

We would not destroy a beautiful picture by hinting in prose, that Peter was only thirty-five years of age when he was assassinated. In fact, this is of no consequence,

whom one has said, that he should rather be called the *Just* than the *Cruel*. Mr. Sotheby has availed himself very judiciously of this circumstance; and indeed had his character been such as it has been represented, it is impossible that any *sympathy* could have been excited by his fate. As it now appears, it is that *mixed* character which is best adapted to dramatic and poetic effect.

The lines which mark the characters of Constance and of Lancaster we think too faint and inappropriate.

From the foregoing observations it will appear, that this poem, in point of subject, is judiciously selected, orderly and clearly arranged, and, with very few exceptions, successfully executed:

We apprehend that the *manner* and *metre* which Mrs. Sotheby has chosen will be chiefly objected to; the desultory stanza and occasional familiarity of style, with its abrupt transitions, involuntarily reminding us of the peculiar style of Mr. Walter Scott; but there seems no reason why Mr. Sotheby, if he thought it more consonant to his subject, should not employ such a structure of versification. At all events, Mr. Sotheby's verse is remarkably correct and pure: We have no such botches and vulgarisms as

“ Ave Maria; *stainless* styled.”

Or, “ Heaven grant in *happy* dew,
Earth grant it *sap* anew!”

At the same time we cannot acquit Mr. Sotheby entirely for having introduced such lines as these:

“ Hear; hear; good sentinel,
Heaven and the holy Virgin shield thee well.”

“ His falchion flames in the van
Knight, Seneſhall, and Caſtellan.”

“ Causton and Roche-Chourat poise the spear;
And Clayton calls on Boutelleire.”

This is a bad echo of what was originally bad.

In some other passages we have a few forms of expression from Gray and from Milton, which should have been acknowledged, as they could not in the least detract from the original beauties of the poem. The rich man need not borrow spangles, and we always wish to see Mr. Sotheby write from himself. We have to add, that in the conduct of the story we think the author has sometimes expanded what should have been compressed, and sometimes compressed what should have been expanded, of which we have given some examples. The principal

lights which should rest on the chief figures, are thus, if we may say so, indiscriminately mingled, or thrown upon what might be called the *neutral tints*; by which the attention is weakened, and led away from the main action, by a variety of distracting and subordinate interests.

We were somewhat disappointed in not finding de Castro, a more prominent figure, as his fidelity through all fortunes to his master, would have given room for a fine portrait, and we could well have wished he had been substituted for the Platonic Julian; both because it would have rendered the plot more *simplex & unum*, would have been more consistent with nature and truth, and besides, might have supplied the source of a moral lesson.

Such we think are the defects (and from some defects few poems have been ever free,) and such are the beauties of Constance de Castile: of the faults, we trust, we have spoken with candour: of the beauties, (and they are many,) with warmth. *Indiscriminate praise*, we think, only *not so bad as indiscriminate censure*. We can recommend with great truth and sincerity the whole Poem, as eminently worthy the taste, judgement, and talents of a person, so well known and so highly respected as this author.

ART. II. *Letter to the Right Hon. Isaac Corry, containing an Epitome of some of the most curious and important Properties of Irish Fiorin, or Fyoreen Grass, with Proofs that the Facts by which they have been established are fairly stated, and that the Author is not Mad.* By William Richardson, D.D. To which is added, a Letter from the Right Hon. Isaac Corry to the Right Hon. Charles Abbot, with Notes on the State of Dr. Richardson's Crops in 1809. 12mo. 54 pp. Shea, College Green, Dublin*. 1809.

THAT so small a tract should be raised to the dignity of a principal article, in our monthly account of literature, may seem extraordinary; but utility being the best source of dignity, we cannot hesitate to give it this distinction. Few things can be more important to the public than the discovery which Dr. Richardson here seems to establish, in spite of all that has been said against it, and the ridicule attempted to be

* We are not yet informed where it is to be had in London.

thrown upon himself and his friends; namely, that there is a species of grass, which not being liable to the same causes of corruption that affect the common grasses, may be cut and made into hay throughout the winter, and in the most adverse state of weather. Another material branch of his discovery is, that this same species of grass, called Fiorin, (i.e. the *Agrostis Stolonifera* of Linnæus) will grow and flourish on peat bogs, immediately after the peat has been cut out, and in many other situations, generally, and indeed universally, considered as hopeless to the cultivator, in any mode of application. By means of this discovery, if once established, our best lands, now reserved for grass and hay, may be given up to the growth of corn; while the very worst will suffice to give an abundant supply of the most nutritious and most palatable hay.

Besides the interest naturally attached to a subject of such extensive national benefit, a very great portion of additional gratification is produced, by the lively but decorous jocularity with which Dr. R. defends himself and attacks his opponents. He informs Mr. Corry, who, it seems, was formerly his pupil, that he writes for the sake of defending his own *sanity*, and his friend's *veracity*.

"Unfortunately you and I have each laid down our positions so decidedly: *I* that *Christmas* is an admirable season for hay-making; You, that your tutor is *not mad*; that we cannot now recede with any decency, we must make the best battle we can, and I hope that in our adversity we shall be allowed to make use of our old weapons, that we may, if possible, recover, by their aid, our characters for *veracity* and *sanity*." P. 5.

He then reminds his quondam pupil that he formerly pointed out to him two species of demonstration, one called *a priori*, the other *a posteriori*, by both which methods he undertakes to defend the assertions he has circulated. For this purpose, he shows that the necessity for so managing common hay as to prevent *fermentation*, *heating*, and *rotting*, arises from the circumstance of the plants losing the *principle of life* when cut; which he confirms by observations of the best chemists. He then argues, that if there be a species of grass which does not lose the preserving *principle of life*, by being separated from the roots, of this grass it ought to be expected that it will not *heat*, *spoil*, or *rot*, like other grasses. This he affirms to be the peculiar property of the FIORIN, in which the vegetable life is retained for many months, in great vigour, in all parts of its long strings, or *Stolones*, "like animal life in all parts of the Polype." Having thus estab-

lished his principle, *à priori*, he proceeds to state the arguments *à posteriori*, or the facts resulting from clear experiments. These facts are so strong, and attested by so many witnesses*, of high rank, and indisputable veracity, that we do not exactly see how scepticism† itself can resist them.

We shall not attempt to detail these experiments, which would make our article nearly as long as the book, but shall barely say, that to us they appear completely satisfactory; and are more than supported by the letter of Mr. Corry to the Speaker of the House of Commons. But the following passage is so stamped with the easy humour and strong sense of the writer, that we cannot refrain from extracting it.

“ Had the advocates for old usages conducted themselves with tolerable modesty, they should have been treated with all the tenderness due to ancient prejudices, for you know it is our maxim:

“ *Parcere subjectis, sed debellare superbos.*

“ The old school for hay-making has long enjoyed a most unreasonable monopoly: they have appropriated to themselves the very best months of the year, and not content with that option, they insist on the very best weather in their own season; they must make their hay while the sun shines; for, like the Pope's soldiers (while he had any), they claim the privilege of not marching in rain.

“ They have fastened too, from time immemorial, upon our best grounds, and on these most of our richest manure is expended.

“ Quite spoiled by indulgence, they fly into a passion on the least semblance of a difference of opinion.

“ What could be more civil or respectful than the conduct of the new school towards them? we claim none of their privileges, we leave them in possession of all their advantages; modestly proposing to do without any of them; and to be quite content with the season, the weather, the soil, and even the climate, which they reject: for all this we are pronounced *mad*, and when a friend presumes to say a word in our favour, his moral character is impeached most outrageously.

* Many also on oath.

† A whimsical press error produces a sentence which bears a laughable double sense; in page 9, *antiseptic* is printed for *antiseptic*, and the author says, “last winter was far advanced before I myself was fully satisfied of the *antiseptic* powers of Fiorin Hay.” The Doctor has not yet found it *antiseptical*, but we think he will.

G g

" This treatment, I apprehend, will justify me for calling these irritable gentlemen to the bar of the public ; and for trying the comparative merits of the two schools upon each separate point, by which the value of hay crops is generally estimated.

" I shall meet them too, on terms of perfect equality, without claiming any indulgence in consequence of the disadvantages under which we labour, and the privations to which we subject ourselves.

" QUANTITY and QUALITY seems to be the leading circumstances upon which the value of hay crops chiefly depends ; I shall, therefore, measure swords with the *old school* upon each of these points separately ; and, as I have not yet sheathed my logical weapons, I shall discuss each question both *à priori* and *à posteriori*.

" QUANTITY OF PRODUCE.

" That *Fiorin* crops when mowed in *our* season, should *à priori* be more abundant than those of any other grass, is a necessary consequence from the nature and habits of this vegetable.

" Other meadows have an *acmé*, a point of perfection, beyond which they never increase ; as they advance towards this they improve ; as they recede from it they decline, growing daily worse and worse.

" This property is so general with meadows, that the *old school* has precipitately pronounced it to be universal ; it is from this erroneous judgment that the invaluable qualities of *fiorin* grass have remained so long undiscovered.

" But now we know that this grass, instead of stopping in its growth like other vegetables, when it comes to flower, continues steadily to lengthen its strings, that is, to increase its quantity ; hence it follows, that give this grass time (our object in late mowing), and its crop *should* far exceed in quantity that of any stationary grass. Q. E. D.

" That it actually does so, we are now to prove *à posteriori*, from facts.

" Simple inspection has long satisfied me, and I have sometimes in consequence stated, that *Fiorin* crops were more abundant than those of any other hay.

" This question was first brought to issue at Portrush last summer (1808), when my mower declared upon oath that my *Fiorin* crop was the best he had cut that year, and also that he did not recollect ever to have cut so fine a crop.

" The magistrate, too, who administered the oath, certifies, it was nearly double the quantity usually had on so much ground ; yet, could I have afforded to let that crop stand, it would have continued to increase for some months longer." P. 18.

Mr. Arthur Young, the Secretary of the Board of Agriculture, having made rather a rash assertion, that "*all cattle will rather starve than touch the *Agrostis Stolonifera*,*" which is

the Fiorin, Dr. R. overwhelms him with proofs, that cattle of all sorts invariably PREFER it to all other hay, and concludes a note upon the subject in these words :

“ Having by the above evidence so completely established the gratefulness of Agrostis to every sort of stock, I am tempted to ask Mr. Young as to *his* cattle and grass ;

“ Num viperinus his cruor
Incoctus herbis hos fefellit, an malas
Canidia tractavit dapes ?

“ Should, upon further trial, Mr. Young's stock persist in spurning, with dereliction his Agrostis, the case is plain, that we are more obliged to St. Patrick than we were aware ; since, not content with taking the poison from our dangerous reptiles, he has also extended his kindness to our plants, by taking away the venom from our favourite grass, and substituting the most inviting juices in its place.” P. 23.

The following passage is also delightful.

“ Among other advantages attending Fiorin culture, I am confident I may add *facility* and *cheapness* in saving its hay, for the crop requires scarcely any handling, and with the most moderate attention will be effectually secured from injury ; while we frequently see the summer crops of the other school abused, and sometimes spoiled, in severe and uncertain seasons.

“ A most fertile source of unhappiness at least will be removed by our innovations ; for whoever has attended hay-making in a showery summer, can testify for the anxiety of the proprietor while doubtful of the weather, and for his wretchedness while a thunder shower is lowering, or pouring down on his hay just opened out for tramping.

Whether this has found a place in the modern and copious catalogue of the miseries of human life, I know not, but am certain it well deserves it.

“ St. ANTHONY was of the same opinion, when in the excellent sermon he preached to the fishes, he impressively exhorts them to gratitude for the great kindness shown to them, in their exemption from snow, hail, and rain, so often distressing to the inhabitants on the surface ; but St. Anthony's audience was not more effectually secure from these plagues of our element, than Fiorin hay in every stage.” P. 24.

He takes occasion afterwards to show that Fiorin grass was not injured by being *thirteen days* plunged in a pond. On this he remarks,

“ The decision was unanimous in favour of what had been in the pond, as fresher and more verdant. Thus it appears of our Fiorin, that,

“ Merges profunde pulchrior evenit. *Digitized by Google*
G g 2 “ I do

"I do not mean to recommend this practice, except to those who wish by experiments to ascertain its powers; when that is done, we may hope that the proof of the insensibility of this graft to almost any degree of wet, will somewhat abate the *hydrophobia*, which at present seems so prevalent on your side of the water." P. 30.

An observation dropped by Dr. Richardson in page 33; seems to be very important as to another question, namely, the prosperity of Ireland, if increasing population be admitted as an evidence of it. He says, "The population of the British islands is admitted to be on the increase, in every part, *especially in IRELAND, as I myself can testify.*" This, however, is only incidental.

Such are the principal features of a tract which we hope to see reprinted, and circulated in every possible way throughout this kingdom; and which, to our complete conviction, proves both the *sanity*, (and not only so, but the uncommon abilities) of the writer, and the *veracity* of his right honourable friend and pupil Mr. Corry.

ART. III. *An Account of the Life and Character of Alexander Adam, LL. D. Rector of the High School of Edinburgh.* 8vo. 162 pp. Appendix, 14 pp. 5s. 6d. Edinburgh, Sutherland; London, Sherwood, Neely, and Jones, &c. 1810.

THIS is a very instructive account of the life of a laborious and useful scholar. Why the biographer, who appears to have been educated by Dr. Adam, has concealed his name from the public, it is not easy to conceive; for there are few authors to whom this morsel of biography would not have done credit. The narrative is easy and interesting; the reflections are generally just; and where the author has fallen into error, as he has sometimes certainly done, he appears to have been drawn into it by excessive veneration for the character of his old master, and by other prejudices, from which few men indeed have been wholly free.

Alexander Adam appears, from this narrative, to have been born in the month of June, 1741, in the parish of Rafford, and county of Moray, where his father was a farmer, in circumstances bordering on indigence. Young Adam received the rudiments of his education at one of those parochial schools, which, as they have long diffused through the lower

classes in Scotland a degree of useful knowledge, not generally to be found, among men of the same level, in any other country, perhaps, in the world, it is to be hoped that neither the frenzy of innovation, nor the arrogant pretences of quackery, will ever induce our fellow-subjects in the north to abolish or even to neglect.

After the usual time spent at such schools in the study of English, writing, arithmetic, Latin, and Greek, Mr. Adam repaired to King's College in the University of Aberdeen, in hopes of gaining one of those *burjaries* or *exhibitions*, which are there usually conferred on such candidates for them as are found most eminent for their knowledge of the Latin tongue. Young Adam was not successful; and such were the circumstances of his parents, that they could not support him at college without the aid of a burfary. As he appears to have been at a very early period fired with literary ambition, the disappointment must have been severely felt. Far however from producing despondency in the mind of the young scholar, it served only to quicken his diligence in study; and after another year passed under the tuition of his former preceptor, he was encouraged to try his fortune in the university of Edinburgh.

Whether there be in that university *burjaries* to be gained by literary merit, we are not told; but it appears that Mr. Adam had no such aid; for he struggled with pecuniary difficulties, such we have hardly ever read of even in tales of fiction. How he was supported during the first year of his residence in Edinburgh we know not; but it appears, that, during the second, he contrived to subsist upon *four guineas*! We would transcribe the account which is here given of his mode of living at that period, would our limits admit of it; but, for their own satisfaction, such of our readers, as have any curiosity to discover how virtuous perseverance may surmount the greatest difficulties, will doubtless have recourse to the book itself.

In 1761, Mr. Adam was elected schoolmaster in one of the hospitals in Edinburgh, endowed for the maintenance and education of poor children, after a comparative trial of learning and skill between him and other candidates. He remained in the hospital for three years, during which period he is said to have perused, with critical attention, the entire histories of Herodotus, Thucydides, and Xenophon in Greek, as well as the works of Cicero and Livy in Latin. He was afterwards domestic tutor to the son of the lord provost of Edinburgh, through whose influence he was appointed, in 1767, tempo-

rary assistant to Mr. Matthews, then rector of the high school; and in 1771, assistant and successor to the same gentleman, who lived twenty years after that period in a state of mental derangement. During all this time Mr. Adam not only renounced to him the salary, which perhaps he was bound to do, but also generously allowed him 20l. a year, from his own emoluments arising from the school fees.

Mr. Adam's succession to the office of master of the high school, forming an epoch in his life, his biographer embraces the opportunity of introducing some curious information respecting the ancient state of the principal schools in Scotland, giving us, in an appendix, a view of the course of study prescribed, in 1640, for the school of Edinburgh. For these things, however, we must refer our readers to his book, and proceed with the narrative of the Life of Mr. Adam.

At the period when he became master of the school, it appears that Ruddiman's Latin Grammar was taught in that seminary; and a better grammar could hardly be introduced into it. The new rector, however, was of a different opinion, and accordingly compiled a grammar of his own, to supersede the use of the work of Ruddiman. In this attempt there was at least boldness; for we believe that we hazard nothing when we say that by all, who have really studied the *general principles* of grammar, it will be admitted that a particular grammar approaching nearer to perfection than Ruddiman's, has not yet been published, of any language. The object of Mr. Adam was to combine the study of English grammar with that of Latin; and with some triumph he refers to a letter which he had received from bishop Lowth, in which that accomplished scholar says, that "the connection of the English with the Latin Grammar, if it could be introduced into schools, might be of good service."

The biographer seems to consider this sentence as equivalent to an opinion from the learned prelate that Mr. Adam's Grammar was entitled to supersede the use of Ruddiman's; but we will venture to say, that if the comparative merits of the two grammars had been submitted to Lowth's judgment, he would have given a very different decision. The under masters of Edinburgh school were all of our opinion; and refused to adopt the new Rector's grammar, in the stead of Ruddiman's rudiments and grammar, assigning such reasons for their conduct, as appear to us perfectly unanswerable. The consequence was, that the Rector taught his class by one grammar, and the other four masters their's by another;

another; that two grammars were used in the same school; and that the boys after having been compelled to commit to memory one set of rules, and to quote them as authority, were, at the end of four years, obliged to commit to memory another set, certainly not more comprehensive, more generally accurate, nor more easily remembered than those which they were now directed to forget. The absurdity of such a mode of teaching as this, was so obvious, and its consequences were so mischievous, that the patrons of the school, the magistrates of Edinburgh, after referring the questions at issue to the principal of the University, the celebrated Dr. Robertson, together with the professors of the Greek and Latin languages, and after trying to heal, by soothing measures, the dissensions in the school, issued an order on the 28d of August, 1786, directing the Rector and other masters of the High School, to instruct their scholars by Ruddiman's rudiments and grammar, and prohibiting any other grammar of the Latin language from being made use of in the said school.

Dr. Adam, however, (for he had now received the degree of LL.D. from the University,) disregarded this and a subsequent order to the same purpose, and continued to use his own rules, in his daily practice with the pupils of his own class. His biographer endeavours to vindicate this part of the conduct of his friend; but if the Magistrates and town-council of Edinburgh really possess that authority over the school, which they here claim, and seem to have often exercised (a fact of which we know nothing) such conduct, was incapable of vindication. It was, in fact, teaching the young men by example to despise all authority;—the authority of himself and his colleagues as well as of the magistrates, and instilling into their minds such principles as might afterwards be productive of the most pernicious effects. Had Ruddiman's rudiments and grammar been works *improper* to be put into the hands of youth, he might have struggled a while with the patrons of the school; but when he found that he could not change their determination by fair argument, his duty would have been obviously to resign his office, from which indeed they ought to have dismissed him for contempt of their authority. The propriety or impropriety of Dr. Adam's actual conduct depends, however, not in the smallest degree on the comparative merits of the rival works; but on the extent of his authority over the other masters of the school, and of the authority of the Town Council over both him and them. Were his grammar as much superior to Ruddiman's in every

respect, as we think it, in most respects, inferior to that work, he could have no right to act as he did, if the Magistrates and Town-council possess a legislative authority over the school. Nay, supposing the school to be independent of every civil power, a supposition which seems hardly capable of being made, yet unless the Rector be absolute over the other masters, Dr. Adam ought to have been bound by the votes of the majority; and if he be absolute, he should have dismissed his refractory ushers from their offices rather than suffer such dissensions to disgrace his school.

When, after some years, he obtained a little respite from these grammatical contentions, he compiled for the use of his pupils, "A Summary of Geography and History;" and, in the year 1791, published his "Roman Antiquities." These are certainly valuable works, as they tend to facilitate the acquisition of a thorough knowledge of the Latin language; but when the biographer classes their author with the first literati in Britain, and the greatest scholars in Europe; he only exposes himself to the laughter of those who may not, as we do, respect even the partialities of private friendship.

About the same period at which "the Roman antiquities" appeared, there was published by another Scotch School-master*, a small 12mo. volume on *the savage state*, in which are displayed greater genius and more profound erudition than in all the volumes which flowed from the more prolific pen of Dr. Adam, though we never heard that the *Letters on the savage state* were translated into the German, French, and Italian languages. The work of Dr. Adam obtained that honour, not for the profundity and extent of erudition displayed by its author, but because it is a very useful school-book; and for a similar reason the Colloquies of Cordovius have been often translated into English, though no man will affirm that those colloquies entitle their author to be classed with the most eminent scholars of Europe.

* Dr. David Doig, who appears from a variety of articles furnished by him to the Encyclopædia Britannica, to have possessed a greater degree of profound erudition than perhaps any other of his countrymen, with whose writings we are acquainted; and whose Latin poetry, if a judgment may be formed from the very few specimens of it that we have seen, approaches, in classical ease and elegance, very near to the Latin poetry of Lowth and Bourne. Yet this man was suffered to remain, for fifty years, the master of a country town; while no pupil of his seems to have attempted what has been done for Dr. Adam by this grateful and amiable biographer.

By these publications; the emoluments of his school; and the sums which he received for board from young men of fortune whom his literary fame attracted, as well to his house as to the High School of Edinburgh, Dr. Adam soon became, in the language of his biographer, "moderately affluent;" and abundant proofs are here given, that when "riches increased, he set not his heart upon them," nor was ashamed of his original poverty. To assist the indigent, seems indeed to have been his delight; but even in this respect, his character gains nothing by being contrasted with that of Johnson!

It was justly observed by Mr. Burke*, that "politics and the pulpit, are terms that have little agreement;" and that "those (preachers) who quit their proper character, to assume what does not belong to them, are, for the greater part, ignorant, both of the character they leave, and of the character they assume." These sentiments are as applicable to a grammar School as to a Church. Politics and the desk of a pedagogue, whose proper business it is to instruct boys of thirteen or fourteen years old in the Greek and Latin languages, can have no agreement; and the studies requisite to enable a recluse scholar to compile a Latin grammar and a volume of Roman antiquities, are even less fitted than the various studies of the accomplished divine, to qualify him for deciding on the merits of rival statesmen. Dr. Adam, however, was of a different opinion; and, what appears to us much more surprising, his amiable and generally interesting biographer seems to agree with him.

"At that eventful period," says he, "which seemed big with the fate of kingdoms, when great and moral events appeared ready to burst into existence, and when this country seemed approaching to the state of an adjacent nation, where every man's hand was lifted against his neighbour, our author was marked with the odious brand of wild democracy. His detractors originally brought their vile imputation from one instance, in which he avowed, in his public capacity, sentiments hostile to the men who ruled this country. In his elass, he had taken occasion openly to remark, that PITT and DUNDAS misled the people, and that they had sacrificed thousands of lives, and spent millions of money in an unrighteous cause. The characters of public men, and the situation of public affairs, were topics not exactly suited to the consideration of boys, and, indeed,

for many good reasons, the Rector acted *imprudently* when he gave vent to his feelings in such a place." P. 86.

But was this ebullition of party zeal only *imprudent*? When the biographer calls to mind, that boys are sent to such schools as that over which Dr. Adam presided, to learn the rudiments of the Latin and Greek languages, and not to be enlisted in any of the political parties of the day; that every honest man wishes his sons to be educated in the great principles political and religious which are most approved by himself; that no man is qualified to decide *ex cathedra*, on the merits of statesmen, or of the measures which they pursue, who has not studied the history not only of his own country, but also of all the countries with which it is connected; that even these studies are not sufficient, without the practical knowledge of human nature in general, and of the dispositions of his countrymen in particular, to enable any one to pronounce a just sentence on the conduct of ministers, at such a period as that, at which Messrs. Pitt and Dundas were thus arraigned at the tribunal of the High School of Edinburgh; and that boys in the thirteenth, fourteenth, or fifteenth year of their age, could not possibly be called upon to adopt so absolute a decision as was pronounced by their master,—even had he been competent, as we are convinced he was not, to form such a sentence;—when the biographer, we say, calls to mind all this, we are persuaded, that his own good sense and general candour will impel him to confess, that the conduct of his friend, was on this occasion worse than imprudent;—that it was, in fact, a breach of that trust which was reposed in him by the fathers of his pupils, who, when they sent their sons to the School of Edinburgh undoubtedly expected them to return from that school with minds uncontaminated by political prejudices*, and the spirit of party;—and that of a greater crime than the breach of such a trust, an instructor of youth can hardly be guilty.

If the author perceive not all this, we beg leave to ask him what he would have thought of Dr. Adam, if, instead of exciting the enmity of a hundred boys to Messrs. Pitt and Dundas, he had informed them, that Messrs. Fox, Erskine, Grey, and their adherents, were a set of factious

* Their youth rendered them incapable of receiving political principles.

and ambitious men, who, in their opposition to the minister, and in their appeals to the people, aimed at nothing but to force themselves into office against the wishes of their Sovereign; that to obtain that object of their ambition, they appeared ready to sacrifice even the independence of the empire; that were they firmly seated on the treasury bench, they would at once double those taxes of which, when in opposition, they most loudly complained; that they would fill every office from the highest to the lowest, with their own creatures; that by their influence they might perpetuate their own power; and that, with this view, Mr. Fox, when formerly in administration, had actually carried through the House of Commons, a measure more arbitrary and better calculated to render himself absolute, than any which Mr. Pitt had ever conceived! Had Dr. Adam declaimed to his pupils in this manner, we are persuaded that his friend and biographer would have deemed his conduct such as to authorize the Magistrates and Town Council of Edinburgh to treat him as a corruptor of the principles of youth, and to dismiss him from an office, which he employed as the means of throwing firebrands with effect among materials highly inflammable at the hazard of destroying the whole edifice of society; and in this sentiment we heartily concur with him. Our opinions of the two great rival statesmen and their respective adherents are well known. We believe one of them to have been an instrument employed by Providence to save his country, while of the conduct of the other, we think very differently; but we should have deemed the office of a schoolmaster very unworthily filled by that man, who should have employed the time allotted for very different purposes, to stir up prejudices against either, in the minds of those who were literally incapable of forming any judgment of their respective merits.

Dr. Adam was much better employed in devising means for facilitating the progress of education, than in acting a part in the political drama of the day, for which he seems not to have been fitted, either by natural talents, or by that knowledge which experience alone can teach. To his proper employment he accordingly returned on receiving a salutary check in his deviation from it; and published at Edinburgh, in 1800, his *Classical Biography*, for the copy-right of which he received three hundred pounds,—a sum to which he afterwards added seventy pounds, and expended the whole in procuring an act of parliament for the general benefit of the schoolmasters of Scotland.

The classical biography was originally intended to serve as an appendix to a large dictionary of the Latin language, for the construction of which the author had been long collecting materials; but the high price of paper, and the great expence of printing such works discouraged him from carrying into effect his original design. Having published the biography by itself, he began therefore to print an abridgement of the dictionary in 1801; and published the work in 1805, under the title of *Lexicon Linguae Latinae Compendiarium*. Of that work, his biographer speaks in the highest, and we doubt not, the justest terms; but having had no occasion to consult it, we can hazard no opinion of our own.

This laborious, and, on the whole, useful life was now drawing to a close. On Wednesday, the 13th of December, 1809, while instructing his class in the High School, Dr. Adam had a slight but alarming fit of apoplexy. He was immediately carried home; and a sound sleep seemed to have arrested the progress of the disease. It returned, however, on Saturday the 16th in a more alarming form than at first; and he died on Monday, the 18th, universally regretted as an able and successful instructor of youth.

In the opinion of his biographer he was possessed of every virtue; and in private life he appears to have been really a benevolent and upright man; but to the station which is here claimed for him in the republic of letters he certainly never approached; and a more unlucky comparison than that which is drawn (p. 56) between him and bishop Lowth, has not often been made. To a very uncommon degree of Oriental, Greek, and Roman literature, bishop Lowth added such a brilliancy of genius and delicacy of taste, as have very seldom been surpassed in any age or nation; while we are not aware that the purity and elegance with which he wrote Latin poetry as well as Latin prose, have been equalled by any modern, except perhaps by Vincent Bourne. To any uncommon delicacy of taste, brilliancy of genius, or comprehension of intellect, it does not appear to us, that Dr. Adam had any just claim; and the only specimen of his Latinity, with which his biographer has furnished us, is such as bishop Lowth would have been ashamed of at the age of sixteen. Though he certainly forgot himself, when he attempted to play the politician, he seems to have known well the department of literature, in which nature had fitted him to make the most respectable appearance in the republic of letters. He was capable of great perseverance and minute attention, and by means of these powers

powers of mind and body, he was enabled to publish a number of useful books, such as, perhaps, comparatively few of his contemporaries could have written; but his works were all compilations, in which there appears not one ray of genius, nor that we have observed, one original thought. His talents were perhaps more useful than genius, and he well deserved to have his memory embalmed in the minds of those who have reaped the benefit of his labours.

This has been done in a most interesting manner by the author of the work before us. Though his language is not always pure English, nor every period perhaps grammatically constructed; though his partiality to his departed friend appears excessive; and though he occasionally advances opinions, which we cannot admit, we have seldom read a piece of private biography which more completely engaged our attention than this account of the life and character of Dr. Adam. The author's fond attachment to the object of his panegyric, even when it leads him, we think, far astray, is yet amiable in itself, and gives an interest to the whole work, which the narrative of a more impartial biographer would not have possessed; whilst the moral and religious sentiments, both of the author and of his friend, appear always pure though not often profound. In short, we attend to him as we should to the narrative of a dutiful son, exalting the merits and extenuating the foibles of his departed parent; but this is a conduct which does not always obtain the object for which it is pursued. We are probably older members of the republic of letters than this anonymous biographer; and we beg leave to assure him, on the evidence of long experience, that to undistinguishing panegyric credit is very seldom given. Dr. Adam had certainly some failings:—let them be fairly acknowledged in any future edition of the account of his life. His knowledge of the principles of grammar were not superior to that of Ruddiman's. Let this too be acknowledged; it will detract nothing from the merits of his works. And as his talents were of an order very inferior to bishop Lowth's, let no comparison whatever be made between them. When such concessions are made, his merits will still be entitled to a high degree of praise; and praise so qualified will be every where allowed to be just.

ART. IV. *A general and connected View of the Prophecies relative to the Conversion, Restoration, Union, and future Glory of the Houses of Judah and Israel; the Progress and final Overthrow of the Antichristian Confederacy in the Land of Palestine; and the ultimate general Diffusion of Christianity. By the Rev. George Stanley Faber, B. D. &c. In 2 Vols. 2d Edit. 8vo. 17s. Rivingtons. 1809.*

THE prophecies which foretold the dispersion of Israel and Judah throughout all countries, and their preservation in this banished state, as a people, without the privileges of a nation,—without territory and government, have been wonderfully completed. Every generation of Christians, during a lapse of 1800 years, has witnessed with astonishment the fulfilment of these extraordinary predictions. But from the same divine sources we seem to collect, that the restoration of these wanderers will also assuredly take place; that they who have been exhibited, for so many ages, as visible instances of the divine displeasure and rejection, shall again flourish as a nation, under the protection of their God. As the crime for which they suffer banishment is disobedience to the divine laws, and more especially their denial and rejection of their spiritual and heavenly king, so it has been reasonably concluded, that to qualify them for this mercy they must first repent, and be converted from their “evil heart of unbelief.” But *when* and *how* this extraordinary revolution shall take place are matters of more difficult solution. They have engaged the curiosity, and employed the speculations of many searchers into divine prophecy. Of whom none perhaps has advanced more adventurously into the arduous enquiry than the author of the present work. He had already treated this subject in a former publication *, wherein he has pronounced the French Revolution, in its various stages advancing to almost universal empire, to be the *Antichrist* of sacred prophecy; and has undertaken to show, that with the final efforts and fall of this tyranny the restoration of the Jews is intimately connected, and that both will take place together, at a special time, and in a peculiar manner, which he takes upon him to describe. To confirm and substantiate these opinions, so far at least as the nation of the Israelites is concerned, is the object of the

* A Dissertation on the Prophecies, &c. relative to the great Period of 1260 Years, &c. See Brit. Crit. Vol. xxxv. p. 322.

present work. The author has taken the fairest and most proper method of bringing his notions to the test of truth, by producing the sacred prophecies from which he has deduced his conclusions. These he has arranged under forty-four divisions.

Such being the plan of the author, we should naturally expect the work to open with the statement of these prophecies, illustrated by suitable explanations, which being thus settled and allowed in the mind of the reader, would make fair way for the system of interpretation which it was the writer's object to establish. But Mr. F. has pursued a contrary course. He has first developed his system at full extent, and afterwards produced the prophecies and the comments on which it is founded. This is a mode of induction, practised indeed by advocates in our courts of law, where the pleader deems it advantageous to his client that his cause shall appear at length, and in the most favourable colouring, before the production of his evidences: and this seems to be allowed in proceedings of the kind, because the party opposing is afterwards to make his own statement, in which he may object to any unfair narration, and by cross-examining the witnesses produced by his adversary, may elicit the truth, which is also to be finally established by the opinion of the judge, before it goes to verdict. But in a treatise of this nature, which is not thus corrected, we must expect the proofs to precede the conclusion.

We had not proceeded far in the perusal of this treatise before we felt the want of reference to proof; and we found it necessary to reverse the order of the book in our perusal of it. We determined to consider attentively the evidences of the prophecies produced before we should attempt to judge of the system established upon them.

In considering the prophecies adduced by Mr. F., it will be useful to distribute them into five classes, distinguished by the times and circumstances in which they were delivered. 1. The very ancient predictions by the mouth of Moses, delivered almost 1600 years before the destruction of Jerusalem by the Romans, and the final dispersion of the Jews. 2. Those of Isaiah and others, who prophesied during a period of about 200 years (to speak in round numbers) preceding the Babylonian captivity, and from 900 to 700 years before the final dispersion. 3. Those of the prophets who wrote during the Babylonian captivity. 4. The prophecies delivered after the return of the captive Jews from Babylon, and from 700 to 600 years before the final destruction and dispersion. 5. Those of the New Testam-

ment, delivered within half a century preceding this awful event.

1. The prophecy of Moses (Deut. iv. 27—31) is of very general description, seeming to particularize none of the captivities of Israel, but to be applicable to them all; but in those of Deut. xviii, xxix, xxx, we discover some particular circumstances predicted, which seem to have been fulfilled only in the siege of Jerusalem by the Romans. And a part of the prophecy appears to extend even to these later times. For it is pronounced (Ch. xxviii. 64.) “The Lord shall scatter thee among *all* people, from one end of the earth even to the other.” This was not completely fulfilled before the great final dispersion, and therefore must be supposed to relate to it: and, this being admitted, the promised restoration must also be supposed to extend in like manner to these later times. According to the general tenor of divine prophecy (which, uttered by the mouths of various prophets, to different and successive generations, becomes more and more clear and particular, as the events predicted draw nearer) this is as much information as could be expected from the mouth of Moses, concerning an event so distant from his time. But with respect to captivity, universal dispersion and restoration, the prediction is express and explicit, as might be also expected from the inspired founder of the Jewish polity.

2. Of the prophets of this second class, viz. Isaiah, Jeremiah, Hosea, Joel, Amos, Micah, Zephaniah, it cannot without difficulty be supposed, that living at no vast distance of time from the awful captivity of the ten tribes, from the tremendous destruction of Jerusalem by Nebuchadnezzar, and the removal of the two remaining tribes to Babylon, they could omit to make these important calamities, and the recovery from them, the *primary* objects of their predictions: and a reader versed in the history of those times will find himself necessarily compelled to apply the predictions of these prophets principally to such times, although he may clearly perceive the view of the prophet to extend occasionally beyond them, and to foretel circumstances fulfilled in times of later date, or which, even in these days, have not received their final completion. In the book of Isaiah especially there is a vast body of prophecy, which has confessedly been fulfilled only in the history of Christ and his Church: and there are other predictions, which, not having been perfectly, though perhaps partially and typically, accomplished in earlier times, appear from this circumstance, as well as from allusions to them in the New Testament, to

be applicable to the very latest times. But of these prophecies, those which seem to relate to the final restoration of Israel and Judah are very general, and rarely descend to any minuteness of description; nor is it easy to separate safely the type from the antitype before the evident completion of both. The same observations will justly extend to all the prophets in this class. The office of Jeremiah was professedly to foretell the destruction of Jerusalem by Nebuchadnezzar, and the consequent captivity, unless averted by complete national repentance. Accordingly, this prophet seems to have uttered no prediction concerning the destruction and captivity of the Jews, without a primary reference to the great object in his view; although we are now enabled to discern a more distant object in some of these prophecies, a correspondent destruction and restoration to take place in later times.

3. The prophets quoted by Mr. F. who exercised their mission during the Babylonian captivity, are Ezekiel and Daniel. The office of Ezekiel was to console his fellow captives by prophetic visions and declarations, assuring to them the return of better days, and the punishment of nations hostile to the Israelites. In perusing, therefore, his prophecies we feel ourselves obliged to refer the events predicted, in a primary sense at least, to the days succeeding those of the prophet; although our present station in time may enable us to discover that, in many of his predictions, there is a reference to times yet future. With respect to the question more immediately before us, we must pronounce, that the final restoration of the now dispersed tribes of Israel is clearly promised, yet with no such description of time and circumstances as to warrant a particular account of that great event. If any of these prophecies seem to contain any special detail it is very darkly and enigmatically delivered, and must probably remain in an awful obscurity so long as the events foretold are yet to come.

Of Daniel Mr. F. has remarked, that he is the only prophet in the Old Testament from whom we learn at what era the restoration of the Jews will take place. In chapter xii. it is solemnly announced, that the end of the wonders shall be *until a time, times, and half of a time*: and this period, by a very general consent of the commentators, is supposed to be the same with the *time times and half, the 42 months*, and the *1260 days or years* of St. John in the Revelations; during which it is declared, that the woman, or pure persecuted Church, shall abide in the wilderness, the Gentiles tread under

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feet the holy city, and the beast make war upon the saints. So that we are encouraged to look for a termination to all these afflictions at the close of this common period. But in this passage of Daniel we obtain this additional information, that "when He" (the supreme Ruler) "shall have accomplished to scatter the power of the holy people, all these (things, or wonders,) shall be finished:" and *the finishing of the scattering of the power of the holy people* has been upon fair grounds supposed to mean the restoration of the Jews. But in the meaning of a Prophecy, so darkly expressed, there can be no certainty, till the event proceeds to illustrate it. The same obscurity prevails in another prediction selected for our attention by Mr. F. A conquering king enters the glorious land, and plants the curtains of his pavilion between the seas, in the glorious holy mountain. Daniel declares, that "when he heard he understood not," and asking for information from the Angel, he is told to "go his way, for the words are closed up and sealed till the time of the end." This time of the end now approaches nearer: and it is intimated, that as the end approaches, "knowledge shall be encreased*." As we obtain, in the passing events, grounds for conjecture, it is laudable to examine and appreciate their value, but above all things must we be careful to erect no system upon them, unwarranted by Divine Revelation.

4. Zechariah is the only prophet, quoted by Mr. F. of those who wrote after the return of the captives from Babylon. From his predictions it is clearly collected, that the dispersed people of Israel and Judah shall be restored; and not only from a consideration of the time in which Zechariah prophesied, but also from his peculiar expressions, we are authorized to refer these Prophecies to the latter times of the nation. Yet the information thence arising is in *general* only, and does not descend to *particulars*.—We learn, that the Jews shall be restored, worldly Antichristian power be overthrown, and peaceful Religion be universally practised and enjoyed; but we learn no more.

5. We come, lastly, to the Prophecies of the New Testament, the most important of all, the most clear and decisive; and such we must expect them to be, as delivered under the riper dispensation, and in a season more nearly approaching to the events foretold.

: In our Lord's prophecy (Luke xxi., 20—24), which pronounces that "Jerusalem shall be trodden down by the

* Dan. xii. 4.

Gentiles, until the times of the Gentiles be fulfilled," it seems implied, that the Jews shall be restored to their ancient city. But the time when this event shall take place is not declared, excepting so far, that it shall follow the times of the Gentiles. These times may probably be, the time, times, and half of Daniel, and the 1260 years of St. John. But the Prophecy does not authorize us thus to conclude: and we must remember, that when the Apostles asked of their Lord, before his final departure, when the kingdom should be restored to Israel, he refused to gratify their curiosity; "It is not for you to know the times or the seasons, which the Father has put in his own power." (Acts i. 6).

From St. Paul (Rom. xi. 11, 25, 26) we learn that the present unbelief of Israel is a *stumbling*, rather than a *fall*, producing a temporary, not a final, banishment, from their God and king. "A partial (or temporary) blindness has happened unto Israel, until the fulness of the Gentiles be come! and so all Israel shall be saved."

From these words, compared with the Prophecies already considered, we collect a general assurance, that the conversion and restoration of the Israelites is destined to take place. But when, and how, this extraordinary change will be accomplished, we cannot confidently determine, until certain events yet to come shall inform us, what is "the fulness of the Gentiles," on which the prophesied event depends.

From the Revelation of St. John, very little can be collected with certainty, as explanatory of the restoration of Israel. Some commentators, (among whom we find Mr. F.) have supposed "the kings of the East (Rev. xvi. 12) to be the ten tribes dispersed through that region." But it does not appear by what authority the ten tribes are called *kings*; and it is very difficult to prove their present dispersion, or even existence, in the East*.

Such is the result of our consideration of the Prophecies cited by Mr. F. We apprehend ourselves authorized, by these divine oracles, to expect confidently the conversion and restoration of the wonderfully rejected, dispersed, and preserved people of God: but we perceive no warrant which may enable us to pronounce the time, much less the manner in which these interesting objects shall be accomplished. Yet, we are inclined to rest some expectation on the termination of the notable period of 1260 years, which is not

* The Reader will find some curious details on this subject, collected by Mr. F. in this work, vol. i. p. 61, &c.

unlikely to take place about the time specified by the Author.

Our opinions, in short, nearly accord with those of this writer, as declared in the following section, which we produce as a specimen of the method pursued in the work.

“ PROPHECY XLII.—THE RESTORING OF THE KINGDOM TO ISRAEL.

“ Acts i. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

“ COMMENTARY.

“ This is another oblique prediction of *the restoration of Israel*. Our Lord does not answer the question of his disciples, by telling them that they were completely mistaken in their belief that the kingdom *would* be restored to *Israel*, but only by informing them that it was not for *them* to know the times or the seasons; thus tacitly allowing that such a restoration would sooner or later, assuredly take place.

“ We are at present in just the same state of uncertainty that *they* were, respecting the precise era of this great event. For, although we know in general, as *they* likewise might have known, that *Judah* will begin to be restored at *the end of the 1260 years*; yet, in particular, we cannot be *positive* respecting the *true date of those 1260 years*; we can merely pitch upon such a one as appears to us most *probable*; the event alone can bring *certainly* to men, for the Father hath put in his own power the times and the seasons. To myself *the year 606* appears the proper date: but, after all, it is very possible that I may be quite mistaken, as Mr. Mede and others of my predecessors have been before me.” P. 326.

This is modest and judicious; and if every other Prophecy had been considered with the same wise caution, we might have recommended this book as a valuable addition to prophetic Theology. But the apparent object of this writer is to collect from the sacred predictions, what they will not afford, a minute historical and geographical detail, of the time and manner, in which the Israelites shall be restored to their ancient land.

The limit of this article will not permit us to present to the reader Mr. F.'s fancied discoveries in his own words. In abstract they are these:

“ Before the expiration of the 1260 years (i. e. as this writer has supposed, before the year 1866), one great division of the Jews, having been first converted to Christianity, shall be restored

restored to their country by the assistance of *some mighty maritime nation of faithful worshippers*, (probably England) who shall bear them safely in a mighty fleet, as a present to the Lord of Hosts in Mount Zion. At this time the Ottoman empire will have been overthrown, and the confederacy of the Roman beast, the vassal kings, and the Papacy, under the direction of Antichristian France, will have been completed. While the faithful maritime power is engaged in converting one great division of the Jews, the Antichristian Confederacy will take another division of *unconverted* Jews, with intent to restore them to the country of their forefathers. Antichrist, conveying these through Turkey, will be opposed by a king of the North (most probably Russia), and by a king of the South: but shall pass over the Streight into Asia, and overrun Palestine. Having placed the unconverted Jews in Jerusalem, &c. he marches against and subdues Egypt, Lybia, and the land of Cush; but Edom, Moab, &c. shall escape. In the midst of his African conquests, he is recalled to Palestine, by the arrival of the converted Jews under convoy of the maritime power. For, after some bloody conflicts between these two adverse bodies of Jews, and their respective allies (wherein the converted part of the nation suffer considerably) the unconverted Jews shall unexpectedly become converts to Christianity, and join the party which they had opposed. These tidings, coming from the East, shall bring Antichrist back to Jerusalem. But tidings from the North shall also trouble him. These are probably of some great invasion of the Roman empire by the king of the North. He now quits Africa, and, with banners blest by the pope, besieges Jerusalem, and takes it. "The houses are rifled, the women ravished, &c.;" half the inhabitants are made captives. The maritime power, with those of the converted Jews who survive these disasters, having retreated towards the sea, Antichrist, with his army, follows and overtakes them at Megiddo.

"At this anxious moment, the glory of the Lord is suddenly manifested in the midst of Jerusalem, and Jehovah himself becometh a wall of fire around her. The Almighty word of God goeth forth, like a man of war, in the greatness of his strength; and all his saints, the innumerable armies of heaven, are with him. His awful commission is from the Most High. For, after the manifestation of the glory, the Lord of hosts sendeth him unto the nations that have spoiled his ancient people; that he may shake his hand over them, that they may become a spoil unto those whom they had made their servants, that they may know that the Lord of Hosts hath sent him, that they may learn

that he who toucheth *Judah* toucheth the apple of his eye. The tremendous vision halts for a moment on the mount of Olives ; which, like Sinai of old, acknowledges a present God, and with a mighty earthquake cleaves asunder in the midst. It then advances to the valley of Megiddo, and hovers over the heads of the palsied troops of *Antichrist*. The divine Word displays himself to the assembled nations. The faithful look up with awful wonder, knowing that their redemption draweth nigh. Every eye seeth him ; and they also, his kindred after the flesh, which pierced him, now behold him in his glory. He cometh with clouds : and all kindreds of the Latin earth wail because of him. He descendeth in his wrath : he treadeth the wine-press in the fury of his indignation : his garments are sprinkled with the blood of his enemies." P. 36.

Thus Antichrist and his confederacy shall miraculously come to their end. The least guilty of the Antichristian army shall then be converted ; and, returning from the expedition, convert their fellow-subjects through the globe. The awful apparition of the Schechinah or Divine Glory, settling upon Jerusalem during the conflict, will (we may, suppose, says the Author) remain suspended over the city, while the lost ten tribes, from the quarters of the North and East, shall return and be restored !

This minute delineation of anticipated history, so contrary to the tenor of unfulfilled prophecy ; so improbable, so inconsistent with all reasonable expectation, must produce a forcible effect upon the minds of our readers : and they who are unacquainted with the former writings of Mr. F. will be impelled by curiosity to ask, how and whence so extraordinary a narrative could be obtained ?

To answer this enquiry, we will observe, that almost every sacred prophecy, which can possibly be understood to bear the least relation to the restoration of the Jews, or to the times when the Author supposes they will be restored, is pressed into this service.

We shall instance in Isaiah xiv. xvi. xxv. which may indeed refer distantly to the Restoration, but cannot at this time be proved to do so : in Is. xlii. xliii. xlix. lxii. lxiii. lxvi. Jer. iii. xii. Zech. xii. xiii. xiv. which apparently bear a certain, but obscure reference to those times, but which the Author applies to them, with unauthorized licence, to an unwarrantable extent : Is. lix. lx. Jer. xvi. xxiii. Ezek. xxx. Mich. iv. v. have a clear aspect and relation, primarily and perhaps typically, to events of near completion, and then seem to refer obscurely to distant times. But the Author overlooks entirely the primary and most obvious

sense. Whenever "the king of the North" is mentioned, he applies the Prophecy exclusively to the Antichristian times, and seems not to be aware, that in Jer. xxv. 9—11. and Ezek. xxvi. 7, the king and powers of the North are expressly mentioned to be contemporary with Nebuchadnezzar king of Babylon. In Jer. iii. xii. Joel i. ii. iii. and other passages of Prophecy, the predictions concerning Babylon, Edom, Moab, Tyre, Nineveh, the king of Assyria, &c. which *may* have a typical reference to the latter days, are appropriated as capable of no other application than to the future Antichrist. This licence opens the road to a multitude of fancies, and easily supplies an eventful history. In stating some of these Prophecies, the Author leaves out parts, by which omission the relation is confounded and obscured, and thus rendered more applicable to his purposes. Many of the Prophecies, which predict victorious warfare, and joyful peace and rest, to the people of God, have been, and many will yet be, fulfilled in a *spiritual* sense, by the subduing progress of the Messiah's heavenly Religion. There is great difficulty in determining, before events yet to come have taken place, in what degree these prophecies have a *spiritual*, and in what a *temporal* reference. Mr. F. overlooks all this, and applies them almost entirely to temporal events in the days of Antichrist.

We lament that a writer of considerable learning and ability, and of unwearied diligence, should engage in the hopeless attempt of specifying the precise manner in which future events shall happen, by the yet obscure light, and, for the most part, very *general* declarations of Divine Prophecy. He might have learned from an examination of predictions already fulfilled, the difficulty, and, in many cases, the impossibility, of ascertaining their meaning before their illustration by the event. The frequent occasions also, which he seizes to contend against the opinions of the ablest Commentators, concerning the fulfilment of Prophecy, whose event is yet future; might have justly made him diffident of his own powers of research. When we find so much embarrassment, and such contrariety of opinion in the application of many Prophecies confessedly fulfilled, what difficulties may we not expect to contend with in predictions, whose event is in the womb of time. It is in the nature of unfulfilled prophecy to appear fraught with contradictions, which human sagacity will labour in vain to reconcile, till the time when the event predicted shall unravel all perplexities, and establish the inspiration of the Prophet.

"For God gave such predictions, not to gratify men's curiosity, by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the event, and his own Providence, not that of the interpreter, be then manifested thereby to the world."—Sir Is. Newton on Daniel, p. 251.

ART. V. *The History of the Parisian Massacre; wherein all the minute Circumstances of that sanguinary Event are faithfully pourtrayed; collected from unpublished Manuscripts, impartial Historic Writers, and other authentic Sources. By the Rev. Thomas Comber, A. B. Vicar of Creech-St.-Michael, Somersetshire; Editor of Memoirs of Dr. Thomas Comber, Dean of Durham; &c. 8vo. 400 pp. 12s. and 1l. 1s. Stockdale. 1810.*

IT is a matter of candour and justice to give the reason why the Editor of this volume has thought proper to publish the history of the horrible massacre of Paris in a detached form, which we believe has been never done before. It is this which follows:

"If the Romanists would content themselves, with the many acts of parliament, which have lately passed in their favour, whereby, not only the most complete toleration is granted, in respect to their religious worship, but the severity of the penal laws is done away; and every indulgence, consistent with the safety and well being of the *established religion*, granted them: in that case, it would be diametrically opposite to the gentle spirit of the reformed religion, to even hint at any thing that might, in the most remote degree, tend to make them appear in an unpleasant point of view. But if, on the contrary, they are so far from resting contented with the multiplied acts of the British legislature in their favour, passed during the long, glorious, and happy reign of our present, most amiable, and, by all good men, sincerely beloved Sovereign, that they seem to consider them only as grounds for their demanding, we cannot, with truth, call it soliciting, for more and greater indulgences; our conduct then begins to assume a very different complexion, to what it would otherwise have done. 'Self-preservation is, beyond all controversy, the first law of nature; and, in the present case, this supreme law is most nearly and deeply concerned. We may have the same tender concern as before, for those who profess the Romish religion, but we may and ought to have, a greater concern for our own safety, which appears to be, directly, endangered by every repeated petition which is, or can be, brought forward

forward by them. It most evidently appears that, if we granted the prayer of the petitioners, to hold civil and military offices of the highest rank, they would very soon bring forth others, and would never be satisfied till they had, in fact, turned out those of the established religion, whom they consider as *usurpers*, and were themselves, quietly, seated in their different preferments, which, it is a well known fact, they consider as of right belonging to themselves. In one word, it seems as though they would never be contented till *Protestantism* were completely ousted, and *Papery* established in its place. To this point all their efforts are ultimately directed, and till it is accomplished they will never, I am persuaded, desist from their attempts." P. 6.

Without any animadversions upon these remarks, credit must be given for a sincere and zealous attachment to our Protestant Church by Law established, and which we hope and are indeed confident will never want able and sufficient advocates to vindicate its rights. The tale is well told, and from the most authentic sources, and deserves a specimen to be given, which cannot better be done than from the pages which describe the foul murder of the venerable Coligny.

" In order to admit the Duke of Guise and his blood-thirsty train to the scene of destruction, Cossens, the colonel, who mounted guard at the Admiral's quarters, demanded, in the King's name, entrance at the outer gate, and received it, without further question, from La Bon, who kept the keys; and for this, his prompt obedience to his Majesty's order, he was rewarded by a mortal stab. Hereupon, some of the Protestant Swiss guards flew to the inner gate, and barricadoed it, but all in vain, against the far superior power of numerous assailants.

" The great commander, in his sick-bed, hearing the confused noise which the assassins made, far too confident in the faith of the perjured court, conceived it to be only a tumult of the Guisian faction, among the populace, in the street, and did not doubt but it would be very soon silenced by his Majesty's guards; but, at length, perceiving that discharges of musquetry were actually made, even in the court of his quarters, he suspected the truth; and concluded, with great probability, that they were made by the guard or their allies on his own dependants. At length Cornassion, a gentleman of his train, acquainted him with the actual arrival of the assassins. Conviction, which had long been obscured by clouds of prejudice, now darted like lightning on his mind. At one single glance he saw a ray of truth, which in a moment reconciled all the former doubts and suspicions that he had entertained, and he beheld, in one dreadful glare of day, all his insatiation. He instantly rose in his bed, though not without difficulty, on account of his lameness—put on his

his night gown—and hastened to place himself, with the assistance of the wall, in a posture of prayer; the most proper preparation possible for the encounter with the king of terrors, Death, which a Christian, or any man, can make: forasmuch as mercy is always needed at the hands of that Being who gives, and who takes life whenever it seemeth good to him.

“The Admiral always regarded a worthy minister of God, as his best companion: such now, instantly, attended him, and began to offer up the solemn sacrifice of prayer. History cannot gratify us with the particulars of these petitions to the throne of mercy; reason, however, answers, that “it was worthy of the Admiral Coligny! that it was worthy of a Christian hero!”

“And now the house, and even the stair-case was forced, and the chamber-door of the Admiral's own apartment attempted: he seized that critical moment to pay the devoirs to humanity, as he had paid the foregoing minutes to those of piety. Perfectly composed, he thus addressed his few remaining attendants: “I now perceive, clearly, the designs of my enemies—of the enemies of my country—of those of my religion. I stand prepared for death, which I never feared, but have, constantly, habituated myself to meet with the proper courage of a Christian. Happy am I, in this circumstance, that my understanding accompanies these last moments; that it is neither hurt nor lessened by distemper, nor by fear; and that conscience whispers, ‘You die a Christian, therefore with reasonable hope of life eternal!’ Friends, I need no human aid! take, therefore, care of yourselves only, that your families may not, hereafter, curse me as your destroyer, God is to me all in all! To his goodness and mercy I commit this soul, winged for her eternal flight!”

“Thus spoke this great Christian hero, and his attendants instantly dispersed!

“It is impossible not to recollect, on this occasion, the conduct of the great Captain of our Salvation, under whose banners Admiral Coligny now so courageously fought, in the hour immediately preceding his passion. If the sheep of the flock were scattered when that great Shepherd were smitten, the Admiral was altogether superior to a wish that his attendants should fall with him. On the contrary, he nobly exhorted them to save themselves, when he was himself no longer able to protect them!

“The chamber-door of the Admiral being soon forced, the assassins immediately entered. One Berne, a creature of the duke of Guise, and bred up in his family, appeared at their head with his sword, and directly asked the noble victim, “Are you Coligny?”—The hero might have answered, as a being of an entirely opposite character did on a former occasion, “To know not me, argues thyself unknown!” Indeed, the question was both absurd and insulting; but the martyr, whose countenance was serene amidst this storm, and sufficiently distinguished him, answered

answered in a laconic, but most expressive manner, "I am, young man! reverence these grey hairs! but you cannot shorten my days!" The wretch replied only by stabbing him in the breast, face, and other parts, till he fell down dead." P. 149.

This work has long been prepared for publication, but delayed by various accidents. It cannot be read without emotions of indignation and pity; and as there is no separate publication in our language detailing these interesting but abominable facts, there is no doubt of its obtaining an extensive circulation.

ART. VI. *Ecclesiastical Biography; or Lives of eminent Men, connected with the History of Religion in England, from the Commencement of the Reformation to the Revolution; selected and illustrated with Notes, by Christopher Wordsworth, M. A. Dean and Rector of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury. In six Volumes. 8vo. 3l. 15s. Rivingtons. 1810.*

THE motives of Dr. Wordsworth in making this compilation are, in the highest degree, praise-worthy; and the work itself, forms a body of biographical Ecclesiastical History, as relating to this country, from the preparations towards a Reformation by Wickliffe and his followers, to the period of the Revolution. This interval will be found to comprehend, to use the writer's words,—

"The rise, progress, and issue of the principal agitations and revolutions of the public mind of this country in regard to matters of Religion:—namely, the Reformation from Popery, and the glories and horrors attending that hard-fought struggle; the subsequent exorbitances and outrages of the Anti-popish spirit, as exemplified by the Puritans; the victory of that spirit, in ill-suited alliance with the principles of civil liberty, over loyalty and the Established Church, in the times of Charles the First; the wretched systems and practices of the sectaries, during the Commonwealth, and the contests for establishment between the Presbyterians and Independents at the same period; the hasty return of the nation, weary and sick of the long reign of confusion, to the ancient constitution of things, at the Restoration; the operation of those confusions, and of the ill-disciplined triumph of the adverse party upon the state of morals and religion, during the early part of the reign of the Second Charles; the endeavours of Charles and his brother to restore Popery, and introduce despotism; the noble exertions of the Clergy of the Church of England,

England, at that interval, in behalf of natural and revealed Religion, and Protestantism, and civil liberty; the Revolution of 1688, together with the ascertainment of the distinct nature and rights of an established Church, and a religious toleration; and the principles of the Non-jurors." P. xi.

The object of Dr. Wordsworth professedly was, not to go in search of new materials, but merely to revive the old; and the undertaking to do this became the more meritorious, as it has been of late the earnest and strenuous endeavour of some modern writers among us, of the Roman Catholic persuasion, and of Dr. Milner in particular, to call in question the fidelity of one of the most accurate and authentic of all Ecclesiastical Historians, namely, of honest John Fox. His fame, however, is too well supported by documents of unquestionable historical authority, to be at all impaired or shaken by the attacks of such adversaries. We think it our duty to inform the readers, in due order, what are the lives to be found in this valuable compilation. The work commences with the history of Wickliffe, which, with those of William Thorpe, Lord Cobham, and Cardinal Wolsey, comprise the first volume. The Life of Cardinal Wolsey, by Cavendish, has here received additions so considerable from a Manuscript in the Archiepiscopal Library at Lambeth, as almost to deserve the name of a new work.

In the second Volume we have the lives of Thomas Bilney, of Sir Thomas More, William Tindal, Cromwell Earl of Essex, John Rogers, Bishop Hooper, and of Dr. Rowland Taylor. The Life of Sir Thomas More is now first published from a Manuscript in the Lambeth Library, by an unknown Author.—From this, we shall present our readers with an extract.

"It happened once one of his sonnes in law said merrilie unto him, "When Cardinal Wolsey was Lord Chancellour manie got well by him. Not only those that were neare about him, but his Yeomen, Door-keepers and Porters had their gaine. And sith I have married one of your daughters, and give attendance still on you, in good reason, methinks, I might look for something." "And see thou mayest some," quoth he; "for I may manie wayes pleasure you, or your friend: either by my good worde, or letter; or if you have a cause depending before me; at youre request, I may heare that before another; or if your, or your friends cause be not the best, I may move the parties to fall to some reasonable composition by arbitrement. Howbeit one thing thing I assure thee on my faith and honestie, I will never goe against equitie and conscience; no, if my father stood on the one side and the Divell on the other, if his cause were good, the Divell should have

have his right." And this afterwards appeared to be true in his sonne Herons case. For he having a matter in the Chancerie, and presuming too much of his father's favour, would by no means be persuaded to agree to anie indifferent order; then he made a flat decree against him.

"Being in this high office, he used commonlie every after noone, at his owne house at Chelsey, to sit in his halle, to the intent that all that had anie suit to him, might boldlie come to his presence. He kept noe door shut. Both to riche and poore he was readie to give audience. His manner was, before he would award any *sub-pœna*, to reade over every bill of complaint himselve; and if he found matter sufficient, he would set his hand unto it; if not, he would presently cancel it. He dispatched moe causes in shorter space than were wont to be in manie yeares, before or since. For once he sat when there was no man or matter to be heard. This he caused to be enrolled in publique acts of that court. It is strange to them that know there have been causes there depending some dozen yeares. And there be so many things there heard, that it will be a rare thing to heare the like againe.

"Once he made a decree against one Pernell, at the suite of Mr. Vaughan. This said Pernell complained grievously to the King, that his Chancellour was a great briber and extortioner; and that he received by Vaughans wife, for giving sentence with her husband, a faire gilded cup, for a bribe. By the Kings appointment, after he had given up his Chancellourship, he was called before the council to answer that matter; where by the Lord of Wilshire, who disliked him for his religion, it was forcibly urged against him, as a heynous cryme. Sir Thomas thus replied, "For as much as the cup was brought me for a new years gift, long after the decree was made, at the gentlewomans importunate pressing it upon me, I confesse, I refused not to receive it." The Lord his enemy, in a rejoicing manner, not expecting the rest of his speech, "my Lords," quoth he, "I told you you should finde a foule matter of it; for I was enformed certainlie of the truth of it." Whereupon Sir Thomas desired their Lordships, that as they had curteously heard him tell the one parte of his tale, so they would of their honours indifferentlie heare the rest. So he declared unto them, "that albeit," quoth he, "I did indeed, with much a-doe, receive the cup, yet immediately I caused my butler to fill it with wine, and I dranke to the bearer, Mrs. Vaughan; and when she had pledged me, I gave her the cup againe, as freelie as she gave it me, to deliver to her husband for his new-yeares gift; and at my instant request, against her will she was forced to receive it. This her selfe shall depose, and others now here present can witnesse it."

"And at another tyme upon a new yeares daye, there came to him one Mistresse Crocker, a riche widowe, for whom he had made a decree against the Earle of Arundel, and she presented him with a paire of gloves and forty pounds in angells in them, of whom

thankfully he received the gloves, and refusing the money said unto her, "Mistress, since it were against good manners to for-sake a gentlewoman's new years gift, I am contented to take your gloves, but as for the money I utterly refuse it." So he forced her to take her gold againe.

"A gentleman, one Mr. Gresham, having a cause depending before him in the Chancery sent, for a new years gift, a faire golden cup, the fashion whereof liking him well, he caused one of his owne presentlie to be brought him. His owne was better in value, but in his mynde not of so good a fashion; this he gave the messenger to deliver to his maister in recompence of his, and under other condition he would in no wise receive his maisters cup. Such was his innocencie and cleareness, evidentlie proved to be voide of all corruption and partial affection.

"You have heard how Sir Thomas before he came to the Kings service, had a very worshipful living. After he was of the Kings Council, Under-Treasurer, Chauncellour of the Duchie, and after High Chauncellour of England. Moreover, how he was in manie honorable ambassages, alwayes in great favour with the King, and in his expences he was never prodigal nor wasteful: yet for all this, after the resignacion of his office of chancellourship, he had not, for the maintenance of him selfe, his wife, children and nephewes, of all the lands and fees he had in England, besides the Kings gift, not yearlie the full summe of fiftie poundes; whereof some he had by his later wife, who was a widow when he married her; some was left him by his father; some he purchased; and some fees he had of some temporal men his frendes. As for the lands he purchased, they were not above the value of twenty marks by the yeere. And after his debts paide, except his chaine of gold, he had not in gold and silver left him the value of one hundred poundes. Compare it with the wealth of some men that have these latter yeares possessed his offices, and there will appear two-pence halfpennie a-yeare difference.

"At that time he called all his children unto him, and asked their advice, how they might, now in this decay of his abilitie, by the surrender of his offices so much impaired, that he could not as he was wont; and gládly would, beare out the whole charge of them all himselfe, from hence-forth be able to live and continue together, as he would wish they should. When he sawe them silent, and not readie in that case to utter theire opinions, "I will then" (said he) "showe you my poore minde."

"I have bin brought up at Oxforde, at the Inns of Chancery, at Lincolns Inn, and also in the Kings Court, and so, forth from the lowest to the highest; and yer I have not in yearlie revenues at this present left me little above one hundred poundes, either by inheritance, gift or fee; so that we must hereafter, if we like to live together, be content to become contributaries. But by my counsel, it shall be best for us not to falle to the lowest fare at first. So we will not descende to Oxforde fare, nor to the fare of New

Inn, but we will beginne with Lincolns Inn diet, where manie right worshipful of good years doo live full well. Which, if we the first yeare find not ourselves able to maintaine, then will we the next yeare stepp one foot lower to New Inn fare, with which manie an honest man is contented. If that also exceed our abilitie, then we will the next yeare after fall to Oxforde fare, where manie grave and ancient fathers be continuallie conversaunte; which if our power stretch not to maintaine, then may we, like poore schollers of Oxforde, goe a begging with our bags and wallets, and sing *salve regina* at rich mens doores; where for pitie some goode folkes will give us their mercifull charitie; and so keep companie and be merrie together." Vol. II. P. 95.

The third volume contains three lives only, namely, those of Bishop Latimer, Bishop Ridley, and Archbishop Cranmer. The contents of the fourth volume are the lives of Bishop Jewell, Bernard Gilpin, Richard Hooker, Archbishop Whitgift, Dr. John Donne, and George Herbert. The life of Bishop Jewell is reprinted entire from a life prefixed to an English edition of the apology of the Church of England in 1685. Bernard Gilpin's life is reprinted from a translation of the Latin life by Bishop Carlton. Hooker, Donne and Herbert, are from Walton's lives, and that of Archbishop Whitgift from the life, by Sir George Paul.

In the fifth volume are the lives of Sir Henry Walton, of Nicholas Ferrar, Bishop Hall, Dr. Henry Hammond, Bishop Sanderson, and Richard Baxter. The life of Nicholas Ferrar by Dr. Peckard has in this compilation received very considerable additions from the Manuscript in the Lambeth Library.

The sixth and concluding volume presents us with the lives of Sir Matthew Hale, Philip Henry, the Earl of Rochester, and finally of Archbishop Tillotson. An Index is added, and the whole work continually illustrated with notes by Dr. Wordsworth. These notes are so judicious, and so apposite, that the reader will necessarily wish them to have been more numerous. The work is inscribed to the Archbishop of Canterbury, in an address which some may perhaps think too adulatory, but which is doubtless strictly merited. We beg to return our thanks to Dr. Wordsworth for this valuable and truly important publication, which cannot be too strongly recommended to all theological students.

ART. VII. *A Narrative of a Voyage to Surinam, of a Residence there during 1805, 1806, and 1807; and of the Author's Return to Europe by the Way of North America. By Baron Albert Von Sack, Chamberlain to his Prussian Majesty.* 4to. pp. 282. G. and W. Nicol. 1810.

WERE the climate less unhealthy, there is no country in the world which presents more curious objects of research to European travellers, than Dutch Guiana, commonly called Surinam, from the capacious and beautiful river of that name. It produces every variety of vegetable production, and presents an inexhaustible field to the botanist; neither is its zoology much less diversified, its immense and almost impenetrable forests swarm with tribes of quadrupeds, serpents and insects, many of which are either altogether unknown or have been imperfectly described by naturalists. The soil is luxuriant almost beyond competition, and abounds in every thing necessary for the support, as well as the luxuries of life. Of its natural history we have a splendid representation in the works of Madam Merian, a Dutch lady of extraordinary talents as an artist, who resided many years at Surinam for that express purpose. The original drawings of insects, fruits and animals are deposited in the British Museum. Since her time nothing interesting has appeared on the subject of this region, except the volumes of Captain Stedman, which however curious and entertaining on the whole, were so defaced by the representations of the atrocious cruelties practised on the poor slaves, that they could not be read without a dreadful shock to the feelings of humanity. Happy are we to have the authority of this enlightened traveller for informing our readers, that such instances of cruelty as Stedman has not only mentioned but exhibited in disgusting drawings, are no longer known.

The present entertaining and well-written volume was originally composed in German. The author, who was in the honourable employment of Chamberlain to his Prussian Majesty, translated it himself into English by way of improving himself in our language, submitting it, as he candidly observes, to revision by a friend, that the inaccuracies of language unavoidable to a foreigner might be removed. The voyage seems to have been undertaken with a view to the re-establishment of the writer's health, and from the representations here given it manifestly appears, that if Europeans would regulate their mode of life to the circumstances of the climate, and with a careful observation of the rules of prudence and temperance, Surinam is in fact by no means so unhealthy as it has been generally supposed. As we have now a more peculiar

interest in this colony, and as our countrymen must now have frequent and repeated intercourse with Surinam, the following extract from the work may be of great importance and use.

“ But the misfortune is, that when Europeans first come hither, the great hospitality of the inhabitants of this country, and their cheerful society, engages them so much in company, that they imperceptibly fall into a course of free living, which proves very injurious to their health. Many of the wealthy inhabitants of this country live in the following manner: they take their breakfast as soon as they rise, after which they begin to drink cordials, which are sometimes repeated; then they sit down to a second breakfast, which consists of several dishes of roasted meat, fish, &c. &c. a proportional quantity of beverage is also taken, and at three o'clock a plentiful dinner is served up, at which is drank either claret or madeira, or perhaps both. Besides tea in the afternoon, punch is drank, which is not always made very weak, and a copious supper closes the scene of luxury. Now, if a person in Europe was to live in this manner, would he not be considered as rashly endangering his health, and ruining his constitution? but there are some here who pursue this practice, and yet enjoy tolerable good health; their life, however, is always very precarious, whilst those gentlemen who are far advanced in age, of whom I enquired respecting their mode of living, assured me, that they never had lived in such an extravagant manner. I have witnessed several persons, who were in apparent good health, soon taken dangerously ill, but never heard them lay the fault on the climate, instead of which, they candidly confessed, that it was entirely their own neglect. All this should certainly induce a new-comer to pay the strictest attention to his mode of living, for which the following rules may be recommended.

“ On his arrival at the colony, he should take care to get a lodging in a healthy situation: it is not sufficient that the house stands on a dry ground, but there must not be in its vicinity, particularly from whence the tropical breezes blow, either swamps or wildernesses of woods; wherever this has not been attended to, the consequences have proved fatal. There is a house which stands in a pleasant situation here, at the Hortus Surinamensis, and yet whoever takes a lodging there, is certain of becoming dangerously ill. The last who occupied it was Colonel Crosstone, and he died in consequence, very much regretted on account of his inestimable character. It is said that his servant also fell sick. I went to see this house, with another gentleman, and it appeared to us, that it was only affected by a field adjacent to the garden, which was formerly cultivated, but is lying now fallow; the trenches are kept and filled up with rotten vegetables, producing, of course, a corrupt air which is carried by the breezes into the house. It is better to sleep in the upper part of the house, as the country is low, and a part of the year damp; experience shews the utility of

this, as those inhabitants who have ordered their negroes to sleep up-stairs, have since found them remain in much better health. It is the custom here, in common with other countries of the tropics, to sleep within mosquito curtains, but as they are in general too close, and the mosquitoes coming in the same direction with the breeze, it is better to have in the windows of the bedroom which lie to the east, gauze frames, and the mosquitoes which may have happened to get into the room can soon be driven out by fumigating it with some sugar or dry orange leaves, in the evening just before the windows are shut.

“A particular care with regard to dress is likewise necessary, and many new-comers catch severe colds by exposing themselves to a current of air after great perspiration; but the method they use here of cooling their beverage might act as a caution to them. A wet cloth is put round a decanter, which is made of a porous earth, and this decanter is put into a current of air, which cools the liquor surprisingly. Those who have suffered much by colds, will sometimes fall into other extremes, and clothe themselves entirely with flannel. It is true that by this they prevent their catching cold again, but then they increase an unnecessary perspiration, which the close texture of the flannel does not allow to evaporate quickly. Cotton, as a produce of the tropics, and made into calicoes, may answer the purpose of preventing those from catching cold who are born in this country, but it seems not sufficient for European constitutions; a light worsted jacket next the skin answers the purpose best, as it allows the air to penetrate sufficiently, and prevents any ill effect from the perspiration, and over this jacket any dress can be worn without injury.

“With respect to the general diet, whoever will accustom himself here to take, the first thing in the morning, a glass of cold cistern water, will find it conduce much to his health, and in a short time it will prove very agreeable. But cold bathing is the most beneficial, and a shower bath is preferable to any other method; but when this cannot be had, bathing in a large tub, and pouring on the head a pail full of water, will be sufficient. It is best to bathe in the morning before going out; and whoever uses the cold bath daily, will find little reason to complain of the debilitating influence of this climate. Some gentlemen use warm baths; but though they may find it momentarily comfortable, it is observed, that they are sooner apt to catch cold. If a prickling heat appear, it will be good to have the bath milk warm, though the bathing of the head may be still continued with cold water.

“The breakfast may be according to what a person has been accustomed to in Europe; and if he has an appetite again at ten or twelve o'clock, he has a good choice of the most delicious fruits; but it will be always advisable to eat with them a small piece of bread, as it imbibes a part of the juices of the fruit, and prevents the stomach from cooling too much.

“The dinner may also consist of the different articles used in Eu-

rope: but it will be always better to take more vegetables than meat. Some glasses of generous wine at dinner cannot be in the least injurious, but they should be taken as a relish, and never as a remedy, under the plea of helping better digestion; for that purpose benevolent nature has given the finest spices to the tropics, and these the natives use abundantly.

"The best beverage used here when not at dinner is the morning spruce beer, of which the essence is frequently brought by the vessels from North America. In the afternoon a sangoree, consisting of Madeira wine, slices of lemon, water, and nutmeg, or a weak punch may be drank; but distilled spirits in the torrid zone are the most pernicious things to the health that can be taken. It is true the spirits are sometimes lowered by the addition of water; but the misfortune is, that in the course of time, the persons who habituate themselves to the mixture of spirits and water, pay but little attention to the height of colour, or the increased proportion of the former to the latter.

"The supper in this country of course ought to be always very light. If by this diet a new-comer of a plethoric constitution should still fear the effect of the climate, let him then take a lesson from nature, and observe how she saves here many of that description by ejecting a humour from the ear, nose, &c. and let him use an issue, which will be of the greatest benefit to him; however, if he feels an indisposition which was unknown to him before he arrived at this climate, he should in that case consult a physician. There are here two who particularly merit the greatest consideration, as well for their medical knowledge, as for their long practice: Dr. W—l—g, whom I have already had occasion to mention when speaking of the small-pox, and Dr. D—b—s.

"The mornings and afternoons are very pleasant for exercise, and in the morning especially, a walk to the west is advisable, because in returning when the sun becomes more hot, the easterly breezes are constantly in your face, which refreshes you all the way home; but with the aid of the umbrella, even at noon, the weather does not feel unpleasant. The umbrella is in general use with the inhabitants, who have long resided here, but it is very little regarded by the new-comers, by whom it ought to be less neglected, as the use of it will prevent the complaint which is called in the south of Europe coup de soleil, (the stroke of the sun), which occasions the most violent head-ache, and oftentimes sudden death.

"But after all, should a fresh comer at any particular period suffer by the heat of the season, let him go for a while to a cotton plantation near the sea coast, and he will there experience the benefits of a most delicious air.

"It is peculiarly necessary to be guarded in this country against violent passions, as the climate tends to promote excessive irritability, and, therefore, it is indispensable that a person should keep himself in a cheerful temper, as the best method of preserving good health." P. 127.

The Baron proceeded first to Madeira, from whence embarking to go to Surinam, he was captured by a French privateer and carried into Martinique. From Martinique he went to Barbadoes, and of both these islands very entertaining descriptions are introduced. He appears in every part of his work to be a sagacious and intelligent observer, and his remarks on Barbadoes more particularly, seem to deserve the most serious attention. From Barbadoes we accompany him to Surinam; at this place he continued more than two years, and made himself familiarly acquainted with every thing relating to its present condition, its trade, customs, soil, produce, natural history, &c. He more than once combats the opinions of Stedman, but in no circumstance of material importance does he attempt to controvert that traveller's statement of the facts which came under his observation. The following is as entertaining a specimen of the customs of the country as could be selected.

“ In giving you the description of the customs and manners of the inhabitants of Paramaribo, I must tell you, that societies of family parties here are but few, as most of the principal owners of estates, who used often to reside in town, have left the colony, and most of the present residents are unmarried. These choose for the management of their domestic affairs, housekeepers, who are, in general women of colour; but though they possess a great deal of vivacity, yet their company cannot be interesting to other than their masters.

“ A wealthy inhabitant of Paramaribo generally employs his time in the following manner: he rises at six o'clock, and, to enjoy the pleasantness of the morning, takes his breakfast under his piazza, at which he is attended by a number of female negroes, and a boy who presents him with a segar-pipe; during this time he orders the domestic concerns for the day; then, putting on a light dress, he takes a walk by the side of the river, to see if there are any new vessels arrived, and to converse with their captains. About eight o'clock he returns home, and till ten employs himself in business, then takes a second breakfast, which consists of more solid articles than the first, and would be considered in Europe as a tolerably good dinner; after this he occasionally returns to business till about two o'clock, when he goes to a club, of which there are two principal ones; here he learns the news of the day, takes some refreshment or cordials, and returns home at three to dinner, which is often in the society of his friends. Some have the same custom here as prevails in the south of Europe, of indulging themselves with a nap in the afternoon, but others rather prefer a walk. About six o'clock, after taking his tea, if he is not engaged in any other company, he again visits the club to play at cards or billiards, and about ten he returns home to his supper, and then to rest.

"Several gentlemen who have a taste for music hold a concert almost every week, to which they invite company. There is likewise a theatre here, and gentlemen for their amusement, have given us several representations; amongst them were some very excellent performers.

"Besides the balls given by the governor and general in honour of some particular days, there are also subscription balls, where the colour of the dresses cannot afford more variety than the different complexions of the company.

"The inhabitants who are born here of European parents, or the creoles, shew, in their infancy, an early display of extraordinary talents; but they are like the fertile soil of the tropics, which, if not well cultivated, will soon be overspread with weeds. Some, who have the good fortune to obtain proper instructions, prove that they are capable of being brought up to any line of business. They possess a strong memory for learning languages, and they are all distinguished by the excellence of their hand-writing; fencing they learn well, as also the use of other arms, and they shew a great deal of address in all bodily exercises. The people of colour born in this colony possess much the same talents as those born of European parents, and are well made. The women are remarkable for their fine figure, beautiful eyes, and fine teeth; but their dark complexion admits not the rosy colour of the cheeks: the hair is crisped; but the mestizos, who are born of an European father and a Mulatto woman, are a degree more remote from the negro; and these persons are often so fair as to be hardly distinguishable from the Europeans. The quaderoons are still a degree nearer to the Europeans, all the distinctions between them are no longer perceptible, and the laws themselves give them the same rights as Europeans. They possess a great deal of vivacity in their temper, much natural wit, and, it is said, they are very constant in their affection. A curious custom prevails here among the free coloured women, who will sometimes challenge one another, when they are offended, before a tribunal of their own sex. They appoint a day and fix a place, which is in general a handsome garden, where a large tent is erected, and in the evening is well lighted up. The lady who first gave the challenge is seated in the principal part of the tent, surrounded by her own slaves, and those of her friends, finely dressed. A circus of chairs is placed for the visitors. The lady (or to whom she gives the commission) sings a line containing part of her complaint, or some reflection upon her antagonist; and this is repeated in a chorus by the attending female slaves, and followed by other lines until it becomes a complete song, between the different parts of which there is a dance; and the negro females accompany the movements and mark the time with fruit-shells strung on a string like beads. This method of treating the dispute gives at least, to the adversary, a fair opportunity of knowing what is spoken of her, and, of course, enables her to answer it. The next week she invites the

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company,

company, when it becomes her turn to expose the character of her antagonist ; and this kind of alternate contention is sometimes carried on for several weeks, during which they are visited by some of the principal inhabitants, as the scene affords considerable entertainment. Sometimes, indeed, these females of colour will challenge a friend, in a frolick, to arrange such parties against one another, and a great deal of humour is then displayed, in which even the visitors are often not spared ; but to prevent any disorder at such numerous meetings, some of the police officers are always in attendance *.

" The free negroes are esteemed to be about equal in number at Paramaribo to the people of colour : they are handicrafts, such as blacksmiths, carpenters, taylor's, shoemakers, &c. but they work extremely slow, and are very negligent, so that little dependance can be put in most of them. There is however a great difference between those who have been instructed in the Christian religion, by the Moravians, and the others ; and I have found by experience how much more their word may be relied on ; but in general all the free negroes are reported to be very idle, and will only labour just for a present subsistence. The negro slaves often declare that they are better off than the free negroes. In the songs which the plantation negroes frequently sing, there is one of a very lively tune, and is always accompanied with much laughter and mirth ; the words are, Makarele Saneda, Mackarele Monday, Makarele Tuesday, Mackarele Alleday, &c. ; the meaning is, Makarel Sunday, Makarel Monday, Mackarel Tuesday, Mackarel every day, &c. Seeing the negroes so very merry when they were singing this song, I asked them the meaning of the words, when one of them answered, " Mastera, when we have good master, we find ourselves more happy than those free negroes are, and when we see one of them we make him hear this, for they live upon nothing but Mackarel, whilst we other negroes have plenty of different provisions on the plantations." Mackarel is a very cheap diet here ; and that the plantation negroes have some reason for their exultation, I am inclined to think, as I have seen very few among the free negroes as strong and hearty in appearance as they are." P. 111.

The author on leaving Surinam proceeded to Providence in the United States, from which place he visited Boston, and afterwards, returning to Providence, made a journey to New York, Philadelphia, &c. Many sensible and judicious observations occur in this, and, it may be said, in every part of this work, and those on the return home from Boston more particularly deserve the attention of the government of that coun-

" * These meetings, for which the license from the fiscal must be obtained, the people of colour call a Doo."

try. An appendix of almost 100 pages is occupied in describing the plants, animals, birds, reptiles, &c. of Surinam. A few embellishments of no great importance, but of neat execution accompany the volume, which may without hesitation be recommended as an agreeable and very useful addition to books of this character and description.

ART. VIII. *A Narrative of the Campaign of the British Army in Spain, commanded by His Excellency Lieutenant General Sir John Moore, K. B. &c. &c. &c. Authenticated by Official Papers and Original Letters, by James Moore, Esq. 4to. pp. 324. 1l. 11s. 6d. Johnson. 1809.*

SO much of the passions and prejudices of party had been mixed with the discussions respecting this book, on its first appearance, that we who have no party but that of loyalty and patriotism, purposely abstained from meddling with it, till those heats should have passed away; well knowing that its character, as an historical document, must be too permanent to fall into any oblivion, by the loss of a little time. Some works, with their novelty, appear to lose their very life, but such could not be the case with this Narrative: and our judgment on it will certainly be the more valuable, for the delay that has intervened.

In a short and pathetic address to his mother, the author concisely delineates the character of his much lamented brother, with equal feeling and truth; and states, that being unable to write what was worthy of him, he had collected the facts, and arranged the materials, to enable historians to do him justice.

The work furnishes a very important series of records, which future Statesmen, Generals, and diplomatic characters may peruse, with much benefit to themselves, and advantage to their country. The Statesman will perceive how indispensably necessary it is, previously to throwing a fine army into the heart of even an allied state, to ascertain beyond a possibility of doubt, the real strength, means, resources, and actual degree of preparation, calculated for effectual co-operation, and to effect specific objects, distinctly stated, and mutually understood. He will be more than ever sensible, that no reliance whatever can be placed on any information, short of *actual reports* of the condition and discipline of the allied forces, made by intelligent, experienced, and scientific Generals, or Field Officers, detached, in good time for that ex-

press purpose. He will feel the strongest conviction that on the judicious selection of a commander, not only the ultimate success, but even the very safety of a co-operating army may entirely depend. Never was this truth more fully verified than in the instance before us. But for the discernment, vigilance, and talents displayed by Sir John Moore, the army he commanded, drawn towards Madrid by treacherous counsels, and ill-founded suggestions on the spot, would, after a gallant resistance, have been overpowered by numbers: and, if not sacrificed to gratify the hatred of a remorseless tyrant, would, at this moment, lie pining in French dungeons. The narrative will afford the future statesman a no less useful lesson in the choice of public emissaries, on whose information, resulting from the prudence, sagacity, and diligence that ought to characterize them, the favourable termination of military expeditions may materially depend. The events submitted to our consideration sufficiently evince, how inadequate a mere general knowledge and the experience of a peace establishment, or diplomatic routine, may prove under more trying and difficult circumstances, where a talent for penetration into character, secrets, and motives, is primarily essential. There can be no doubt that the English envoy to the supreme Junta, acted with sincerity and zeal; but alas! it was a zeal without knowledge; for it is evident, that he was deplorably misled by the arch-traitor Morla, and others; and that his information and suggestions, if acted on, would have led to the most melancholy consequences. Information only was required from this diplomatic agent; but unfortunately, his information was supplied by traitors, and his eagerness went beyond even his supposed information. This misfortune may not, however, be devoid of a good effect, in the lesson it must afford to future diplomatic agents, similarly situated.

The work consists, principally, of official letters, which passed between the characters who figure in it. The author has, with these letters, given a connecting narrative, and such reflections as naturally arose out of the subject. He was fully enabled to draw up the narrative, by having recourse to an accurate journal kept by Sir John Moore, to authentic documents, official records, the reports of staff-officers, and to information acquired from such as were well qualified to communicate it. The distinct though concise account of the various movements of the relative component parts of the army, and of the arduous retreat to, and final action at, Corunna, proves that his information was genuine; and renders it probable, that he derived some assistance from the advice of able military friends. He complains that his brother's memory had been

assailed by ungenerous attacks, and the dark insinuations of envy: and he was induced to publish, to obviate the effects of calumny and malignant insinuations, directed against a noble character, who terminated an illustrious career by a most glorious death.

The army of ten thousand men sent up the Baltic in May 1808, is briefly noticed. The circumstances related of that expedition are extraordinary. Sir John Moore found the Swedish army quite inadequate to even defensive operations; and yet the impracticable plans of conquering Zealand, and of storming a fortress in Russian Finland, were seriously proposed. These rash schemes, which would have drawn on a handful of British troops, the whole force of the Russian Empire, and kingdom of Denmark, were respectfully remonstrated against by Sir John Moore. This drew on him the resentment of the Swedish Monarch, who arrested him in his Capital. He found means, without committing his government, to withdraw from this embarrassing situation; and returned with his army (which was not permitted even to land in Sweden) to his native country, where he was honoured with the approbation of his Sovereign, and of ministers; as his good sense and political firmness had saved the army from being implicated in plans that would have exposed it to inevitable destruction.

Sir John Moore was, now, appointed third in command in Portugal. He arrived there subsequently to the battle of Vimeira, and bestowed the highest praises on Sir Arthur Wellesley (now Lord Wellington) who is an ornament to his profession, an honour to his country, and an able opponent of the most experienced generals of the enemy. The disgraceful convention of Cintra occasioned the return of many general officers to England. On the 6th of October, Sir John Moore was appointed to the chief command of an army to be employed in Spain. Lord Castlereagh conveyed his instructions under date the 25th September. They stated principally as follows.

“ His Majesty having determined to employ a corps of his troops, of not less than 30,000 infantry, and 5000 cavalry, in the north of Spain, to co-operate with the Spanish armies in the expulsion of the French from that kingdom, has been graciously pleased to entrust to you the command in chief of this force. It has been thought prudent to send that part of this army which is to proceed from hence, to Corunna, rather than disembark any part of it, in the first instance, at any position more advanced towards the enemy. It will be for you to consider on what points of Galicia, or on the borders of Leon, the troops can be most advantageously

tageously assembled and equipped for service, from whence they may move forward as early as circumstances will permit; and it is left to your judgment to decide whether the whole of the infantry and artillery shall be transported from Lisbon by Sea to Corunna, or whether a portion shall be marched through Portugal to that destination. With respect to the plan of operations on which it may be most expedient to employ your troops, when assembled and ready for service, there will be full time, before your equipments can be completed, for concerting this with the commanders of the Spanish armies. I shall lose no time in forwarding to you from hence, such information as I may have been able to collect. And I am to recommend that you will take the necessary measures for opening a communication with the Spanish authorities for the purpose of framing the plan of a campaign, on which it may be advisable that the respective armies should act in concert."

On the 30th of September Lord Castlereagh writes to Lord William Bentinck,

"That the Marquis de Romana approved of the decision to make Corunna our principal depot, and to operate from thence; that the Marquis, with nearly 10,000 men, would proceed to St. Andono, and was to augment that number by the incorporation of the armed peasants of the Asturias and the Montagna, to 20,000 men, which with the Asturian army, and Blake's, will carry the force in that quarter, to 60, or 70,000 men, exclusive of the armies operating towards the front or left of the enemy's line."

In conformity with these instructions, Sir John Moore made such arrangements as reflect the highest credit on his military talents; and, after encountering multiplied difficulties from misinformation, the intemperance of the weather, the state of the roads, and precarious supplies, he conducted his advanced guard to Salamanca, which place he entered on the 13th of November. The Portuguese were totally ignorant of the state of their own roads; and even British officers joined in asserting, that cannon could not be transported over the mountains. On this account, General Hope with a corps of 6000 men, and five brigades of artillery, was directed to march by Elvas on the Madrid road, to Badajoz, and Espinar. This march of detour was afterwards a subject of serious regret: for it was ascertained that though the roads were bad, they were practicable for artillery; and that the whole of the army from Lisbon, could have marched through Portugal.

After the surrender of Dupont, the French amounting to 45,000 men, independent of troops in garrisons, concentrated their force behind the Ebro; and waited for the numerous reinforcements which were rapidly advancing in every direction,

rection. It appears now quite evident, that the real state of Spanish affairs was equally misrepresented, and misunderstood in England. Officers and agents detached, communicated intelligence which, on further intercourse, after the advance of the army, proved erroneous and unfounded. It was found, that an assumed enthusiasm had been mistaken for preparation; that vapouring and lofty vauntings on paper, were substituted for a steady attitude of defence; and that the rulers of Spain were completely ignorant of the unrelenting character, the military talents, and gigantic power of the determined enemy opposed to them. It was fully believed in this country, that the French could not enter the Asturias without being liable to be destroyed, even by the armed peasants. Enquiries were directed to be made by Lord William Bentinck, relative to the intentions of the Spanish government upon the expulsion of the French: and directions were given, under particular circumstances, to urge the invasion of the South of France with a combined British and Spanish army. This was the picture presented to Sir John Moore, before he was enabled to judge for himself. The central Junta, thirty-four in number, constituted an executive, ill calculated for prompt and requisite decision. They assembled and deliberated in fatal and indolent security, believing it impossible for the French armies to traverse the Pyrenees in winter, or that if they did pass, they must necessarily be soon famished. The people possessing a noble and original character, furnish a raw material out of which the finest armies might have been manufactured, had not imbecility and false confidence pervaded the councils of Spain.

It was not till after the arrival of Buonaparté, that Sir John Moore could learn the real strength of the Spanish armies, which amounted to 40,000 men under Castanos and Palafox, and were termed the armies of the centre and right. On the 25th of November, Castanos describes his army as follows, to the secretary of the central Junta.

“ I leave to your excellency to conceive the critical situation of an army immoveable from its few resources; and the greatest part of which was composed of new levies, badly clothed, and badly provisioned.”

Captain Whittingham, in a letter to Lord W. Bentinck, describes the Spanish army about the same period, thus :

“ The army of Castile was drawn up to receive the general. But to form any idea of its composition, it is absolutely necessary to have seen it. It is a complete mass of miserable peasantry, without cloathing, without organization, and with few officers that deserve the name. The general, and principal officers have

not the least confidence in their troops; and what is yet worse, the men have no confidence in themselves. This is not an exaggerated picture: it is a true portrait."

Lord W. Bentinck, impressed, no doubt, with a just sense of the ignorance and presumption of the Junta, writes in a dispatch in October; "I am every moment more and more convinced, that a blind confidence in their own strength, and natural slowness, are the rocks on which this good ship runs the risk of being wrecked."

On the 4th of October, an intercepted letter from the governor of Bayonne, to Marshal Jourdan, was laid before the Junta. It stated that, "between the 16th of October, and the 16th of November, reinforcements, amounting to 66,000 infantry, and 7000 cavalry, might be expected to enter Spain."

Alarming as this intelligence was, it had little effect in correcting the incorrigible dilatoriness of the Juntas, for that of Corunna at first refused permission to Sir David Baird's detachment to land there, on its arrival on the 13th of October: and that able and judicious officer was thrown on his own resources, paying most exorbitantly for every article requisite for facilitating movements, without deriving the smallest aid or assistance from the Juntas, or other authorities. General Blake's army, called the army of the left, was at this period, in a state of great distress and danger. A council of war held at Tudela, on the 5th of November, came to the following melancholy resolution relative to this army:

"Attention being paid to the actual state of penury and want, which the army of the Centre, destitute of the most necessary means, is suffering; considering also that this effective force is much less than had been supposed, it is agreed that in the present moment, it cannot be of assistance to the army of the Left, notwithstanding the conviction of the urgency of such assistance."

This army was joined by eight or nine thousand men who had escaped from Denmark, and was directed by the Junta to fight the French alone. Various partial actions took place between the 5th and the 11th of November, when it was defeated and completely dispersed. The Marquis de Romana, a frank, honest, and zealous character, and whose troops fought gallantly, afterwards commanded the remains of this army, and such peasantry as he could collect, in and near Leon. It was never, after this period, able to afford either effectual co-operation or assistance. Had this army fallen back on Astorga, and acted in concert with the British army, the measure would have distracted the operations of the French, and would have saved the army of Castanos, which was totally defeated.

defeated at Tudela, on the 17th of November; Castano's opinion for retreating instead of fighting, having been most injudiciously over-ruled by the captain general of that province.

On the receipt of this intelligence at Salamanca on the 28th, Sir John Moore resolved to withdraw his army from Galicia and Leon, and assemble it on the banks of the Tagus. In consequence of this resolution he immediately directed general Baird, who had advanced, to fall back on Corunna, and general Hope, either to join him on his retreat, or to fall back on Madrid, according to circumstances. The sound wisdom of this resolution was unquestionable; and it is much to be lamented, that he suffered his mind to be diverted, (as will appear afterwards) from a plan, under existing circumstances, so highly judicious. The conduct of the Junta, in directing their armies to fight pitched battles in their deplorable state of discipline, preparation, and equipment, bordered almost on insanity. A warfare of posts and detachments in difficult situations, where Cavalry could not act, would have better suited their circumstances; and would have gradually formed their discipline, and used them to the presence of veteran armies. It was impossible to prevent Buonaparté at the head of 140,000 men, from advancing to Madrid. The light part of the Spanish armies should have been thrown on the flanks and rear of the French, to delay their progress, and cut off their communication and supplies. The country in the direction of their line of march, ought to have been devastated, and the roads rendered impassable. The body of the Spanish armies should have been removed to the Sierra districts, to the South West of the capital, from which every thing, either valuable or useful to the enemy, might have been removed. Magazines might have been previously established. Thus, time would have been afforded for establishing the discipline so much wanted; the British army could have been transported to the South of Spain; and the war would have been protracted to another campaign, conducted on a regular plan and system, against an enemy little benefited by being in possession of the Capital, and drawn to an immense distance from his resources, with his line of operations liable to constant interruptions. It is much to be lamented that Sir John Moore had not proceeded himself to Madrid, before a single man was moved from Portugal. There is not a doubt, judging from his letters, that he would have proposed some efficacious plan similar to what is stated. At all events, he would have been informed of the real state of the Spanish armies, and with that knowledge, would not have advanced to Salamanca to co-operate with mere nominal armies.

It is now time to quote Sir John Moore himself. On the 28th of November, he writes to his brother as follows :—

“ Upon entering Spain, I have found affairs in a very different state from what I expected, or from what they are thought to be in England ; I am in a scrape, from which God knows how I am to extricate myself ; but instead of Salamanca, the army should have been assembled at Seville. The poor Spaniards deserve a better fate, for they seem a fine people, but have fallen into hands who have lost them by their apathy. The Junta, jealous of their generals, gave them no power, but kept them at the head of separate armies, each independent of the other. Thus, they have prevented any union of action. They took no pains to recruit their armies, or to furnish them with arms or clothing. In short, during the interval that the French were weak, they did nothing, either to overpower them before their reinforcements arrived, or to meet them with superior numbers when reinforced. When I marched into this country in three divisions, from Corunna, Lisbon, and round by Madrid, instead of finding any army to cover the junction of the three Corps, until our supplies and stores came up, which were necessary to enable us to act, I found that the Spanish armies were placed on each flank of the French ; one in Biscay, and the other on the river Alagon, at such a distance as to be able to give no sort of support to each other, or to combine their movements ; and leaving it also in the power of the French to attack either army with their whole force, as soon as they were ready. They accordingly attacked Blake, and have completely dispersed his army. They also got a Corps called the Estremadura army, beat at Burgos ; where they sent it, without any motive, close to the strength of the French. I am in no correspondence with any of their generals, or armies. I know not their plans, nor those of the Spanish government. No channels of information have been opened to me ; and, as yet a stranger, I have been able to establish no certain ones for myself. —That the Spaniards must be driven from Madrid, is inevitable, for they have no force to resist. All is fear and confusion at Madrid.”

At this period, Don T. Morla, a traitor in the pay of Buonaparte, a political hypocrite, a pretended patriot, and a nobleman without honour, bore the ascendancy in the councils of the Junta. All the evils we have been recounting, may be traced to the machinations of this depraved and artful villain, who had concerted a plan with Buonaparte for drawing, under false colourings, and plausible pretences, the British army to the neighbourhood of Madrid to be surrounded, and overwhelmed by the prodigiously superior force of the enemy. On learning that Sir John Moore meant to re-
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aire, as there was no longer any thing like a Spanish army, this unprincipled wretch became alarmed at a measure that might prevent the execution of his base designs; and endeavoured to entrap at least a part of the British army. On the 20th of November, General Hope, and Lord W. Bentinck, had an interview with Morla, at Madrid. This consummate knave informed them, that it was the earnest wish of the whole Junta, that the British army should advance to the centre of Spain. Subsequent events proved, that this advice was insidiously given; and that if any portion of the army had advanced in consequence of it, it must have fallen an easy prey to Buonaparte's countless numbers. On the 2d of December, at the very moment that Morla was inducing the inhabitants of Madrid to surrender to Buonaparte, who was before the place, Don T. Morla wrote a pressing letter to Sir John Moore, urging his advance to join a large Spanish force, which was falling back on, and assembling at Madrid. He expressed it as the desire of the Junta, that the British force would throw itself in the rear of the enemy, and this was recommended with the evident view of enabling Buonaparte to interpose his myriads between the British army and the frontiers of Portugal, in order completely to cut off their retreat. Morla, the more securely to carry on his nefarious designs, had got himself nominated to concert all military movements with the English general; and to remove every suspicion that might arise, he got the Prince of Castelfranco also, (another noble traitor) to put his signature to the letter to General Moore. In order to deceive Sir John Moore still more, two Spanish generals were deputed to misrepresent the real state of affairs, at this critical moment. These assured Sir John, that General San Juan, with 20,000 brave Spaniards, was in possession of the important pass of Somosierra, which he had fortified so strongly as to render the approach to Madrid impracticable. These generals were thrown into the greatest confusion, when Colonel Graham was immediately introduced to them. The Colonel had just brought the most undoubted intelligence, that Don Juan's corps had been charged by a body of French cavalry, and completely defeated; and also, that the French were in full march for Madrid. It is quite unnecessary to lay before our readers, any farther quotations from General Moore's official correspondence, as the general sense and spirit of them appear condensed in the portion of his letter to his brother already cited. His correspondence is characterized by an elegant and comprehensive conciseness, and furnishes an excellent model for the imitation of military men

men placed by the fortune of war, in a situation arduous, difficult, and almost hopeless.

Mr. Frere was now appointed to supersede Lord W. Bentinck and Mr. Stuart, who had acted with ability, and had acquired a clear insight into Spanish affairs, and a knowledge of the persons who were conducting the public business with such lamentable imbecility. But Mr. Frere had formed his notions of Spanish politics in London; and his prepossessions were unfortunately so rooted, as not to be eradicated either by the observations of his predecessors, or by facts of the most striking description.

Sir John Moore opened a correspondence with this diplomatic agent, on the 10th of November. He writes; "The supreme Junta have fixed upon General Castanos as the person with whom I am to correspond, and to combine whatever operations are to be undertaken by the troops under my command. This decision of the Junta was only communicated to me a few days ago, by Lord William, in a letter which I received on my road to this place. It is needless to say what different measures I might have pursued had I been sooner informed of the strength and condition of the Spanish armies."

The Spanish affairs were now assuming the most dismal aspect, and the letters received by the Commander in Chief from men of judgement and discernment, afforded almost certain proofs, that the leading members of the Junta were either in the interests of the enemy, or improvidently concealed their desperate state from their ally. Mr. Frere little suspected that those in whom he put confidence, were either disaffected, or rank traitors, wearing the mask of patriotism. On the 25th of November, he writes to Sir John Moore, that "the force of the enemy is reckoned at eleven thousand men, of which 6000 were Cavalry under General Belliard." At this very moment, the Junta had the most certain information that Buonaparte was rapidly advancing with 80,000 men. Little was Mr. Frere aware, that in urging Sir John Moore not to retreat, he was seconding the views of the infamous Morla. In a letter, dated at Talavera, 3d December, Mr. Frere informs Sir John Moore, that the Junta had retired from Madrid where they were exposed to be made prisoners. He refers to a Colonel de Charmilly, in whose representation of the patriotic zeal of the people of Madrid, he placed the utmost confidence. He considers the fate of Spain as depending absolutely on the decision which Sir John might adopt. He subjoins, that such is the spirit and character of the country, that if even abandoned

abandoned by the British, he would not despair of their ultimate success. The intelligence from other high and official authorities, seemed to confirm the patriotism and effervescence of the Capital. As Sir John was directed to receive, with deference and attention, the requisitions and representations of the Spanish government, and British minister, he abandoned his intention of retreating, and resolved to support the Capital to the utmost of his power. Under this impression, he directed Sir David Baird to suspend his retreat, and made the requisite arrangements for advancing, according to circumstances. He little suspected that the two traitors, Morla and the Prince of Castelfranco, meant to capitulate even before the very letter urging his advance, could reach him. On the 6th of December, M. Charmilly again appeared at Head Quarters, and delivered the following letter, which it was left to this Frenchman's discretion to come forward with, as he might deem it expedient, or the reverse.

" Sir,

" In the event, which I did not wish to presuppose of your continuing the determination already announced of retreating, with the Army under your command, I have to request that Colonel Charmilly, who is the bearer of this, and whose intelligence has been already referred to, may be previously examined before a Council of War.

" I have, &c.

" J. H. Frere." P. 95.

It is impossible for any stretch of impartiality, or even of favourable partiality, not to disapprove this attempt to controul the Commander of an Army, and to compel him to act in direct opposition to his own deliberate judgment. Sir J. Moore was besides astonished at finding secrets of the utmost importance entrusted to this foreigner, whom he directed the Adjutant General to dismiss from the Camp. Sir John Moore, suppressing his feelings, returned a calm and dignified answer, stating the measures he was pursuing, in consequence of information not communicated by Mr. Frere. The able writer of this masterly narrative very justly remarks here; " Indeed few generals have been entangled with so many embarrassments as Sir John Moore.—While the British Minister, instead of assisting him with correct information, perplexed him with false intelligence, harassed him with vexatious missions, and thwarted him with pertinacious requisitions." An intercepted letter from Berthier

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to Marshal Soult, disclosed a plan for turning the left flank of the British; with a superior force under that General. It was resolved to counteract this design, and for this purpose, the British force advanced to Toro, and Sahagun. Some brilliant affairs of posts took place between the English and French Cavalry, in which the former beat the latter, though nearly three times their number. It soon was apparent, that Soult's design was not only to command Galicia and Asturias, but to keep the English Army in play till Buonaparte should come up to turn their right, and place them between two fires. On the 18th of December, Buonaparte marched from Madrid with 32,000 Infantry, and 8000 Cavalry, in the fullest hopes of reaching Benevente as soon as the British; and Soult was confident that by forced marches, he would be able to pass through Leon, and precede them at Astorga. Not the slightest movement was made by the Spanish Armies to impede the progress of the immense Armies directed against the British. The very slight resistance made by the Spaniards at Mansilla, and their abandonment of Leon facilitated these plans, which were anticipated and rendered abortive by the vigilance and celerity of General Moore's incomparable retreat. The Armies of Buonaparte and Soult joined at Astorga; and they amounted to 70,000 men. Three Marshals of France were detached, with as many divisions, to pursue the British, who were retreating to Corunna, exposed to privations and difficulties beyond almost any thing on record. Affairs of advanced and rear-guards took place almost daily, and uniformly in favour of the British. Battle was repeatedly offered to an enemy infinitely superior in numbers, and as often refused. The extreme want of provisions rendered it necessary now to conduct the retreat with all possible celerity. Much baggage was unavoidably lost; and considerable quantities of stores were destroyed; but neither Napoleon, nor his Generals could boast of the capture of a single standard, piece of artillery, or military trophy. Our limits will not admit of giving any detail of the battle of Corunna, fought, and gained under every disadvantage of ground, circumstance, and numbers. We refer our readers to the very clear and correct account of it, and of the retreat, illustrated by a very good map, and a plan of the neighbourhood of Corunna, and field of battle, immortalized by the fall of the gallant Moore, whose memory and actions will for ever be honourably recorded in the annals of his country. Should Spain be destined to recover her liberty, she will owe that boon in no small degree to the talents and conduct of Sir John Moore. The enemy's

Armies were so weakened and reduced by their efforts against a handful of British troops, who ultimately beat them, and embarked in safety, that they were utterly unable to proceed, effectually, in the subjugation of Spain, till the ensuing spring. The interval afforded time to detect treason; to augment and discipline their Armies; and to prepare a resistance which now seems to promise final success to a glorious cause. Had Buonaparte, instead of being attracted from his conquests by the able plans of the British General, proceeded immediately from Madrid towards Lisbon, Seville, and Cadiz, these places, in that position of affairs, would have made a very ineffectual resistance. The treachery which opened the gates of Madrid, would have been equally efficacious in all other quarters; and every chance of the independence of Spain, would have been annihilated. Should Spain be able to throw off the yoke of the usurper, and to expel the French from her territories, the future Historian will have no hesitation in ascribing the event, in a very great measure, to the masterly conduct of the ever-to-be lamented Hero, who died in the arms of victory at Corunna.

It may be a melancholy gratification to some of our readers to mention a few authentic particulars of the last moments of the life of Sir John Moore. They are stated in a letter written by Captain Hardinge.

“ I was ordered by the Commander in Chief to desire a Battalion of the Guards to advance,—and I was pointing out to the General the situation of the battalion, and our horses were touching, at the very moment that a cannon shot from the enemy's battery carried away his left shoulder and part of the collar-bone, leaving the arm hanging by the flesh. The violence of the stroke threw him off his horse, on his back. Not a muscle of his face altered, nor did a sigh betray the least sensation of pain. I dismounted, and taking his hand, he pressed mine forcibly, casting his eyes very forcibly towards the 43d Regiment, which was hotly engaged; and his countenance expressed satisfaction when I informed him that the regiment was advancing. The blood flowed fast; but the attempt to stop it with my sash was useless, from the size of the wound. Sir John assented to being removed in a blanket to the rear. In raising him for that purpose, his sword, hanging on the wounded side, touched his arm, and became entangled between his legs. I perceived the inconvenience, and was in the act of unbuckling it from his waist, when he said, in his usual tone and manner, and in a very distinct voice, *It is as well as it is, I had rather it should go out of the field with me.* Here I feel, that it would be improper for my pen to venture to

express the admiration with which I am penetrated in, thus, faithfully recording this instance of the invariable fortitude, and military delicacy, of this great man. He was borne by six soldiers of the 42d and Guards, my fast supporting him in an easy posture. Observing the resolution and composure of his features, I caught at a hope that I might be mistaken in my fears of the wound being mortal. He then turned his head round, and looking stedfastly at the wound for a few seconds, said, '*No, Hardinge, I feel that to be impossible.*'" P. 218.

Colonel Anderson, his friend and companion in arms for twenty years, has also recorded remarks made by him on this melancholy, but interesting occasion.

"He knew me immediately,—though it was almost dark, squeezed me by the hand, and said, *Anderson, don't leave me, you know that I have always wished to die in this way.*' He then asked, '*Are the French beaten?*' which he repeated to every one he knew, as they came in. '*I hope the people of England will be satisfied?—I hope my Country will do me justice!—Anderson, you will see my friends as soon as you can.—Tell them—every thing.—Say to my Mother—.*' Here his voice quite failed, and he was exceedingly agitated. '*Hope! Hope! I have much to say to him, but cannot get it out.—Are Colonel Graham, and all my Aides-de-Camp well?—I have made my will, and have remembered my Servants.*' He recommended strongly, that Major Colborne should be promoted. He asked the Major, '*If the French were beaten?*' and being told they were, on every point, he said, '*It is a great satisfaction to me, to know we have beaten the French.—I feel myself so strong, I fear I shall be long dying.—It is a great uneasiness.—It is great pain.*' He highly praised General Paget. He thanked the Surgeons for their trouble. After some interval, he said, '*Stanbope, (third son of the Earl of that name) remember me to your Sister.*' He pressed my hand, (Colonel Anderson's) close to his body, and in a few minutes, died without a struggle."

That man is little to be envied, who can, without emotion, read this simple and affecting account of the last moments of this truly great man. He wished to fall as he did, and to be buried where he fell. His remains lie interred on the ramparts of the Citadel. They ought to be taken up, and deposited under a durable monument erected on the very spot where he fell. This measure, would evince the just gratitude of the nation, thus fulfilling the last and solemn wish, of one of its most distinguished characters.

The general Orders issued at the Horse Guards, on the 1st of February, 1809, constitute a continued, nervous, and feeling panegyric, on the transcendent merits of the Hero, whose memory is thus justly celebrated, and whose imitation

is held out to the army in general. These admirable Orders conclude thus, forcibly :—

“ His Country, the object of his latest solicitude, will rear a monument to his lamented memory; and the Commander in Chief feels he is paying the best tribute to his fame, by thus holding him forth, as an example to the army.” P. 226.

It is impossible to avoid giving, in conclusion, an extract from General John Hope's able detail of the battle of Corunna :—

“ To you who are acquainted with the excellent qualities of Lieut. Gen. Sir John Moore, I need not expatiate on the loss the army and his country has sustained by his death. His fall has deprived me of a valuable friend, to whom long experience of his worth had sincerely attached me. But it is chiefly on public grounds, that I lament the blow. It will be the conversation of every one who loved, or respected his manly character; that, after conducting the army through an arduous retreat, with consummate firmness, he has terminated a career of distinguished honour, by a death that has given the enemy additional reason to respect the name of a British soldier. Like the immortal Wolfe, he is snatched from his country at an early period of a life spent in her service; like Wolfe, his last moments were gilded by the prospect of success, and cheered by the acclamation of victory; like Wolfe also, his memory will ever remain sacred in that country, which he sincerely loved, and which he had so faithfully served. It remains for me only to express my hope, that you will speedily be restored to the service of your Country*, and to lament the unfortunate circumstance that removed you from your station in the field, and threw the momentary command into far less able hands.” P. 234.

That there was nothing to be lamented in our army, during this expedition, nor any thing to disapprove in the conduct of the illustrious Commander, particularly as to some of the stores destroyed, cannot certainly be asserted; but, amidst such merits as he displayed, minor circumstances are lost, and praises of the highest kind are clearly due to his character and conduct.

* General Sir David Baird is here meant; an able and gallant officer, who had his arm shattered in the action by a musquet shot, and was forced to leave the field. *Rev.*

ART. IX. *Sketches of the Country, Character, and Costume in Portugal and Spain, made during the Campaign, and on the Route of the British Army, in 1808 and 1809. Engraved and coloured from the Drawings by the Rev. William Bradford, A. B. of St. John's College, Oxford, and Chaplain of Brigade to the Expedition. With incidental Illustrations, and appropriate Descriptions of each Subject. Folio. 55 Plates. 7l. 7s. Booth. 1810.*

THE English press has teemed, of late years, with publications of this description; splendid delineations of the characters and peculiarities of various nations; but among them we do not recollect to have seen any one altogether so interesting as that which is here announced. Views of a most picturesque country, connected with the operations of our army, and representations of national characters, among whom our countrymen are now most actively employed. The subjects are, with the exception of a few military characters at the end, delineated by the Rev. W. Bradford, attached to the expedition in the character of Chaplain of Brigade, and they are highly creditable to the skill and taste of the author.

We begin with a view of the "Creek of Maccira," where the troops under Sir H. Burrard came to an anchor, on the 25th of August, 1808. The view is striking, and the figures judiciously introduced. The next plate gives us the detail of the Portuguese car, which had been introduced, on a small scale, in the preceding.

We proceed immediately to Torres Vedras, where, among picturesque hills, the British army appears on march. A peasant of that place is next introduced, not very pleasing in appearance, but probably represented with accuracy. We now come to Cintra, a perfectly Alpine scene, which cannot be surveyed without delight.

"The beauties of the mountain and town of Cintra," says the author, "gradually unfold themselves, until at length the traveller ascends a hill by the church of St. Sebastian, when the varied charms of this grand scenery open upon the view. The bold outline of the mountain is from this point visible to a considerable extent. Its prodigious breaks and cavities, the numerous villas built along its declivity, amidst orange and lemon groves, and woods of forest trees, produce a landscape rarely equalled in picturesque character."

To

To this character the artist seems to have done full justice. In the second view of Cintra we see more of the town, but less of the fine scenery. Two views of the noble aqueduct of Alcantara, which supplies Lisbon with water, give a strong idea of that magnificent work. It is not ancient, having been begun in 1713. As we approach to the confines of Spain, the views are still more extraordinary, and the pass between Nisa and Villa Velha reminds us of the Grand St. Bernard. We proceed at length to Salamanca, of which city a spirited representation is given; the interior of its fine cathedral soon after furnishes another noble subject for the artist. Among all these views of places are interspersed figures of the natives, of various ranks, in their respective habits; but the Spanish lady going to mass, attended by her duenna, will attract more attention than any other. If she is to be considered as a correct representative of her countrywomen they must rank very highly among the belles of Europe.

To avoid the sameness of such a detail, we forbear to enumerate many other striking views in this collection, the whole of which will amply gratify the taste as well as the curiosity of the purchaser. The descriptions are short, but sufficient for the purpose, each occupying the page opposite to the view or figure introduced. There is little in these brief descriptions which can be brought forward by way of a literary specimen. One of the most curious is the account of the Spanish dancers, at p. 20.

“ Notwithstanding the general gravity of the Spanish character, the dances peculiar to this nation are remarkable for the vivacity of their movements, which people of all ages and conditions delight to indulge in.

“ To the ear of a stranger there is nothing in the melody or measure of the music which is calculated to raise such exuberance of action; but to a Spaniard, so irresistible is its effect, though not joining in the dance, as to impart an electric influence, which sets the whole body in motion.

“ These airs are adapted to the guitar and tambourine, to which the dancers keep time with castanets.

“ The *Fandango* and *Borelas*, each performed by one couple, are the favourite dances. There is also a third, called the *Seguedillas*, danced by eight persons, something like a *Cotillion*, but partaking of the graces of the *Fandango*.

“ When the *Fandango* is exhibited on the stage, the performers are dressed in the Andalusian habit; but this Sketch (p. 20.) represents a *Madridenian* and a *Leonesse*.” P. 20.

Fifteen plates of Portuguese and Spanish military costume, from various designs, conclude a work of no small merit and attraction.

ART. X. *Intimations and Evidences of a future State*, by the Rev. Thomas Watson. 2d Edit. 12mo. 176 pp. 4s. Longman and Co. 1808.

THIS excellent little work has been so long before the public, and so long known to, and admired by us, that we seem to have little inducement to regard it as a new publication. It appeared, first, in a thin 8vo, in the year 1792, twelve months before our critical labours began; but, though it is not our custom to notice republications, we had always determined, on the score of merit, to make this an exception to our general rule. Republications, however, not being so much in the way of our research as new books, it appears that this has now been nearly two years circulated, in its new form, before we were aware of its re-appearance. Another work by the same author, entitled, "Popular Evidences of Natural Religion and Christianity," has also appeared, and been deservedly admired; we remember to have read it with much approbation and pleasure, and our persuasion has long been, that we had actually expressed those feelings to the public, though upon examining our indexes, it appears that we had omitted it. Mr. Watson's style is so good, his arguments so clear, and the subjects which he handles of such universal importance, that his works will inevitably make their way, even without the aid of public criticism. We do not mean, however, that our testimony to their merit should be wanting; and therefore we proceed, without further delay, to give an account of the present republication.

In this little Treatise upon a Future State, Mr. Watson considers, first, the evidences of such a state, deducible from reason and natural religion; and, secondly, those that we derive immediately from revelation. In the former part he treats of the nature and degree of evidence to be expected for a future state; of the general consent of mankind; of the desire thereof implanted in men's minds; the powers and faculties and restless nature of man: his dread of death, and the precarious nature of his life, &c. &c.—taking up twelve chapters in all; and in the second part six more are added, on some of the most important and interesting circumstances of our Saviour's ministry, doctrine, and character; finishing with some general conclusions from the whole, in proof

That "Infidelity is unreasonable."

That "The doctrine of a future state reconciles us to many of the appearances of this world."

That it is "The best foundation of morality,"

And "confers true dignity on man ;"

And, lastly, "That it is the best support under afflictions, on the approach of death, and on the loss of friends."

As a specimen of Mr. Watson's style, for the benefit of such readers as are yet unacquainted with his very interesting works, we shall select the following remarks, from the fourth chapter of the first part, on the restless nature, noble powers, and faculties of man :

"According to the wise appointment of our Creator, to the other animals no more powers are given, than a proper share of such faculties as may best suit them for their stations ; and to enable them to provide for themselves, and propagate their kind. Every thing is duly proportioned to their states, and under the direction of these faculties, they never transgress the limits appointed to them by nature. To some are given strength, to others swiftness, to a third cunning : some protect themselves by their ferocity and courage, and others avoid danger by their natural timidity. Nothing appears superfluous, nothing in vain : they live in perfect obedience to their proper nature, they know nothing, they care for nothing further. Down from the sagacious elephant to the meanest insect, such a degree of knowledge is shared out, that each is always in its proper station, following exactly its proper instinct. One seeks one food, and another seeks another ; one partakes of one pleasure, and another is in search of a different ; and each confined to its narrow sphere looks for nothing beyond : all seem happy, all in their place. The birds flit along in the pure air, the fishes occupy their watery habitation, and the ox grazes in his rich pasture : they know of no greater happiness : they envy not the sumptuous banquets, or the rich palaces of man. So far as we are capable of judging, they have no forebodings of misery, no stings of conscience, no longings after another existence, and no apprehensions, and no fears of death. They enjoy the present, without any anxiety or disquietude about what is to come. But man is never content, he is never at rest. There are no limits to his knowledge, to his pleasures, to his curiosity, or to his enjoyments. Give him all that he can wish for, all that he can crave, he is never satisfied ; still stretching forward to something not yet attained ; he is ever restless, ever full of wishes and desires, and pushed onwards by an insatiable ambition.

"And this dissatisfaction is not peculiar to mean and to selfish tempers, but is ever seen the strongest in the noblest minds, only pursuing it in a different channel and direction. While the grovelling spirit is eagerly following this bent of nature, in the search of wealth and sensual gratification, the purer soul is grasping after more knowledge, more mental enjoyments, and rising above this earth, is opening its little arms to embrace the uni-

verse and the great God himself. But there is nothing in this lower world that can satisfy the immensity of man's desires, or fill up the void in his breast. When he arrives at the summit of his wishes, he is no more satisfied than at the first setting forward. Riches and wealth cannot satiate the meanest mind; and in the nobler sort, any point of knowledge, when once attained, soon loses all its relish and all its charms: we are compelled by the restlessness of our nature to be constantly looking abroad for new enjoyments and new pleasures. Does not this then say, that there is nothing here below, sufficient to gratify the immensity of his desires; that there is no object in this world corresponding to his enlarged faculties; that this earth is not his home; that there must be another state, when all these noble powers shall arrive to full perfection, where his most boundless virtuous wishes shall be fully gratified."

We could easily make many more extracts, still more creditable to the taste and judgment of the learned author, but our object is to recommend the whole to the perusal of every reader, to whom Mr. Watson's writings are yet unknown.

ART. XI. *The Formations and Manœuvres of Infantry, calculated for the effectual Resistance of Cavalry, and for attacking them successfully. On new Principles of Tactics. By the Chevalier Duteil, Major of the Regiment of Toul; of the Royal Corps of Artillery; and Member of various Scientific Academies. Translated from the French. With a Preface, by the Translator; containing some Account of the Rise and Progress of modern Tactics; Animadversions on Defects: Political Observations, and Hints leading to Improvements; and also the Causes of Errors in Projectiles, as far as they arise from Inaccuracy in the Casting of Mortars; in the Construction of Instruments; in their Application: in the Driving of Fuzes; and proposed Remedies fully exemplified, and illustrated in a Preface Plate. By John Macdonald, Esq. F.R.S. F.A.S. Late Lieutenant Colonel and Engineer; Translator of the French Tactics, &c. &c. and Author of a Treatise on Telegraphic Communication. 12mo. 135 pp. Egerton. 1810.*

WE have not many military publications, and of those which have appeared, we have not always been able to muster coadjutors capable of forming an accurate judgment. We found reason, however, to praise the translation of the French

French Tactics, formerly published by this author *, as well as his work on telegraphs †; and the present appears to be well worthy of proceeding from the same pen ‡.

The original part of this publication, contained chiefly in the preface of the Translator, and his notes, appears to be of great importance. The history of the rise and progress of modern tactics is particularly interesting, and we are convinced that our readers in general will be glad to peruse the following comparative account, of the tactics of the great Frederick of Prussia, and of the present French.

“ It was reserved for the luminous mind of the king of Prussia, to establish a new system of tactics; to divide an army into component and co-operating parts; to simplify its movements and marches; to deploy columns with accurate regularity; to invent echelon and oblique orders of battle; to refuse one wing, in order to deceive, and act more forcibly with the other; to move with a rapidity impracticable with the former heavy masses; to attack in columns; to act by momentum in preference to resistance in mass; and, in short, to manage and work one hundred thousand men with as much facility as the tenth part of that, or of any other number.

“ To the mighty genius of the great Frederic, as well as to the invention of gunpowder, we must ascribe the formation of a new system of tactics, acted on, with but few variations or additions, up to the times we live in. The invention of powder has, on the whole, been unquestionably serviceable to the cause of humanity. This is rendered quite evident, by a comparison of the numbers killed and wounded in modern and in ancient battles. The comparative destruction is less in the former, in the proportion of more than two to one. The discovery of powder divided the opinions of military men, relative to the changes that ought to take place in the depth of formation, and arms used at that period. Much, to little purpose, was written on both sides. The heavy and unwieldy columns of Folard, found advocates in their favour, from a total ignorance of the application of linear mathematics to tactics. It was not till the war of the succession, in 1733, that depth of formation that constituted almost the ancient phalanx, gave way, generally, to sometimes four, and sometimes six men in file. The cavalry acted in unmanagable masses, or in straggling and detached loose order. The age did not supply science sufficient to ascertain whether their utility consisted in celerity, or in the effect of their shock. The modern tacticians have very justly reduced this effect

* Brit. Crit. Vol. xxiii. p. 14. † Vol. xxxiii. p. 314.

‡ One work of Colonel Macdonald's it seems we have overlooked; which was a kind of continuation of the *French Tactics*, published by Egerton, in 1807. It was in 2 vols. 12mo,

to momentum multiplied into the mass or body of cavalry. The North seems always destined to produce the most enlightened tacticians. Charles XII. following up the ideas of his grandfather, might, had he lived, been the founder of modern tactics. He gave the first rudiments of deployments, brought to their present state of perfection by Frederic, the ablest military monarch that history will, probably, ever have to put on its records. He combated, successfully, against almost all the powers of Europe. With stinted revenues, a small population, and amidst innumerable difficulties, he created a military monarchy that excited the surprise and admiration of the world. His reign was in war, what that of Augustus was in classical literature. The monarchy he established was artificial, and demanded a genius like its own to support it. His feeble successors allowed its timbers to rot, and the natural consequence was, the easy downfall of a kingdom where mere parade shew was substituted for the military spirit, which was essential for its continuance. Not to French tactics, but to treachery and imbecility, is Prussia to trace the loss of her greatness and political existence.

“ By facility of manœuvring, and quick deployments on direct or oblique lines, the King of Prussia confounded the heavy tactics of his opponents. Daun, unable to counteract this, like another Fabius, avoided the plains, conducted the war by actions of posts and surprises, and thus saved Austria. Artillery and light troops were multiplied to an inconvenient extreme, till Frederic perceived that they clogged and embarrassed the movements of an army. The French, sensible of this, have prodigiously increased their field artillery and light troops, but with the advantage of obviating these defects; for their artillery is all horse, or flying artillery, and their light troops, and, indeed, their infantry in general, are carried to their points of action. This is readily effected, by an arbitrary use of the means of execution. It is a known fact, that since the period of the Revolution, not a single work, of any eminence, has been produced in France, on the subject of tactics. The compiler of these thoughts, lately took some pains to procure a work, pompously announced, *Les Campagnes de la Grande Armée, et de l'Armée d'Italie*, expecting it to contain a luminous account of tactical improvements. It consisted, in not less than two considerable volumes, of the unintelligible Bulletins of the French army, of diplomatic details relative to the war, and of all the wild adulatory addresses which will long remain the opprobrium and disgrace of modern Europe. Future history will find it no difficult task to trace French successes to their genuine sources, viz. treachery in the cabinet and field; the power of corruption; a methodized system of terror; countless numbers; the folly and weakness of the Continental states; and the total want of public spirit in their rulers, in restraining the ardent spirit of the people they presided over. They committed the fatal mistake of combating the energies of a revolutionary and unprincipled spirit, by antiquated tactics, and usages of war no longer applicable. Un-
fortunately

fortunately for Europe, these are all points that admit of no farther doubt." P. iv.

A long note upon this preface, on the subject of *Fuzes*, is full of scientific and practical information, which will be readily comprehended by any artillery officer, who will compare the plates, with the descriptions. The improvement in driving Fuzes, has, we understand, been made the subject of repeated experiment, and has been proved to answer. The mode of causing a shell to explode, on coming in contact with the ground, has not, we believe, been yet tried, but seems to promise a very successful result. It is of so much consequence to ascertain the causes of error, in the paths of projectiles, that Colonel Macdonald has certainly rendered an essential service, by pointing out how they may be made the subject of experiment; and the subject is here so copiously illustrated by figures and descriptions, that no competent person, can have a difficulty in comprehending the principles, and intention, of the author. All this is also detailed in another long note on the Translator's Preface. The following is an important proposal, intended by the author, to meet the military exigencies of the present times, in a manner perfectly constitutional, because voluntary. It appears well to deserve consideration.

"We would propose that, at the public expense, a house of general asylum should be founded;—that all male and female infants, not exceeding one year of age, should be received there, without any question or examination;—that the children should be taught reading, writing, and arithmetic, on the new accelerated plan;—that on leaving the infant at the asylum (by some means exclusive of intercourse, as the turning of a basket and the simultaneous ringing of a bell), a certain number should be attached to the child, with a view to tracing it at a future period, if necessary;—that the number so to be attached should be the one following that of the last received child;—that such succeeding number should be displayed at the wicket in lieu of the last number already affixed to the previously received infant;—that the name to be given to the child be attached to it on delivery;—that the child be taught its proper number, and have in due time, a certificate of the same, and of its name and age, if specified when delivered in;—that each child should, at visiting periods, have its number attached to it, in order that the parent or relations may always experience the secret gratification of distinguishing it;—that visitors be admitted into the asylum at certain marked periods only, and that by a card of admission;—that the male children be taught, systematically, military exercises and duty, and be gradually accustomed to bear fatigue and privations;—that at the proper period they should be attested, and entered into the boy-regiments, to serve for a term of eleven or fifteen years, at

the expiration of which it should be quite optional with them to re-enlist or not;—that such boys as indicated a peculiar disposition for the navy, should, after learning to read, write and cypher, be removed to be instructed under the Marine Institution, with a fund allowed for the purpose;—that tradesmen and mechanics having occasion for male or female apprentices, should be furnished with such from the asylum;—that these apprentices should be such whose constitutions may not be sufficiently hardy for military and naval purposes;—that the female children be instructed in carrying on manufactures of a dry description, established within the precincts of the asylum; that the profits of these manufactures be partly assigned for the benefit of the females, and partly for the support of the asylum;—that such of the girls as indicate a disposition for it, be instructed in the domestic duties of house-maids, ordinary cooks, and nursery-maids;—that families taking them in any of these capacities shall agree to keep them for a certain marked period; that a girl marrying with the sanction of a committee of governors, should have a certain moderate portion assigned to her;—that all boys not exceeding twelve years of age, be received into the asylum, without any scrutiny or examination of the motives for placing them there, provided such boy declares that he enters the asylum with his own free will and consent;—that such boys be afterwards disposed of as above, and according to circumstances;—and that quarterly examinations shall take place, by order of the bench of bishops, in order to ascertain the progress of the children in religious knowledge and moral acquirements.

“Such is the general outline of a plan adapted to the probability of a stated necessity, and calculated to add to the strength and prosperity of the empire; to furnish recruits for our colonial and other armies; and for preventing the too frequent crime of infanticide, which alone is a consideration highly gratifying to humanity.

“Without mentioning many other untouched resources of these wealthy kingdoms, and the saving in recruiting, the sale of a certain portion of the waste lands would not only afford funds for the support of the *General Military and National Asylum*, but would, at the same time, promote the interests of commerce, agriculture, and manufactures.

The author also elsewhere suggests the idea of a Board of Military Tactics, which seems well worthy of being taken up and acted upon. On the whole this work, as far as it is English, is full of patriotic and useful suggestions; and the French Original was certainly very desirable to have translated, for the use of all Military Students.

ART. XII. *The Secret History of the Cabinet of Bonaparte; including his Private Life, Character, Domestic Administration, and his Conduct to Foreign Powers: together with Secret Anecdotes of the different Courts of Europe, and of the French Revolution, with two Appendixes, consisting of State Papers, and of Biographical Sketches of the Persons composing the Court of St. Cloud. By Lewis Goldsmith, Notary Public, Author of "The Crimes of Cabinets," "An Exposition of the Conduct of France towards America," &c. 8vo. 664 pp. 16s. Richardsons. 1810.*

IN the "Exposition of the Conduct of France towards America," (*a work which we lately noticed with approbation) this author proved by authentic documents, and placed in a striking light, the rapacity and perfidy of the present tyrant of Europe. The publication before us takes a wider range, and professing to discuss the question, "Whether Great Britain can safely make peace with Bonaparte?" goes back to the very commencement of the French revolution, shows the circumstances that led to the exaltation of that military despot, and details at considerable length the variety of treacherous intrigues, and of atrocious crimes, that characterize his reign and life.

That the former conduct of this writer, in the publication of so exceptionable a work as "The Crimes of Cabinets," in the translation of the more artful and mischievous pamphlet of Hauterive, and in becoming the active, and *apparently* willing instrument of our inveterate enemy, should have created a prejudice against him in the minds of well-affected Englishmen, was a natural and necessary effect. We, with many others, undoubtedly classed him among the bitterest and most unnatural foes of our country. He is aware of this prejudice, and in his Preface takes considerable pains to remove it. That he is author of "The Crimes of Cabinets," he avows, glories in its *principles*, and still, he assures us, maintains them *in the abstract*: but he admits that the French revolution has, in its effects, disappointed all his expectations. "Not a *Hercules*, but a *Hydra*," he tells us, "has been the offspring of that convulsion."

We will not here examine the accuracy of this representation, or combat the grounds of the author's apology, although we retain our opinion of his former revolutionary works. When deserters come over from the enemy's camp,

and afford important intelligence, we do not too strictly scrutinize their motives. Of his conduct as Editor of "The Argus," this author has given a candid and apparently true account; and, however we may blame any Englishman for undertaking such an office, his motives for *relinquishing it certainly* do honour to his spirit and character. Upon the whole, we can truly assure him (in the words of Sir Peter Teazle) that "we do not think half so ill of him as we did."

We have now to give a *general* view of the work itself; for it is impossible, within our's, or any reasonable limits, to discuss fully its contents. The outline may be given in the words of the author.

"I begin," says he, "with a sketch of the French revolution, describing its character, causes, and results; then follow accounts of the different ephemeral governments, which preceded and paved the way to the usurpation of Bonaparte."

"I then revert back to his private history, before he assumed the supreme authority, in order to shew how little dependance is to be reposed in his professions or declarations; in short, to shew that he has, through his whole life, been consistent in perfidy and crime."

"Next follows an account of his internal government, and the actual state of France; which, I believe, will be found to contain more minute and correct information than has hitherto been presented to the English reader."

"The history and elucidation of his conduct to foreign powers, constitutes the principal part of the work, and, I think, completely proves the proposition which I had undertaken to demonstrate, "That Great Britain cannot safely make peace with Bonaparte."—I think it will be read with some interest. It contains facts not generally known."

"I have added an appendix, containing materials which will enable the reader to form his judgment, not only with respect to the truth of some of the facts which I have stated in the body of the work, but of the characters of the various personages whom I have found it necessary to bring into review, and who belong to the family and government of Bonaparte."

Such is the author's plan. The situations in which he has been placed, as the editor of a newspaper under the auspices of Talleyrand, and afterwards law agent and foreign translator in the French courts of justice, gave him, he tells us, "access to the first persons in office, and enabled him to acquire that information which he communicates to the public." These situations, and, we may add, the little reason there was for suspecting that he would desert the cause of Bonaparte,

parte, and expose his iniquities, account, in a great degree, for the confidence that seems to have been reposed in him by several agents of the tyrant's government. Certain it is, that many of the crimes before charged on that government, are corroborated by the testimony of this writer, and by striking circumstances to which he refers, and many new and atrocious facts are alledged by him, which (in some instances at least) are supported by considerable proof.

In the very outset of this work we were pleased to find the French revolution painted in its true character, not (as so many have asserted) as arising from the progress of knowledge, or brought about by the disorder of the French finances. "A long residence in that country, and an intimate acquaintance with the main springs of that revolution, have," as he assures us, "induced the author to dissent from those favourable opinions." According to his observation and experience, it was nothing else than "ambition in a few individuals, and a thirst of plunder, in a numerous class of men who had nothing to lose." Seyes himself, he informs us, honestly said,—"*Ce n'était que l'antichambre qui a voulu entrer au salon;*" or (as Mr. Goldsmith expresses it in plain English) "the servant wanted to get his master's place." He admits, however, that the philosophers, called in France "the Encyclopedists," contributed greatly to the destruction of the ancient government. These persons (several of whom he characterizes as "without honour, morality, religion, or property") deluded the mass of the people. He then traces the revolution through the periods of the Constituent and Legislative Assemblies, and intersperses his relation with several anecdotes of the principal actors in those scenes of iniquity. Among other striking circumstances, he declares, that Tallien, Barrere, Santerre, and other leaders in those events, "all assured him, in the most unequivocal terms, that the king was not the aggressor on the memorable 10th of August; but that the event was entirely produced by the joint machinations of the Brissotins and Robespierreans."

The author then adverts to the revolutionary republic, which arose on the ruins of the first constitution; the leading act of which was the murder of the king. Hundreds, he assures us, voted, from fear alone, for the death of that unfortunate sovereign. The powers at war with France might, we are told, have saved him, by agreeing to evacuate the French territory, on condition, that the king and royal family should be sent to Austria. The supposed rejection of these terms by the Austrian Cabinet, is censured by the author.

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But perhaps the proposal was clogged with terms (such, for instance, as the *previous* evacuation of France) which rendered it more liable to suspicion. Perhaps the surrender of his crown, to be guaranteed by Austria, was made one of the stipulations. Few persons, at that period, believed that the demagogues would proceed to extremities against his life. The author then pursues the history of the revolution, relating the quarrels between the rival factions of Brissot and Robespierre, the tyranny and fall of the latter, (who, he insists, was, in many respects, less tyrannical and profligate than Bonaparte) the subsequent government of the Directory, their intrigues and arbitrary measures, and the revolution, by which Bonaparte, under the name of First Consul, obtained the supreme power. This narrative, although the leading facts are notorious, is not uninteresting, as it is interspersed with anecdotes not generally known. With some of the author's opinions we entirely agree; to others we cannot assent; particularly that respecting the negotiation at Lisle; the rupture which was necessarily, we think, produced by the unprecedented* and insulting demands of France.

We have next a long detail of the private life and character of Bonaparte, replete with disgusting incidents; on which it is unnecessary, and would be painful to dwell. Contrary to the general opinion, this author ascribes his elevation almost wholly to a fortunate concurrence of circumstances, and takes pains to show that he is not, in political, or even in military talents, superior to many individuals even of the present age. We are not among those who, while they detest the crimes, exalt the talents of our enemy. Circumstances apparently fortuitous may have contributed to his exaltation, and the manifest weakness and corruption in the old governments of the continent, no doubt, concurred with his own energy, to ensure his subsequent success. Yet, after all the deductions which these considerations authorize us to make, we cannot, without allowing considerable military skill and great vigour of intellect, account for such a series of successes, or so long a retention of the supreme power.

The account of Bonaparte's military career is brief and not perfectly accurate. Two facts are, however, asserted, which we do not recollect to have heard before. The assassi-

* The last French Plenipotentiaries, Treillard and Bonnet, demanded (*in effect*) the renunciation of all our conquests as a preliminary to negotiation, insisting to know whether Lord M.'s powers extended so far:

tion of Kleber was (we are assured) committed, not by an Arab, as was pretended, but by an emissary of Bonaparte: and Desfaux, this author, declares, was not slain at Marengo by the enemy, but stabbed behind, and afterwards shot by Savary, then one of his aid-de-camps, at Bonaparte's instigation. These assertions, from their nature, scarcely admit of positive proof; but of the acknowledged murderer of the Duc d'Enghien, what may not be believed? All his other alledged atrocities (the secret murders of Toussaint, Pichegru, Wright, &c. &c.) are strongly confirmed by this writer.

He next takes a view of "the government of France under the Consulate and Empire of Bonaparte," and shows, by the laws and regulations then established, that the consular government was an almost unqualified despotism. The Tribunal, indeed, (as it was termed) seems to have been some little check on the First Consul; but was abolished as soon as he had been elected Emperor. The author's description of the French police, its numerous spies and instruments, with its barbarity and corruption, is frightful indeed! but consistent with other authentic accounts*. Most of the plots, about which so much has been said, and for which so many have suffered, are shown to have been fabricated, for political purposes, by Bonaparte, and the instruments of his power.

The well-known negotiation of the usurper with Louis the 18th, is detailed in this part of the work, with various particulars, the authenticity of which we see no reason to question.

Two attempts, we are told, were afterwards made by Bonaparte, the one to carry off, the other to poison the lawful sovereign of France, in consequence of this refusal to abdicate his crown. The account, which follows, of the base assassination of the Duc d'Enghien, differs not much from former relations, but adds some curious circumstances. Napoleon, the author asserts, together with his brother Louis Bonaparte, Murat, and other generals, were present at the execution; and on Louis Bonaparte being taken ill, and fainting away, his consular brother was so enraged, that, as this writer expresses it, "he kicked him as he would a dog." He also mentions a fact hitherto, we believe, little known in this country, namely, that other divisions of troops, besides that of Caulincourt, crossed the Rhine at the same period, and arrested about sixty persons, Germans and French,

* See the able pamphlet by an American gentleman (said to be Mr. Walsh), *Brit. Crit.* for May, 1810, p. 433.

who were deemed enemies of Bonaparte. These unfortunate victims, two of whom (a German baroness and her uncle) are mentioned by name, were, the author declares, shot by torch light, in the *Champ de Mars*, without even a mock trial.

In relating the affair of Georges, Pichegru, &c. the author repeats his opinion, that all the conspiracies against Bonaparte originated with himself. Pichegru in particular, he assures us, was seduced to go into France by the infamous Mèbe de la Touche; and Georges, by a wretch called Bouvet de la Loyerre. When they had arrived, the utmost pains were taken to bring them and Moreau together, in order to procure evidence against that general, whom Bonaparte considered as his most formidable rival. He would, it seems, have been sacrificed, but for the dread of an insurrection of the army.

We will not particularize the barbarities exercised on our gallant countryman, Captain Wright, as described by this writer. We could scarcely have believed his relation, were not the account of his death by the French government a manifest fabrication, and did not the known and acknowledged cruelty of Bonaparte, in so many other instances, accord with this tale of horror.

A curious and very ludicrous statement of the circumstances attending Bonaparte's coronation is next laid before us, and equally excites indignation and contempt. But a more important subject follows, the management of the press throughout the dominions of the Corsican Emperor, and those of his vassal sovereigns. This author confirms what has been asserted, and indeed often appeared, to prove the excessive forenens of the government at the most trivial article in a newspaper. We smiled at the anecdote respecting the word "Huzza," which exclamation, having been used (as it was said) by the English soldiers, on a report of the French having landed, was declared, in the papers under Bonaparte's immediate influence, to mean alas!!!—But the capricious tyranny of the government over the French journals appears to have been exercised in a variety of ways, and at length "to put an end," we are told, "to all schisms," "the great and good Napoleon," as he is termed by the author, seized into his own hands all the newspapers of Paris, and disposed of them as he thought proper. To the shame of our country, we are assured that his emissary Fievée succeeded so far in London as to bribe the editors of two weekly papers to write in his master's favour. He did not, however, it is admitted, succeed with any paper of note. Theatrical pieces, and even translations from classical authors, are, it seems, subject in France to the same arbitrary control, and either suppressed

or mutilated of what are termed the "exceptionable passages" by that jealous and despotic government.

We are next presented with some remarks on the organization of the French courts of justice; in which (the author declares) in spite of the "*Code Napoleon, Code de Commerce, &c.*" and though there are ten thousand judges in France, no man can obtain justice unless he can pay, or procure a letter to the president, or the attorney general, from a person high in office. This, indeed, seems an almost necessary consequence of the wretched salaries allotted to most of the judges in the numerous courts. Of the gross partiality shown by those courts, and the flagrant acts of oppression exercised by the tyrant in this branch of his government, strong instances (to which he appeals as notorious facts) are produced by this writer.

The system of robbery and swindling, miscalled finance, is next developed. The author agrees with the writer of the celebrated American pamphlet, that the budgets of the finance minister are fallacious throughout, and he relates various acts of arbitrary pillage, for which we must refer to his work.

From all the above circumstances it is inferred that the usurper is, and must be, detested throughout France. Even as to the Parisians, this author denies the fact so eloquently asserted by the American writer, that "all classes of people appear to forget for a moment their own miseries, in anticipating the brilliant destinies of the empire, and contemplating Paris in prospective as the metropolis of the world."

Thus far as to the domestic government of Bonaparte. His conduct towards foreign powers is next described. But, as we have (contrary to our original intention) extended this article to a considerable length, we must reserve that branch of the subject to a future discussion; especially as it presents considerations the most important to our country.

(To be concluded in our next.)

BRITISH CATALOGUE.

POETRY.

ART. 13. *Distress: a Pathetic Poem. Second Edition. By Robert Noyes, Author of the Tempest; Miscellanies &c.* 4to. pp. 38. 4s. Williams and Smith. 1808.

The history of Mr. Robert Noyes is extraordinary. He was a dissenting minister, and had carefully attended a particular con-

gregation "with great acceptance, and success," as it is said, for many years; when, after a few months of illness, he lost a beloved wife, who left him with six children. At this melancholy juncture, by one of those sudden changes, which may always easily happen where the minister is *dependent* on his congregation, instead of receiving consolation from his flock, (which surely he might well expect,) "they, on the very next Sunday after the interment of his wife, gave him to understand, that his future services would be dispensed with; assigning, as the only reason, their inability to maintain a minister; though at the same time they intended to invite another, and to give him at least 10l. per annum more than they gave Mr. Noyes." This black transaction, which, to give it the deeper colour, was mixed up with treachery and ingratitude, produced the distress which forms the principal subject of the poem; Not merely inconvenience, but the literal want of necessaries, from day to day, for himself, and the six children. Mr. Noyes is not a highly finished poet, but he is a forcible one; such as strong feeling naturally makes. The following picture, being drawn from reality, will make every bosom feel,

"Hunger and thirst on cold Distress await,
And threaten famine in her small retreat;
These to the rich a transient visit pay;
Plenty relieves them, and they haste away.
But with the poor their residence is long,
Their presence painful, and their cravings strong;
"Give bread! Give water!" but in vain they cry;
The shelf is empty, and the fountain dry;
No pleas avail that poverty suggests,
T' appease the tumult of her irksome guests;
She schemes, she wishes, their demands to grant,
And says "To-morrow shall supply their want."
"To-morrow!" both with angry haste reply,
"Give, give us now, or else to-night you die!"
"Contempt, foul fiend, the base-born child of Pride,
Begot by Folly, and to Hell ally'd,
Through strange perverseness, meek Distress pursues,
And all her woes with cruel pleasure views;
Quick from her eye, *Disdain* (a poison'd dart)
Flies off oblique, and wounds her broken heart;
Hunger and *Thirst* have painful, pointed stings,
But vile *Contempt*, a tenfold sorrow brings,
And brings it laden, with a tenfold weight,
On those who sink to worse from better state.
Whose eye contemptuous keenest flashes sends
His whom we number'd once among our friends;
Whose brow reveals the most disgusting scorn?
His, but our equal, or inferior born:
Whose venom'd tongue excites our saddest tears?
His, whom we once sustain'd in happier years." P. 3.

This poem has been incorrectly printed before, it seems, in a collection. The present edition being intended for the benefit of the now orphan children, should have been sooner noticed, had we known the circumstances. We hope it is not now too late, to give it extended circulation.

ART. 14. *The Mixture: or too true a Tale. Being a Combination of unfortunate and fortunate Events; proving Playing too deep or Gambling is pernicious. Respectfully dedicated to Sir Francis Burdett, Bart. and Samuel Whitbread, Esq. M. P. By Timothy Tangible. 8vo. 20 pp. 9d. Sherwood and Co. 1809.*

This poor, foolish man, who is unable to write either verse or prose, shows completely on what kind of animals our demagogues are principally enabled to act. That "tool, which knaves do work with." He seems a well meaning creature; but he has yet to learn, "Why we are at War?" He asks, "with aching heart," he says, "and fearful imagination, What would we have? What is it all about?" P. 15, and "Bonaparte or Napoleon, the present ruler of France, he cannot but consider a persecuted and ill-used man." Poor Tangible! It is because thy rulers know what thou dost not know, and see what thy stupidity cannot see; that they feel the necessity, (in common with all intelligent and honest men,) of resisting, to the utmost, this persecuted and ill-used Napoleon: and if thou wouldst be wise, the shortest method we can advise, is to acquiesce in what wiser men do, and trouble thy empty brain no more about politics!

ART. 15. *The Contrast: a Poem; including Comparative Views of Britain, France, and Spain, at the present Moment. In two Parts. Addressed to an English Nobleman. By Mr. Pratt, Author of Sympathy, Gleanings, &c. &c. Third Edition, revised and corrected. 8vo. 28 pp. 1s. 6d. Cradock and Joy. 1808.*

We lately noticed Mr. Pratt, and it seems we did not quite please him*, yet we meant to give him full credit for his intentions, though we allowed ourselves to smile at the ebullitions of his zeal. We have since found this small poem, which seems to us to be written with more vigour than the other, and contain some very striking lines. The following picture of the French Emperor may afford a favourable specimen.

While one, sublimely tow'ring o'er the rest,
The greatest, meanest, passions in his breast,
Whom nor the awful pow'rs of Godlike speech,
Nor reason's force, nor Satire's shaft can reach;

* See our correspondence last month, p. 431.

Nor e'en the magic of the melting lyre,
 The touch of Cherub mercy can inspire *;
 But, greatly daring, still defies the dart,
 That strikes with terror, many a harden'd heart;
 Mocks human feeling, scorns compassion's tear,
 And spurns at conscience, as the coward's fear:
 Of war, at once the terror and the shame,
 While bleeding Nature shudders at his name;
 'Mid bonds of peace, new chains intent to forge,
 Hells' dread vicegerent, or Heav'n's' awful scourge." P. 13.

The person who has the honour to stand as a Contrast to this imperial offender, seems to be the Earl of Shaftesbury. What should bring him into the comparison, it is not easy to say. It would surely have been more natural to contrast one sovereign to another, which might have been done with great effect. In celebrating the rising Patriotism of Spain the author borrows a hint from the anonymous Poet of HOME, and makes good use of it.

ART. 16. *The Maniac, a Tale; or a View of Bethlem Hospital; and the Merits of Women, a Poem, from the French, with poetical Pieces on various Subjects, Original and translated, by A. Bristow.* 8vo. 10s. 6d. Hatchard. 1810.

The first of these poems is melancholy indeed, but the conclusion is pious and consolatory. Of the poetry we shall say but little, the long and most respectable list of subscribers, present a powerful shield between any trifling demerits, and austere criticisms. We have not often met with French poetry, particularly modern French Poetry, which we have thought deserving of translation. The poem in this collection on the merits of women, is however pleasing, and the Epilogue at the conclusion very impressive. The following may serve as a specimen of the minor compositions.

Virtus rosa suavior, sole clarior.

Virtue is sweeter than the rose, and brighter than the sun.
 Motto to the arms of the Skipp family.

I.

See nature's loveliest blooming flower,
 Whose balmy sweets perfume the air;
 Pride of gay Summer's proudest hour;
 Can aught for scent with that compare?

II.

Yes, Virtue, sweeter than the rose,
 Does fragrance far more rich dispense,
 More soul-exalting bliss bestows,
 Greeted with more joy the raptur'd sense.

* To "inspire a touch," is rather incongruous.

III.

Behold the golden orb of day,
 To numerous worlds diffusing light,
 Yet still with undiminished ray,
 Is aught so gloriously bright ?

IV.

Yes, Virtue brighter than the sun,
 More hallowed influence beams around,
 Points out with happier aim to shun,
 Of darkness the abyss profound.

V.

The flowers that from its essence spring,
 Fear not life's roughest wintery gale,
 'Midst wrecks of worlds it light shall fling,
 Where light of suns and stars shall fail.

ART. 17. *Julia the African, a Poem in Six Cantos.* 12mo. 4s.
 Hatchard. 1810.

The benevolence of the author is entitled to the most unequivocal commendation, although we may not think him qualified for the higher classes of poetry. The Episodes introduced are pleasingly narrated, but we cannot help being of opinion, that the author would have made a more interesting and popular little volume, if he had satisfied himself with telling his tales in plain prose.

ART. 18. *Courtship at Oxford, with other Poems.* 8vo. 3s. pp.
 1s. 6d. Hatchard. 1809.

These Poems are of the satirical, and rather of the political kind. The Courtship at Oxford, is an allegorical account of the wooing of *Mother Church* by a noble Lord, who had been thought before to behave unkindly to her, where Mr. H. Tooke is the next subject of Animadversion, in some stanzas entitled "the Diversions of Parley."—The third, is called "the Fallen Angels."—The fourth, the "Contest for the Lead," probably pronounced long, not short. From the second, a few stanzas will probably occasion a smile.

"Now John was for levelling all Mankind,
 Because they were equal at first;
 And since the Bad could not be rais'd to the Good,
 He would equalize all with the Worst.

"He said that a Scavenger, Bishop, or Duke,
 All alike at the bottom were men;
 And that nothing would prosper till Order gave way
 To a mere state of Nature again.

- " But it chanc'd Mr. Bull had a very strong fight,
And quite 'cross the Chappel could see,
And he guess'd from the turn things were taking in France
What the end of such notions might be.
- " So he turn'd up his nose at the plan of John Horne,
And treated him roughly beside;
So John found his method of bringing folks down
Was not very like to be try'd.
- " He had met with some men not unwilling to rise
In his system of equalization;
But of those who had risen he could not find one
Who an inch would recede from his station.
- " So he gave up Mankind as an obstinate race
That would have a way of its own;
And look'd out for a peaceable subject which all
Distinctions would let him pull down.
- " Then straight his vast learning he levell'd at once,
To batter the eight parts of speech,
And the ranks and degrees that among them prevail'd,
He bent all his wit to impeach." P. 11.

There is more humour than severity in this; and it might be relished even by levellers, but for such we do not write.

ART. 29. *Fables in Verse, by the Rev. Henry Rowe, L. L. B. Rector of Ringsball, in Suffolk.* 8vo. 15s. J. J. Stockdale. 1810.

A sort of solecism occurs in the commencement of this Volume, which is dedicated, not by the Author to his friend or patron, but by the Bookfeller, as a mark of gratitude on his part to his benefactor the Right Hon. John Baron Rolle. The Fables are twenty-nine, and to each is prefixed an engraving on wood, by Willis. There is also a Frontispiece on wood by the same artist, the best executed in the Volume. The first six lines of Introduction will not exceedingly prepossess the Reader in favour of the elegance or harmony of the poetry.

" A Poet, once by all admired,
The Nine, the patriot soul inspired;
Though years had not o'erstrewn the Sage,
Nor yet when silver'd o'er with age;
Still faithless friends and warning time,
Unstrung the tuneful bard for rhyme.

Yet on the whole, the Fables will be found entertaining in the perusal, and each has an unexceptionable moral, but they certainly are deficient in what ought to be the great characteristic of this species of composition, and which is so conspicuous in the English fabulist's prototype Gay, ease and smoothness of versification,

DRAMATIC.

ART. 20. *Dedicated to all whom it may concern. Valentine's Day; or the Amorous Knight and the Belle-Widow. A new and original Comedy. In Three Acts. Prefixed by a poetical Appeal to the Critics. By one Anonymous. 8vo. 124 pp. 3s. 6d. For the Author, by Vernor and Hood, &c.*

This drama is evidently the production of a young man, but a young man of genius. For the stage, indeed, it is not calculated, nor in all respects for perusal; but it has originality, and shows, in many points of view, the seeds of something that may improve with the maturing of judgment. The redundancy of genius appears in various ways; a long Address to the Critics; a Prologue of four close-printed pages; with Copies of Verses and Songs, interspersed in the Comedy, four times as long as could by any means be tolerated. The following ballad consists of *fourteen* stanzas; it is in a strain which good music would easily make popular, but a seventh part of it would be sufficient.

“ Ah where, my love! ah where, my love!

Ah whither art thou flown?

Why leave to fell despair, my love,

The heart you call'd your own?

Ah say, my love! ah say, my love!

What keeps you still away, my love?

What keeps, &c.” P. 44.

With this specimen our readers will probably be contented, Not so, we fear, the author;—but we must have done.

ART. 21. *Edward the Second, a Tragedy, and other Poems. By Theophilus Mac, of no Temple. 8vo. 80 pp. 3s. 6d. Barker. 1809.*

What this gentleman means by his witty designation, “of no Temple,” is beyond our powers of conjecture. That he does not belong to the Temple of the Muses, may be proved, by any speech taken at random from his tragedy. For instance,

“ Why then thus it is—the enemy at the gates—

No army near—deserted by his nobles—

What is this king, that I for him should lose

My life and fortune.—Then I am resolved—

There is no tie that binds me to his cause,

But gen’ral loyalty—I never reap’d

The golden harvest of his favours, pour’d

With such profusion, on Despencer’s head;

Who apes with wood’rous skill the state of king,

And to whose pride and whim we must submit ;
 But now 'tis past ; for if the plot succeeds,
 A halter may reward mock majesty,
 And I with all my soul will help thee to it." P. 8.

The *other* poems, mentioned in the title page, amount only to four, and they are very short, and very trifling. How Mr. Mac, or any other person can imagine that persons will be found disposed to give three shillings and sixpence, for this precious farrago, we cannot conceive. After having examined it, we will gladly part with our copy for less than half the money.

MEDICAL.

ART. 22. *A Treatise on Scrofula.* By James Russell, Fellow of the Royal College of Surgeons, and Professor of Clinical Surgery in the University of Edinburgh. 8vo. pp. 144. 5s. Edinburgh, Constable and Co.; London, Murray. 1810

From the station which Mr. Russell holds, and the opportunities for observation which he enjoys, we were led to expect a very different performance from that now before us, in which we have discovered neither accuracy of discrimination nor improvement in practice, to indemnify us for the perusal of its contents. The author acquaints us, that "the *Treatise* was originally composed for the instruction of students in surgery, in the form of a spoken discourse." Certainly his reputation would not have sustained any loss had he remained satisfied with the effect of his discourse, upon an audience willing to receive instruction, without having much capacity for estimating its quality. Yet we doubt if such a truism as that which we subjoin, however gravely delivered by the learned professor, could be received without a smile, "Although the cold bath acts as a tonic, and invigorates the system, when judiciously employed, it produces a contrary effect, when the circumstances of the case are not favourable to the practice." P. 54.

VOYAGES AND TRAVELS.

ART. 23. *An Account of the British Settlement of Honduras, being a brief View of the Commercial and Agricultural Resources, Soil, Climate, Natural History, &c. To which are added, Sketches of the Manners and Customs of the Mosquito Indians, preceded by the Journal of a Voyage to the Mosquito Shore, illustrated by a Map.* By Capt. Henderson, of his Majesty's 53th West India Regiment. 12mo. Price 7s. Baldwin. 1810.

An interesting and entertaining little volume, in which the information communicated about a portion of the British domi-

nations not very familiarly known is not more conspicuous than the unassuming modesty of the narrator. The considerations on the agricultural resources and commercial advantages of Honduras deserve very serious attention. The operation of cutting the mahogany is described in a very pleasing manner, and the Journal of a Voyage to the Mosquito Shore, with the sketches of the manners and customs of the Mosquito Indians, is particularly interesting. If the author had been conversant in the art of book-making, he might with great facility have produced a large octavo volume; but we thankfully accept his modest and compressed narrative, which we think he will ere long be called upon to reprint. A neat map is prefixed, illustrative of the places described; and on the whole, it has not often fallen to our lot to find, in so small a compass, so much solid information and variety of amusement.

ART. 24. *Travels through the Empire of Morocco, by John Buffa, M. D. Physician to the Forces.* 8vo. Price 7s. Stockdale. 1810.

We have lately received a great deal of information respecting the part of Africa which is here described, and we are thankful for it. With the author's private disagreement with Government we have nothing to do, though he appears to have had hard measure dealt him. Whilst in a state of suspense at Gibraltar, Dr. Buffa received an invitation to cross over to Barbary, to attend the first Minister of the Emperor of Morocco. He succeeded in his attempt to cure this personage, and obtained the friendship and approbation of the Emperor and his Court. Hence he obtained the most desirable facilities in the visits which he made to Larache, Sallee, Mequinez, Fez, and again to the Coast of Mogador, Santa Cruz, &c. If the volume be not of great importance in a scientific or literary point of view, as it does not aim at the disclosure of any new discoveries of any kind, it is both entertaining, and evidently the performance of an intelligent writer. The author's hints about the policy of keeping on good terms with the Government of Morocco certainly deserve attention. It is most undoubtedly in the power of this petty sovereign to assist or obstruct the commercial, and indeed military enterprizes of this country. A map is prefixed, in which the author's route in Barbary is designated.

POLITICS.

ART. 25. *Speech of Charles, Earl Grey, on the State of the Nation, in the House of Lords, on Friday, June 14, 1810. Taken in Short Hand by Mr. Power.* 8vo. 87 pp. Ridgway. 1810.

Near the close, we believe, of almost every session of Parliament, it has been usual for some leading speaker of the opposition

(for the time being) to declare at large his sentiments on public affairs, either to try the strength of his party, or to record his protest against the measures of administration. The mode of doing this is generally either by moving an address to the crown, or for a committee on the state of the nation. The former of these courses appears to have been pursued by the noble earl, whose speech is now before us; a speech which appears to us more candid, or at least more temperate, than most of those which the leaders of opposition have, under similar circumstances, produced. Like them, however, it sets out with pronouncing, *ex cathedra*, that the country is involved in peculiar difficulties and dangers. These have been, at all periods, the favourite theme of opposition. That they have been, in general, greatly exaggerated, and ascribed to causes which no administration could control, our readers need not be told; nor that the party in opposition, when admitted to power, have seldom varied much from the measures of their predecessors, nor have those variations been always to the advantage of the nation. With this experience before us, we peruse these speeches rather as displays of ingenuity and eloquence, than as lucubrations seriously devoted to the public good, as incense offered at the shrine of party rather than at the altar of our country.

The speech proceeds to another assumption, namely, that the present administration, though supported by a majority in parliament, are generally deemed inadequate to the duties of their station. On this loose assertion many remarks might have been made, and the criterion assumed by the noble earl might have been shown even at that period to have been fallacious. But the disposition, if it then existed to condemn an administration before it had been fully tried, appears since, almost wholly to have passed away; and the dangers and difficulties then deemed so formidable, seem now less to menace ourselves than our enemy. The event is yet in the hands of Providence. But, whatever it may prove, we conceive the policy which dictated the steady support given to the Spanish and Portuguese nations, as well as the retaliation exercised on the commercial warfare of our enemy, are now approved by the deliberate and almost unanimous judgment of the country.

The first of the difficulties here enumerated, is the amount of the public expenditure, which is stated at eighty-five millions annually. The increase of this expenditure is not, however, imputed to the present ministry, but it is inferred (justly, perhaps, if the choice rested with us) that the country stands in need of repose. The noble earl, however, is too candid to allege that the present ministers have shown an indisposition to avail themselves of any opportunity of restoring the blessings of peace, "attended" (as he expresses it) "with those prospects and safeguards which constitute the true character of peace." He therefore waves urging any interference of the house upon a question not likely to occur.

The noble speaker next alludes, but in the most cautious and temperate manner, to the lawless ambition of our enemy, and the criminal means by which he has obtained his present power, arguing, *a priori*, (what every day's experience confirms) that the fixed object of his wishes must be "the overthrow and destruction of Great Britain." Thence he infers that we must look to peace (whenever our enemy shall incline to make it) "as to a period, during which he may, with more security, pursue his plans against the freedom, independence, and existence of this country." He proceeds to show (what may be easily admitted) how much more dangerous the power of France is, under its present ruler, than it was under the dominion of the Bourbons.

This statement, however just, is applied in proof of a doctrine which we cannot admit without some qualification, namely, that we ought, in the language of the noble earl, to "husband our resources." This, we know, was a favourite axiom with the advocates of the late administration, and was employed to justify their total inactivity at a most interesting crisis, when a spirited exertion of this country might have turned the tide of success. We will not enlarge on this mortifying reflection. The same cautious maxim is applied; in this speech, to the policy of affording assistance to the oppressed Spanish and Portuguese nations. We should have first ascertained (says the noble earl) "whether there was a government in Spain capable of affording efficient support to the dispositions of the people—whether there existed resources to supply a British army with provisions, &c. &c." and he attributes the failure of Sir J. Moore's expedition, and the misfortune, "calamity, and disgrace," which (according to him) Lord Wellington afterwards sustained, to this improvidence. It is needless now to discuss the plan of Sir J. Moore's campaign; which, after all, by the diversion it operated, gave a long respite to the southern part of the Spanish peninsula. But we should not have supposed even party prejudice could have represented the events of Lord Wellington's operations in Spain (including the battle of Talavera) as calamitous, much less as disgraceful to the British arms. Had we deferred our assistance to the Spanish people until they had organized a perfect plan of government, or even till they had established a well-organized military system, every opportunity of effectual exertion might have been irretrievably lost.

The speech proceeds to attack our conduct with regard to powers who were, we are told, "unconnected with France," and stigmatizes, of course, our treatment of Denmark, our non-interference with the internal government of Sicily, and the well-known orders in council, retaliating Bonaparte's blockading decrees. All these topics have been so frequently agitated, and the conduct of government, in our opinion, so completely vindicated, that it would be superfluous to discuss them here. The expediency of relaxing the orders in council (as has been done) by licences,

is much questioned, as diminishing the number of British, and increasing that of foreign seamen employed in the European trade. This part of the speech, in our opinion, is the most ingenious, and most worthy of consideration.

The noble speaker next proceeds to condemn the system of finance; or, at least, that part of it in which the present administration have varied from their predecessors. The plan brought forward by Lord H. Petty (now Marquis of Lansdown) appeared to us liable to one very strong objection, namely, that some of the most productive war taxes could not be continued during peace. Yet so far as we have considered the subject, we should have been inclined, with some modifications, to pursue it. But this is not an occasion on which the subject can be fully and adequately discussed. Adverting to the state of Ireland, the noble speaker recommends not only what is so improperly termed "Catholic Emancipation," (and which he himself, if in office, would now, we think, scarcely venture to propose) but other measures (some of them, no doubt, highly beneficial) for the tranquillization and improvement of that kingdom.

On domestic topics, the noble earl, in very vague terms, charges the administration with marked inattention to the just complaints of the people: yet he admits that the proposed reforms of public offices cannot produce any material alleviation of the public burthens, and that some sinecure offices ought to be retained. These he would only limit and regulate. Nor does the noble earl object to a certain degree of influence residing in the crown; though he thinks it now exceeds its proper limits. On the subject of reform in parliament, the noble speaker (according to this report,) admits that his opinions are less *strong* and *sanguine* than they were at an earlier period of his life. Yet he is still the advocate for "a gradual, judicious, and temperate reform." What plan of reform would possess these three characters, not two of the reformers themselves have, we believe, yet agreed. After vindicating the society for a parliamentary reform, (called, we believe, "Friends of the People") of which the noble earl was a member, from the imputation of encouraging plans subversive of the constitution, the speech, in manly terms, asserts the privileges of parliament in opposition to the clamour which had been raised against them. We are concerned that our limits will not permit us to extract a specimen of the arguments by which the noble speaker maintains this constitutional doctrine. A part of them could not, indeed, be easily separated from the context. He supports his opinion by an appeal to the concurrent sentiments of some of the greatest ornaments of parliament, and particularly of the two great and rival statesmen of the present age.

The subjoined address is, of course, a recapitulation of the leading topics of censure contained in the speech;—of which we have above given an outline, and which certainly displays considerable ability, with rather more candour than is usual in party harangues;

and on subjects not immediately connected with party, displays the sentiments of true patriotism.

NATURAL HISTORY.

ART. 26. *British Fauna; containing a Compendium of the Zoology of the British Islands: arranged according to the Linnæan System.* By W. Turton, M. D. F. L. S. Vol I. including the *Classes, Mammalia, Birds, Amphibia, Fishes, and Worms.* 12mo. 237 pp. 10s. 6d. Swansea, printed. To be had of White, London. 1807.

The origin of this little book, at a Country press, is probably the circumstance which has kept it so long from our notice. Having seen it, we feel anxious to lay before our readers, an account of so useful a manual. The author is, we presume, the same Dr. Turton, whose translation of the *Systema Naturæ* of Linnæus, we noticed at the time of its appearance *. The occasion and plan of the present publication, is thus mentioned by the Author:—

“The *Fauna* of the British Islands, has hitherto been only attempted, according to the Linnæan system, in the imperfect synopsis of Berkenhout. The Author has therefore gathered together, in a compendious and portable form, whatever he has had an opportunity, *autopsically* †, to examine and describe, or collect from the labours of modern individuals and societies. No alteration has been made in the amended classification of Linné, except that the *WORMS* are placed before the *INSECTS*, both as having a more natural alliance with the preceding classes, and as forming a more commodious division of the work.

“It is the intention of the Author, numine concedente, as his leisure and opportunities will allow, to proceed in the same form and manner with the remaining departments in the natural history of these Islands, of *INSECTS*, *VEGETABLES*, and *MINERALS*: and which will probably be comprised in three more volumes.”

This book is very neatly printed, and, as far as we have been able to discern, extremely correct. It may seem extraordinary, that the class of *VERMES*, *WORMS*, should occupy a full half of this volume. But it contains five orders, all of which are rather numerous: namely, 1. *Intestina*, 2. *Mollusca*, 3. *Testacea*, 4. *Zoophyta*, 5. *Infusoria*: of the latter order, the majority are not visible to the naked eye. In ascertaining what animals be-

* Vol. xxv. p. 375.

† An affected word. It should also be *autopsically*.

long to the British Fauna, it appears generally, that the Author has followed Pennant, adding what has been discovered by subsequent writers; *Ursus Arctos*, the common Brown Bear is, however, we conceive an exception; nor do we know that the animal either is, or ever was, indigenous in these islands. In the class of *Vermes*, of course, he has but little aid from Pennant.

The descriptions of the genera are very full and exact, and the references to those authors who give figures of the animals, extremely useful. The general title of *Fauna* will not comprehend all that the author promises. When he proceeds to the *Vegetables* and *Minerals*, we shall have the *Flora* and the *Vesta* (if we may coin that term) of Britain. The work, as far as it is yet carried, seems to be extremely complete. We shall be very anxious for the continuation, and completion of it.

DIVINITY.

ART. 27. *The Metaphorical Character of the Apostolical Style, and the predominant Opinion of the Apostolical Æra, as elucidating the Doctrine of Atonement, considered, in a Sermon, preached at the Visitation of his Grace the Archbishop of Canterbury, in the Parish Church of Apsford, on Friday, June 29, 1810. By Richard Laurence, L.L.D. Rector of Mersham, Kent. 8vo. 35 pp. 1s. 6d. Oxford. 1810.*

The liberties taken with the Scriptures by Socinian expositors, have in many ways, and by many learned men, been shown to be unwarrantable; very particularly with regard to the point on which they so continually insist, for the support of their doctrines, namely, the figurative use of certain terms, which the orthodox claim to be applied literally. None, however, have gone deeper into the subject than Dr. Laurence in this short discourse, in which, admitting the Apostolical style to be metaphorical, he undertakes to prove, that, according to the *peculiar structure of the Hebrew language*, and the *genuine principles of perfect metaphor*, the terms used by the Apostolical writers, in reference to the death of Christ, admit of no other interpretation than that of a proper sacrifice, and redemption through his *blood*; and that the endeavours of the Socinians to represent the death of our Saviour, as no otherwise beneficial, than as corroborative of the *doctrines* he taught, are perfectly overset, by a critical examination of the sacrificial terms used, according to the true *Hebraical and metaphorical form*; which enabling us, by means of *one certain characteristic idea*, to connect any *two terms of a comparison*, must indisputably point out to us the exact relation between the *Legal and Evangelical sacrifices*; and affords the only true key to the Apostolical style of expression. The establishment and elucidation of this very important test, depending of course on many nice points of criticism and philology, (in which two

branches of learning, Dr. Laurence has before so much distinguished himself,) must render this little tract a most valuable addition to the library of every biblical Critic. In addition to the argument, deduced from a consideration of the Hebraical form of speech, the Dr. also very ably shows, that since the Apostolical writings were chiefly addressed to Gentiles, the sacrificial terms used, must have conveyed the idea of a proper expiation by blood, according to the prevailing notions of the Gentiles themselves, acknowledged by all Socinian writers of eminence, Dr. Priestley excepted; whom he properly styles, "The acute, but theoretical, and in many points, superficial Priestley." How perfectly wrong Dr. Priestley was in venturing to entertain the contrary opinion, has been lately proved in the most ample and satisfactory manner by the very learned professor Magee of Dublin, in his discourses and dissertations on Atonement and Sacrifice, of which we are happy to see a third edition lately announced. With such supporters and defenders as Dr. M. and Dr. Laurence, the orthodox doctrine of atonement may well defy the boldest assaults of modern Socinians.

ART. 28. *A Sermon preached in the Cathedral Church of Lincoln, on Sunday, August 5th, 1810, before the Honourable Mr. Justice Grose, and the Honourable Mr. Baron Thompson, Judges of Assize. By the Rev. Charles Turnor, A. M. F. S. A. Vicar of Wendover, and domestic Chaplain to the Right Honourable Lord Carrington.* 4to. 15 pp. Lincoln; Brooke. 1810.

The Preacher has happily chosen a text, which deserves especial attention in these times; Psalm xxii. 28. "The kingdom is the Lord's, and he is the governor among the nations." We are strongly exhorted, to reflect "upon the animating and consoling doctrine, of the superintending and all-directing providence of God:—a doctrine, as reviving to the heart of man, as it is confessedly awful and sublime." "This doctrine, of the general providence of God, is not confined to the affairs of individuals, but discovers itself in a peculiar manner in the public concerns of communities at large." Proofs of this doctrine are brought from ancient history; and then, from the times in which we live. The admonition, at p. 10, should be continually present to the mind of an Englishman: "Amid this general convulsion of nations; let us be thankful, that we are still (undeservedly, we acknowledge) under the protection of our most gracious and almighty Benefactor. The many blessings, that we still enjoy, ought to awaken every grateful sentiment within us, and make us thankful to him from whom they flow. What are we, that God should so regard us! Do we testify our love and gratitude towards him, by dutiful obedience to his will? Do we discover, in our lives, those virtues and graces that ought to distinguish and adorn the disciples of Jesus? We must all be conscious, if we

examine our hearts with sincerity, that we are but too often deficient in the discharge of these various duties. If other nations have been chastised for their impieties; what right have *we* to expect any exemption? While other great and powerful kingdoms are bleeding under the iron hand of a despot, the most merciless and sanguinary that was ever sent by Heaven as a scourge to the species; let us turn our eyes to the manifold advantages secured to this our country; and thank our God, that we have been born and educated in this happy and enlightened Kingdom. What just cause then have we to rejoice, that "the Lord reigneth, and that he is the governor among the nations." The blessings which (under Providence) we still possess, are then set forth; namely, 1st, "that pure and reformed Religion established in these dominions; but tempered at the same time with that divine spirit of toleration, which allows full liberty to others, to worship their Maker in that way which they deem most acceptable to him. Next; that civil liberty which we all enjoy, and which is equally removed from the two extremes, of licentiousness on the one hand, and slavery on the other; and those Laws, so admirably calculated to promote the best interests of society, and so impartially enforced by men of tried ability, integrity, and learning; that we are bound to esteem them, what the legislature intended them to be;—the guardians of our property, and the security of our lives and persons. At that tribunal, no wealth or power, however great, can screen the criminal against the offended laws of his country; and there, the meanest subject of the state will find protection and redress." P. 11.

The condition of other nations is then contrasted with our own; and a spirit of devout thankfulness to the Almighty, and obedience to his commands, is the lesson justly drawn and strongly inculcated by the preacher.

Instruction like this is now seasonable, from any pulpit; and not least so, before an audience prepared to witness, in these days, an uprightness never surpassed, in administering the Laws of this or of any other country.

JUBILEE SERMONS.

ART. 29. *A Sermon preached at Bishop-Wearmouth Church, in the County of Durham, on the 25th of October, 1809, the Anniversary of the Accession of our gracious Sovereign to the Throne, upon his Entrance into the 50th Year of his Reign. By Robert Gray, D. D. Rector of Bishop-Wearmouth, and Prebendary of Durham, and of Chichester. 8vo. 20 pp. 1s. 6d. Sunderland, printed. Rivingtons, London. 1809.*

If they whose occasional discourses we may happen to overlook, knew how many reasons of public feeling, and private regard called upon us to notice the present, which, nevertheless, has been de-

played

layed a twelvemonth from its publication, they would readily acquit us, at least, of *wilful* neglect.

Dr. Gray confines his celebration of our excellent Sovereign principally to three points: 1. His steady and uniform regard to religion. 2. The firm steadiness with which he has supported the cause of morality. 3. The regard he has always shown to the "independent and upright administration of justice." These principal topics, with their collateral illustrations, comprehend a large part of the Sovereign's character; allusion, however, is afterwards made to his private and domestic virtues, in a strong, but not adulatory style of commendation. The topics are thus ably summed up.

"From the accession, then, of our Sovereign to the present period, during a reign commenced under the happiest auspices, and carried on with great prosperity, under difficulties of peculiar embarrassment; though dependent colonies have revolted from the parent state, and a revolution of unprecedented magnitude hath overturned many of the empires of the world, our Sovereign has maintained his steady and unaltered principles; has exhibited in his character a mild yet firm serenity, blending the qualities of a patriot king, with the virtues of a religious and amiable man, and living in the affections of his people, as in the bosom of his family." P. 17.

Dr. Gray alludes to a former discourse, on a subject connected with this, which we, (with many others) should have been glad to see printed with it. No London bookseller is mentioned in the title page, which possibly is the reason why we did not early obtain a copy.

We have put in the name of our own publisher at a venture, presuming that it may be there procured.

ART. 30. *A Sermon preached in Tunbridge Wells Chapel, on Wednesday, October 25, 1809, being the fiftieth Anniversary of his Majesty's Reign. By Martin Benson, A. M.* 8vo. 16 pp. 1s. Tunbridge Wells, printed; Rivingtons, London, 1809.

If a few Sermons of this class have continued to this time, overwhelmed by larger compositions, let them be considered as applicable to the Anniversary so lately passed, and they will become new again.

Mr. Benson is careful to avoid any thing like an adulatory strain, or the style of warm panegyric, but he produces a sensible and edifying discourse, well adapted to the occasion. He first takes up the defence of such celebrations in general; which he very properly handles; he then commends our excellent King, chiefly by contrasting him with those insatuated sovereigns, who in other countries have brought on their own ruin: and he lastly considers such an effusion of public gratitude as an admirable lesson

for any future Sovereign. The following passage relating to the constant endeavours that are used to excite discontent in this country, in spite of all its advantages, is justly conceived and admirably expressed.

"It is too much the fashion of the day, that certain political incendiaries periodically deal forth their self-sufficient opinions, to regulate or rather pervert, those of the country at large: the general tenor of whose inflammable poison is to shew that every thing is wrong; to disgust, with a hope of creating confusion. If we listen to these theorists, all not only is wrong, but actually is lost: every design has originated in a bad motive; and every event, though ostensibly successful or useful, is accompanied by misfortune and disgrace. In a word, they would persuade us, that our country is lost; the constitution impaired or useless; and the near approach of our *generous* enemy rather to be desired than dreaded. It is not a little disgraceful that Englishmen should listen with apathy to such pestilential libels. But happily their conduct proves that they are not very extensively seduced; as the loyal effusions of this day, (the object of ridicule and hatred with these writers) sufficiently prove." P. 14.

In spite of all these efforts the very great majority, of intelligent and valuable subjects, rejoice in such celebrations, and, at this moment anxiously and fervently pray that they may have many more to celebrate, after the removal of the present anxiety.

ART. 31. *A Sermon preached in the Parish Church of Blunham, Bedfordshire, on Wednesday, O^C. 25, 1809. By the Rev. Robert Porten Beachcroft, A.M. of Oriel College, Oxford, and Rector of Blunham.* 8vo. 21 pp. 1s. Rivingtons. 1809.

We go on to clear our repository, of what it ought long ago to have dismissed, the sermons printed on the first day of Jubilee.

Mr. Beachcroft is one of those who have made excellent use of the occasion, by inculcating the sound and true principles of a British patriot and divine. He shall speak for himself.

"Surrounded by his family, sitting under his own vine, sheltered by his own fig-tree, the Englishman is able to comprehend the true meaning of the word liberty! his service both to his king and to his God may, and ought to be, a service of perfect freedom. Whilst other nations are flying before the sword of the destroyer; our country is preserved as a refuge for the oppressed fugitive; an asylum for suffering kings and banished princes.

"But why are we thus signally honoured of God? "the Lord did not set his love upon us, nor choose us, because we were more in number than any people (for comparatively speaking we are the fewest of all people) but because the Lord loved us." O may the Lord still continue to love us; may he still uphold us by the right hand of his power. Of this we may be assured, that nothing but our sins and repeated transgressions will induce the God of mercy

energy to cast us off. But then the question comes with too much force, Are not our sins great; are not our iniquities grown up, reaching to the heavens? we have too much reason to apprehend that they are. It would, however, be foreign to the business of this day to particularize; but we must all be sensible, that the sins of individuals compose what is called national guilt, which, if it be not repented of, will most assuredly bring down national punishment.

“ With the best constituted form of government; with the purest mode of worship; with every civil and religious opportunity of adorning our christian profession, if we forget ourselves, our country, and our God, we shall need the rod of chastisement to bring us back to a proper sense of duty. The God of all pity and of all consolation, delights in the welfare and prosperity of his people; but then he requires that his people should delight in him. “ Delight thou in the Lord. and he will give thee thy heart’s desire.” P. 15.

There is nothing in the plan of the discourse that particularly requires an analysis.

ART. 32. *A Sermon, preached at the Parish Church of Dorking, in the County of Surrey, on Wednesday, October 25th, 1809: in Commemoration of his Majesty’s entering the fiftieth Year of his Reign. By the Rev. J. Warneford, M. A. Fellow of Jesus College, Cambridge, and Curate of Dorking.* 8vo. 18 pp. 1s. Rivingtons. 1809.

This preacher, like some others whom we have met with, begins with an account of the *Jewish Jubilee*; he then proceeds to consider the grounds which we have for gratitude, under three or four principal heads. The first of these is the actual blessings we enjoy; the second, being free from the great visitations of God; the third is our preservation from civil tumults and disorders, Here we shall cite the words of the preacher.

“ But thirdly, as we have mentioned our gratitude due for freedom from the horrors of the sword, freedom also from either the pestilence or the famine, so have we abundant cause to praise God for deliverances wrought for our nation, through many eventful circumstances, operating on us as a body politic, at home. It is hardly to be expected in times and circumstances like those which have marked the present reign, wherein we have been rising to the greatest height of commerce, the necessary attendant on which is luxury; situated also as we are in the midst of rival and powerful nations, whose arts and intrigues of every sort have been exerted to depress our political grandeur, but that, in so free a nation, partial tumults should have been excited. At different times of his present Majesty’s reign, such partial disturbances have consequently occasionally arisen; but with no degree of danger comparable with that which has attended the in-

fidious machinations of the enemy at the present day ; by *these* we have seen the governments of the continental nations overturned from their very foundation ; and the arts of corruption regularly preceding the military power. The people of this country are possessed of too solid judgment to be stimulated with that same easy credulity, which has so marked the more fluctuating genius of the other countries ; nor indeed is it to be supposed that by slight endeavours they should be brought to undervalue those superior blessings they enjoy in a legal monarchy, and impartial administration of the laws ; yet, when we consider the very artful and insinuating methods used by the rival power, together with the known relaxing tendency of luxury, so readily fitting us to catch the fatal contagion, I say, we may above all our other subjects of praise, return our thanks to God for his very great mercy shown us in this respect : that we have not been instigated by the same pernicious doctrines, both religious and political, to renounce at once our attachment to our King, our constitution, and our religion." P. 12.

The discourse is sensible and sound.

MISCELLANIES.

ART. 33. *The History of Susan Gray, as related by a Clergyman; designed for the Benefit of Young Women when going to Service, &c.* 12mo. 1s. 6d. Hazard. 1810.

A very interesting story, by which it appears how possible it is for a young woman to be ruined in reputation, and cut off in early life, though pure in principle and upright in conduct. The great moral inculcated is the indispensable obligation upon young women in service, and particularly if at all distinguished by personal accomplishments, to avoid, as they would the bite of a serpent, encouraging any familiarity from young men, their superiors, in life.

ART. 34. *A Dictionary of Painters, Sculptors, Architects, and Engravers, containing biographical Sketches of the most celebrated Artists, from the earliest Ages to the present Time; to which is added, an Appendix, comprising the Substance of Walpole's Anecdotes of Painting in England from Vertue, forming a complete English School.* 12mo. 10s. 6d. Gale and Curtis. 1810.

As Pilkington's Dictionary, republished by Fuseli, is, in itself, an expensive work ; and other volumes of the same kind, the substance of which is given in the present compilation, are either difficult to be procured, or of high price, we cannot but approve this attempt to unite Artists of every description in one biographical volume. It is not to be expected that a first work of this kind can immediately comprehend all the names, which have a claim to

appear in it. Consequently we looked in vain for the name of the celebrated *Criſpin Paſ*, whose engravings in printed books are the pride of many collectors.

Besides the general dictionary, we have here an Appendix of four articles, containing the principal Artists of the English School; namely Painters, Sculptors, Architects, and Engravers. These are chiefly extracted from Walpole's *Anecdotes of painting in England*, and are very satisfactorily represented. We congratulate the public on the acquisition of this useful book, and hope to see it rendered more complete in future editions.

ART. 35. *Gazetteer of England and Wales; containing the Statistics, Agriculture, and Mineralogy of the Counties; the History, Antiquities, Curiosities, Manufactures, Trade, Commerce, Fairs, Markets, Charitable and other Institutions, Population, and elective Franchises, of the Cities, Towns and Boroughs; including a complete Index villaris, with the Bearings and Distance of each Village and Mansion from the nearest Market Town. Illustrated by two large Maps, descriptive of the Roads and inland Navigation. By Thomas Potts. 8vo. 11. 7s. About 120 Sheets. Rivingtons, and the other Bookfellers of London. 1810.*

The example having been set by Pitts Capper, and by Mr. Carlyle, there seems to have arisen a contention who shall best furnish the public with an index of names, to the towns, villages, of this country. Capper has the advantage of including Scotland and Ireland in his work, but the present is more complete, as to the names of England and Wales only. Of the very small places the entries here are as brief as possible, mentioning only their distance and bearing from the nearest market town. The considerable places are noticed more at large, so as to specify the most important of those particulars which are promised in the title-page. A very useful accession to this volume is the map of navigable rivers and canals throughout the kingdom, which seems to be correctly executed. But the maps of the counties in Capper's work, containing the division into hundreds, &c. are an advantage which no other work of the kind has yet presented. We trust that the present compilation will at some future time obtain a similar illustration.

ART. 36. *Miscellaneous Questions, on History and Chronology; with an Explanation of some of the common Terms used in both; With a Sketch of the State of the World, before the Coming of Jesus Christ; the Preservation of the Scriptures, and a Sketch of the Evidence of the Truth of Revelation. 12mo. 144. pp. 28. Dean, Wardour Street. 1810.*

This is a very good and useful little book, and judiciously calculated for the purposes announced; namely, to be learnt by heart,

and repeated in classes. It is a catechism, and the first questions relate to general History and Chronology. The nature of different religions is explained, and a very clear and sensible sketch is given of the evidences of the Christian religion. A part particularly useful begins at p. 78, and is called a supplement to Dr. Watts's Scripture History. It contains a sketch of the history of the Jews, from the division of the two kingdoms of Israel, and Judah, to the occupying of the Holy Land by the Saracens, and Turks. We also particularly approve of the questions and answers on the history of the false Prophet Mahomet.

A few mistakes must, however, be noticed, that they may be corrected. In the first place, we have *Rheoboam*, (p. 78, and 9.) for Rehoboam. *Urim* for Urin, (p. 85.) Ptolemy *Sotar* repeatedly for Soter, (p. 88.) *Penticoft* for Pentecost, (p. 117.) *Abuckir* for Abubekir (p. 128.). But the strangest error, and an error which can only be cured by cancelling some leaves, is the confusion which prevails respecting the Facts and Feasts of the Church. In the first place, all the Feasts are not given, for in that list, *the Nativity*, Easter Sunday, Pentecost, and Trinity Sunday are omitted. But, what is most strange, those very days, and not excepting even the *Nativity of Christ*, the greatest of all Festivals, are inscribed in the list of Fasts (p. 117.). So likewise are all the Saints' days, though they had already been set down in the list of Feasts. The only way we can account for the majority of these instances is, that they were taken from some list, wherein the words "the Vigils or days before," stood apart, in reference to the whole class. But even this supposition will not account for all the errors. This part therefore must of necessity be cancelled, and newly drawn up, before the book can properly even be offered for circulation.

Notwithstanding this unaccountable blunder, the book, we must repeat it, is admirably planned; and when corrected, will be a most instructive and useful school-book for very young pupils.

ART. 37. *A Narrative of Facts relative to a late Occurrence in the County of Cambridge. In answer to a Statement contained in a Unitarian Publication, called "The Monthly Repository."* By Andrew Fuller. 12mo. 24. pp. Burditt. 1810.

ART. 38. *Bigotry and Intolerance Defeated, or an Account of the late Prosecution of Mr. John Gisburne, Unitarian Minister of Soham, Cambridgeshire; with an Exposure and Correction of the Defects, and Mistakes of Mr. Andrew Fuller's Narrative of that Affair, in Letters to John Christie, Esq. Treasurer of the Unitarian Fund.* By Robert Aspland, Minister of the Gravel Pit Congregation, Hackney-Harlow. 8vo. 71. pp. Flower. 1810.

The title of the latter book gives us to understand, that Mr. John Gisburne is, or was, an "Unitarian Minister of Soham, Cambridgeshire." That is, Mr. John Gisburne, who, in or about the year 1803, had been a preacher in Mr. Welles's congregation,

nection, then become a *Baptist*, and by repute a *Calvinist*, was recommended by Mr. Andrew Fuller, late minister of a Chapel built by the *Calvinists* at Soham in Cambridgeshire, to supply the place of a Pastor to his old flock, and congregation; soon after he got there, he went back through the several stages of *Calvinism* and *Baptism*, to his original state of *Arminianism*, and from thence departed into *Unitarianism*; having done this, he proceeds to *un-calvinize* all Mr. Fuller's old friends and connections at Soham, and by dint of preaching and persuasion, and so on, procures at length a majority of *Unitarians* in the *Calvinist* Chapel. Having done this, he presumes upon a right to the chapel, and resists all attempts of the Calvinistical Trustees and Congregationists, to eject him. Riots and interruptions take place. Mr. Stone's *Sermon* is read from the *pulpit*, and Mr. Fuller's book against the *Socinians* from one of the *pews*. Mr. Gisburne looks down from the pulpit in wrath, while "*Mrs. Howe is prevented looking up to it, by Mr. Fuller's large octavo volume*" held before her; a constable is call'd, and the whole meeting thrown into confusion, and in fine cross indictments are preferred; and the case brought before the Grand Jury, and a true bill found against the old Calvinistical members as rioters, to the great joy and triumph of Messrs. Gisburne, Aspland and Co: things are afterwards however settled by arbitration, and here begin fresh grievances. The *Monthly Repository* reports the case *falsely*, as Mr. Andrew Fuller alledges, and Mr. Andrew Fuller reports the case *as falsely*, as Mr. Aspland and Messrs. Benjamin Fuller, William Attlessey, and William Thresher recriminate. If any body unconnected with the cause chooses to read the books, he will find that much coarse, vulgar, and improper behaviour was resorted to, on both sides, though all claim to be gentlemen of the first reputation and purest honour. He will also find that intolerance and bigotry are not peculiar to established churches, upon the authority of certain Dissenters themselves, who pretend grievously to lament such a reproach brought upon the character of the *profession*; that is, not of the Calvinists, or Baptists, or Arminians particularly, (they may all severally fall into what disgrace, and incur what odium they please, for what the Unitarians care,) but of the Dissenters, *as a body*; for as Dissenters, Mr. Aspland insinuates, they have all *one interest*, and should be swayed by *one principle*. We would advise all Calvinists to beware how they let such volatile, unsettled, insidious religionists as Mr. Gisburne into their pulpits; and we cannot compliment the *Majority* of that gentlemen's auditors at Soham, upon either their good sense, taste, learning or judgment, if they could prefer Mr. Stone's very paltry Sermon, to the solid and sensible arguments of Mr. Andrew Fuller's book against the Socinians. The one is the work of a powerful reasoner, the other too notoriously deficient both in learning and argument, to be acknowledged by any real scholar. We are confident that most well educated Unitarians must be ashamed of it. These two disputants

are equally unknown to us, we speak only of their works; and have hesitation in adding, that we think both of them were introduced into the chapel of Soham very improperly, and with the greatest indecorum. Had things been decently conducted, we should clearly decide against Mr. Gisburne and his friends, though the grand jury were led by the evidence before them, to do otherwise. We think Mr. Gisburne's continuance in a Calvinistical chapel, after he embraced Unitarianism, perfectly indefensible, and the old and original members of it, perfectly justifiable, in endeavouring to dispossess him of it. They must have been tolerant, to a degree of idiotism, to have winked at such an intrusion; only their proceedings should have been more regular.

ART. 39. *The Juvenile Spectator, being Observations on the Tempers, Manners, and Foibles of various Young Persons, interspersed with such lively Matter, as it is Presumed will Amuse as well as Instruct; by Arabella Argus. 8vo, 4s. Darton, 1810.*

This is a very well written, and well adapted book for young children. The tales are natural, and agreeably related, and the moral easy and obvious to the capacities of those for whose amusement and instruction the book is intended. Among the great number of books for children, which, to the honour of the present period, almost every day produces, this appears to deserve a distinguished place.

ART. 40. *Journal of the Military Operations during the Blockade and Siege of Genoa, preceded by a summary View of the Situation of the Army of Italy, from the Moment that General Massena took the Command of it, until the Blockade. Translated from the French of Paul Thiebaut, General of Brigade, Author of the Manual for Adjutants General, and of Reflections on the Reorganization of the Head Quarters and Staffs of Armies. By John Maunde, Translator of De Lille's L'Homme des Champs. 8vo, Price 6s. Egerton. 1810.*

The siege of Genoa forms an interesting epoch in the military history of the French Revolution, and it is an obvious matter of curiosity at this particular time, as the most conspicuous character in it was Massena, now the opponent of our excellent General Lord Wellington. As this narrative is written by a Frenchman, every thing favourable and flattering to the military skill and prowess of the French is, as might naturally be expected, detailed in the most exaggerated and fulsome terms of panegyric. It is, however, a curious historical document; and as on that occasion Massena, with all his vauntings and gasconades, was ultimately obliged to yield to the prowess of our countrymen, and

to evacuate Genoa, we trust that the event may be the prototype of what shall take place hereafter on the plains before Lisbon.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Holy Bible, containing the Old and New Testaments, according to the authorised Versions, with Notes by several learned and pious Reformers; those on the New Testament, being by Theodore Beza, as printed by royal Authority at the Time of the Reformation. To which are added, by the present Editor, Dissertations on the several Portions of the Holy Scriptures, additional Notes, &c. 4to. 2l. 15s. Royal 4l. 8s.

Sermons. By the Rev. R. Polwhele, Vicar of Mannaccon and St. Anthony in Cornwall, &c. 10s. 6d.

A Series of Discourses, principally on the Evidences of Christianity. By the Rev. M. J. Naylor, B. D. Vicar of Penislone, &c. 10s. 6d.

Sermons and Extracts consolatory on the Loss of Friends, selected from the following eminent Divines, Bp. Bull. Bp. Horne, Abp. Tillotson, &c. &c. &c. including a Dissertation, by Dr. Richard Price, on the Reasons for supposing that virtuous Men shall meet hereafter in a State of Happiness. 8vo. 8s.

Sermons on the most interesting Subjects of the Christian Religion, by the late Rev. H. Smith, D. D. Reader of the Temple, and Lecturer of St. Margaret's, Westminster. Second Edition. 8vo. 6s.

Prayers, collected from the several Writings of Jeremy Taylor, D. D. Bishop of Down and Connor; adapted to the Family, the Closet, the Sacrament, &c. &c. &c. By the Rev. Samuel Clapham, M. A. Vicar of Christ-Church, Hants.; and Editor of the Lord Bishop of Lincoln's Elements of Christian Theology. 8vo. 8s.

A Vindication of the British and Foreign Bible Society, in a Letter addressed to the Rev. Dr. Wordsworth, chiefly in Reply to his Letter to the Right Hon. Lord Teignmouth. By William Dealtry, M. A. Examining Chaplain to the Bishop of Bristol, and Chaplain to the Earl of Leven and Melville, &c. 7s. 6d.

A Concise History of the Origin, Progress, and Effects of the Papal Supremacy: with Observations on the Alterations made in it by Bonaparte. 3s. 6d.

Universalism confounds and destroys itself: or Letters to a Friend on Dr. Huntingdon, Dr. Chauncy, Mr. Winchester, Petipiere, Dr. Young, and Mr. Rely's Scheme, which are shown to be made up of Contradictions. Interpersed with direct Proofs of the endless Misery of the Damned: and answers to the popular Objections of the present Day, against the Doctrines of Grace, &c. &c. By Josiah Spaulding, A. M. 7s.

HISTORY.

A Sketch of the City of Lisbon, with Remarks on the Manners, Dispositions, Amusements, and Character, of the Portuguese Nation. By Captain Faffier, of the first Battalion, 60th Regiment. 4s. 6d.

An Account of some recent Transactions in the Colony of Sierra Leone, with a few Observations on the State of the American Coast. By John Grant, late Member of the Council in that Colony. With an Appendix of official and other Papers. 3s. 6d.

A Journal of the Blockade, and Siege of Genoa, in which Marshal Masséna

man's Military Character, and Mode of Warfare, are particularly delineated. Translated from the French of Thiebault, by J. Maunde. 6s.

Political Essay on the Kingdom of New Spain, containing Researches relative to the Geography of Mexico, &c. By Alexander De Humboldt. Translated from the original French, by John Black. 2 vols. 8vo. 11. 18s.

The Chronicles of Enguerrand de Monfieu. Translated by Thomas Johnes, Esq. 12 vols. 8vo. 71. 4s.

Travels through Denmark and Sweden, to which is prefixed, a Journal of a Voyage down the Elbe, from Dresden to Hamburg. Including a copious and interesting Historical Account of the Hanseatic League. By Louis de Boisgelin, Knight of Malta. 2 vols. 4to. 31. 3s. coloured Plates, 41. 4s.

A History of the Roman Government, from the Commencement of the State, till the total Subversion of Liberty, by the successful Usurpation of Cæsar Augustus, in the Year of Rome, 724. By Alexander Brodie. 12s.

MEDICAL.

Pharmacopœia Officialis Britannica, being a new and correct Translation of the late Edition of the London Pharmacopœia: with which are incorporated, in Alphabetical Order, all the Formulæ of the Edinburgh and Dublin Colleges, together with Notes explanatory of the different Processes. By Richard Stocker, Apothecary to Guy's Hospital. 8vo. 10s. 6d.

A Familiar Treatise on the Prevention and Cure of Asthma, Difficulty of Breathing, Wheezing and Winter Cough, with explicit Instructions for their Management and Cure. 2s.

A Treatise on the Causes, Prevention, and Cure of Gout, with Remarks on the Eau Medicinale, and the degraded State of Medicine in the British Empire, compared with that of France and Germany. By J. Delgenette, C. M. 2s. 6d.

Facts establishing the Efficacy of the Opiate Friction in Spasmodic and Febrile Diseases: also, Outlines of a Plan to investigate the Nature, Causes, and Method of Cure, of Hydrophobia and Tetanus. By Michael Ward, late Surgeon to the Manchester Infirmary, &c. 5s.

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Minutes of Agriculture and Planting, illustrated with dried Specimens of natural Grasses and Copper-plates. By William Amos. 4to. 21. 2s.

MATHEMATICS.

Six Lectures on the Elements of Plane Trigonometry, with the Method of constructing Tables of Natural and Logarithmic Lines, &c. By the Rev. R. Bridge, M. A. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East India College. 4s.

The Principles of Fluxions, designed for the Use of Students in the University. By William Dealtry, M. A. Professor of Mathematics in the East India College, and Fellow of Trinity College, Cambridge. Royal 8vo. 14s.

POLITICS.

Analysis of the Money Situation of Great Britain, with Respect to its Coins and Bank Notes. 1s. 6d.

The Question, concerning the Depreciation of our Currency, stated and examined. By W. Huskisson, Esq. M. P. 5s.

Practical Observations on the Report of the Bullion Committee. By Charles Bosanquet, Esq. 4s.

An Essay on the Military Policy and Institutions of the British Empire. By C. W. Pasley, Captain of the Corps of Royal Engineers. 10s. 6d.

On the Power and Privileges of Parliament: in a Series of Letters, addressed to the Right Hon. Lord Ellenborough, by Thistlethwaite. 3s.

Military Plan of the Operations of the Army under Lord Viscount Wellington in Portugal. 2s. 6d.

Copies from a Correspondence and Substance of Communications with Mr. Huskisson, Mr. Perceval, &c. on the Subjects of the Waste and Abuses in the Military Establishments and Expenditure, &c. By J. J. Vassar, Esq. 8s.

Lucas's Letters to Earl Moira, on the Subject of a Regency and immediate Reform. 3s.

POETRY.

Glenochel : a Descriptive Poem. By James Kennedy. Vol. I. 6s. 6d.

An Essay on the Principles of Philosophical Criticism, applied to Poetry. By Joseph Harpur, L. L. D. of Trinity College, Oxford. 1l. 1s.

The Maid of Renmore ; or Platonic Love : with burlesque Notes, in humble Imitation of modern Annotators. 6s.

Joseph : a Religious Poem in Blank Verse : Historical, Patriarchal, and Typical ; with Notes. By the Rev. Charles Lucas, A. M. Curate of Avebury, Wiltshire. 2 vols. 1l. 1s.

Genevieve ; or the Spirit of the Drave : with Odes and other Poems, chiefly Amatory and Descriptive. By John Stewart, Esq. 9s.

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The Idiot ; or Pictures of Life : by Miss H. Boswell. 3 vols. 15s.

The Mountain Chief ; or the Descendant of William Tell, the Deliverer of Switzerland. 4 Vols. 1l.

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The Royal Exile : an Historical Romance of the Sixteenth Century. By Mrs. Green. 4 Vols. 1l.

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Letters of Madame La Marquise du Deffand, to the Right Hon. H. Walpole, afterwards Earl of Orford, from the year 1766 to 1780. To which are added, Letters of Madame du Deffand to Voltaire. Published from the Originals at Strawberry Hill. 4 vols. 12mo. 2l. 2s.

The Cambridge Problems : being a Collection of the printed Questions proposed to the Candidates for the Degree of Bachelor of Arts, at the General Examinations, from the Year 1801 to 1810 inclusive. With a Preface by a Graduate of the University. 6s.

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LITERARY INTELLIGENCE.

Mr. *Hodgson*, Rector of St. George's Hanover Square, has so nearly completed the *life of the late Bishop of London*, that we may hope to have it next month.

Professor *Marsh* is at the press with the continuation of his valuable *Lectures*.

We have great satisfaction in announcing, that Dr. *Maltby's* new edition of *Morell's Thesaurus* is gone to Press.

Mr. *Marratt's* Book on *Mechanics* will appear in the course of next month.

A new and complete Edition of the *Works of Archbishop Secker*, with his *Life* prefixed by Bishop *Porteus*, is in great forwardness for publication.

A new Edition of *Spelman's Translation of Xenophon's Expedition of Cyrus*, is in the Press.

Mr. *George Chalmers* is printing a Work on *Bullion and Coin, Circulation and Exchanges*.

Mr. *Perceval Eliot* is engaged in an Answer to Mr. *Huskisson's* Pamphlet on the *Depreciation of Money*.

Mr. *C. Bradley*, of Wallingford, has a *Lexicon of the New Testament*, intended principally for the Use of Schools, nearly ready for Press.

Mr. *Barrow Field*, of the Inner Temple, has in the Press a full *Analysis of Blackstone's Commentaries*, by a Series of Questions, to which the Student is to frame his own answers by reading that work.

ERRATA.

- P. 337, l. 33, for their read the
 --- 35, — adhering to read abhorring
 341, — 40, — rebels read rabble
 --- 10, — law — laws
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THE
BRITISH CRITIC,

For DECEMBER, 1810.

"Nihil est neque gravius neque inuavius quam stulta refutare
prudenter." LUD. VIVIS.

Nothing is more difficult or less pleasing than to expose foolish
writings in a proper manner.

ART. I. *Travels through Lower Canada, and the United States of North America, in the Years 1806, 1807, and 1808. To which are added, Biographical Notices and Anecdotes of some of the leading Characters in the United States: and of those who have, at various Periods, borne a conspicuous Part in the Politics of that Country. By John Lambert. In three Volumes. 8vo. 11. 11s. 6d. With Engravings. Phillips. 1810.*

WE have read these volumes with considerable interest, and have received from the perusal much and important information. The author, a very intelligent man, and well qualified for the enquiries, the result of which his volumes communicate, accompanied a near relation to Canada, to accomplish under the sanction of Government, the cultivation of hemp. An undertaking often recommended, but never yet successfully performed. The individuals concerned, embarked on their voyage, full of the most flattering hopes and expectations

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tions. They were to receive from the the Canadian Government 150 acres of *clear land*, have their expences paid, and every facility afforded them. But no sooner had they arrived in Canada than these bright prospects vanished altogether. Strange to say, the government had not one single acre of clear land to give them; they were compelled to dance attendance at the executive council room, for five months together before they received compensation in any form. In this interval the farmers and artificers whom they carried out with them, were seduced from their service, or corrupted by idleness, and the bad example of the lower order of Europeans at Quebec. The original design thus proving abortive, the author thought that he could not employ his time better, than to avail himself of the opportunity before him, to make himself acquainted with the country and its customs and inhabitants. Remaining, therefore, for some time at Quebec, he afterwards proceeded up the river to Montreal. From Montreal he crossed Lake Champlain, and entering the territories of the American Government, pursued his journey to New York; at this place he continued for a considerable time, and then embarked for Charleston in South Carolina. From Charleston he visited Savannah on foot, and describes New Georgia with some minuteness; returning to New York, he went from thence to Boston. To the description of this place, its manners, commerce, and inhabitants, he subjoins some lively Biographical Notices of the more distinguished characters of America, &c. in these more recent times, namely, of Jefferson, Madison, Burr, General Hamilton, Paine, &c. &c. From Boston he again returned to Canada and the conclusion of the third volume leaves the traveller at Montreal.

We really know no book of the kind which gives so circumstantial and so satisfactory an account of the British Settlements and of the United States of America, from the coast of Labrador to the Gulf of Florida. Having said this, and placed before our readers the outline of the travellers route, it becomes a point of justice to introduce a few specimens of the amusement and information which may be expected.

The following anecdote in the beginning of the first volume introduces no feeble argument in vindication of the plan pursued by the British and Foreign Bible Society.

"Our pilot, Louis Le Clair, was an old French Canadian, possessed, like the rest of his countrymen, of a tolerable opinion of himself; yet was a good-humoured, friendly fellow. It was not long before we found that his predilection for the clergy was not excessive. He entertained us with many of his whimsical opinions,

opinions, and declared, that for his own part, he never went to confession, though he allowed his wife and daughters to go. "Women," says he, can never be happy until they let out their secrets, and on that account it is necessary they should have a confessor; I therefore pay him his fees, which is only justice: but for myself I consider it all as a mere farce; and it must be so, since the women say that they only tell the priests a part and conceal the rest.—A few years ago the pilot picked up an English Bible, which had been thrown ashore from the wreck of a ship: as he understood the language, he read it through, and it opened his eyes so much, that he could not forbear, soon after, disputing with his curé upon certain points of religion. The latter was much surprized to find him so knowing, and inquired how he had obtained his information, upon which the old man shewed him the Bible. The priest declared it was not a fit book for him to read, and desired he would give it into his charge; this the pilot refused, and the curé threatened to write to the bishop and have him excommunicated as a heretic: but finding that neither threats, nor intreaties, had any effect, he was necessitated to request that he would keep it to himself, and not let any of his neighbours know that he had such a book. The old pilot declared, that he considered the finding of that Bible the happiest event of his life, in consequence of the comfort and consolation which he derived from perusing it." Vol. I. p. 111.

The following account of the domestic manners of the Habitans will hardly be perused without a smile.

"The furniture of the Habitans, is plain and simple, and most commonly of their own workmanship. A few wooden chairs with twig or rush bottoms, and two or three deal tables, are placed in each room, and are seldom very ornamental; they, however, suffice, with a proper number of wooden bowls, trenchers, and spoons, for the use of the family at meals. A press, and two or three large chests, contain their wearing-apparel, and other property. A buffet in one corner, contains their small display of cups, saucers, glasses, and tea-pots, while a few broken sets may perhaps grace the mantle-piece. A clock is often found in their best apartment, and the sides of the room are ornamented with little pictures, or waxen images of saints and crucifixes; of the holy virgin and her son. An iron stove is generally placed in the largest apartment, with a pipe passing through the others into the chimney. The kitchen displays very little more than kettles of soup—tureens of milk—a table, a dresser, and a few chairs. The fire-place is wide, and large logs of wood are placed on old fashioned iron dogs. A wooden crane supports the large kettle of soup, which is for ever on the fire.

"Their chief article of food, is pork, as fat as as they can procure it. They all keep a great number of swine, which they

fatten to their liking. Peas-soup, with a small quantity of pork boiled in it, constitutes their breakfast, dinner and supper, day after day, with very little alteration, except what is occasioned by a few sausages, and puddings made of the entrails, when a hog is killed; or during Lent, when fish and vegetables only, will suffice. They are extremely fond of thick sour milk, and will often treat themselves with a dish of it, after their pork. Milk, soup, and other spoon-meat, are eaten out of a general dish, each taking a spoonful after the other. Knives and forks are seldom in request.

“The old people will sometimes treat themselves with tea or coffee, in which case, they generally have to boil their water in the frying-pan; for it rarely happens that they have a tea-kettle in the house.—An anecdote is related of a gentleman, who was travelling on the road to Montreal several years ago, when tea was almost unknown to the Habitans, and when accommodation on the road, was even worse than it is now; he carried with him his provisions, and among the rest he had a pound of tea. On his arrival at one of the post-houses in the evening, he told the mistress of the house, to make him some tea, and gave her the parcel for that purpose. In the mean time, the woman spread out her plates and dishes, knives and forks, upon the table, and the gentleman took his meat and loaf out of the basket; (for tea, without something more substantial, is poor fare when travelling, and I always found in such cases, that a beef-steak, or a slice of cold meat, was a considerable improvement to the tea-table.) After waiting a longer time than the gentleman thought necessary to make a cup of tea, the woman came into the room; but how shall I describe his astonishment, when he beheld the whole pound of tea nicely boiled, and spread out on a dish, with a lump of butter in the middle! the good woman had boiled it all in the *chauderon*, and was placing it on the table as a fine *dish of greens* to accompany the gentleman's cold beef.

“Milk and water is the usual drink of the females and younger part of the family. Rum is, however, the cordial balm which relieves the men from their cares and anxieties. They are passionately fond of this pernicious liquor, and often have a debauch when they go to market with their commodities. I have seen in the Upper Town market-place, at Quebec, a father and his son both drunk. The young one, however, was not so bad, but that he was sensible of the impropriety, so he tumbled the old man out of the spirit shop, into the street, and endeavoured to force him into the *berlin*, to carry him home. The old fellow, however, pulled his son down by the hair, and began to belabour him with his fist, uttering ten thousand *sa-crés* and *b——rs* upon his unfortunat head. The young man could not extricate himself, and being pretty much in that state which is called ‘crying drunk,’ he began to weep, calling out at the same time, ‘*Ah my father, you do not know me!*’ ‘*My God you do not know me!*’ The tears ran

down his cheeks, though as much, most likely, from the blows; and tugs of the hair which he received, as from the idea of his father not knowing him. His exclamations, however, caused the old man to weep with him, and the scene became truly ludicrous; for the old fellow would not let go his hold, but continued his curses, his blows, and his tears, until the son was assisted by some other Habitans, who forced the father into the berlin; upon which the young man got in, and drove him home.

"Very few of the country people who frequent the markets in the towns, return home sober, and in winter time, when there is not room for more than one cariole on the road, without plunging the horse four or five feet deep in snow, these people, having lost their usual politeness by intoxication, do not feel inclined to make way for the gentry in carioles, and will often run their sleighs aboard, and upset them." P. 158.

The following anecdotes are related at p. 388 and p. 423:

"Our guide, a Cree, whose spirits had visibly begun to droop ever since we entered the defiles of the mountains, was last night presented by Mr. ——— with some rum, to keep him hearty in the cause; upon this he made shift to get drunk with his wife. This morning he complained that his head and stomach were out of order, and asked for a little medicine, which was given him; but finding it did him neither good nor harm, he called his wife to him, where he was sitting amidst us at a large fire we had made to warm ourselves. She readily came: he asked her if she had a sharp flint; and upon her replying she had not, he broke one, and made a lancet of it, with which he opened a vein in his wife's arm, she assisting him with great good-will. Having drawn about a pint of blood from her, in a wooden bowl, to our astonishment, he applied it to his mouth, quite warm, and drank it off: then he mixed the blood that adhered to the vessel, with water, by way of cleansing the bowl, and also drank that off. While I was considering the savageness of this action, one of our men, with indignation, exclaimed to our guide: 'I have eaten and smoked with thee, but henceforward thou and I shall not smoke and eat together. What, drink warm from the vein the blood of thy wife!'—'Oh, my friend,' said the Indian, 'have I done wrong? when I find my stomach out of order, the warm blood of my wife, in good health, refreshes the whole of my body, and puts me to rights: in return, when she is not well, I draw blood from my arm; she drinks it; and it gives her life: all our nation do the same, and they all know it to be a good medicine.' " P. 388.

"It is a dangerous experiment to wander carelessly in the woods in Canada, without a guide, or a sufficient acquaintance with the paths; and instances have occurred, of people perishing even within a small distance of their own habitations. A few

years ago, two young ladies who were on a visit at the house of Mr. Nicholas Montour, formerly of the North-west Company, and who then resided at Point du Lac, near Three Rivers, strolled into the woods at the back of the house, one morning after breakfast, for the purpose of regaling themselves with the strawberries and other fruit which grew abundantly there, and were then in great perfection. One of them had an amusing novel in her hand, which she read to the other; and so interested were they with the story; and the scenery around them, that they never thought of returning to dinner. In this manner they strolled delightfully along, sometimes wrapt up in the charms of the novel, and at others times stopping to gather the fruit which lay luxuriantly scattered beneath their feet, or hung in clusters over their heads; when the declining sun at length warned them that it was late in the afternoon. They now began to think of returning, but unfortunately they had wandered from the path, and knew not which way to go. The sun, which an hour before might have afforded them some assistance, was now obscured by the lofty trees of the forest; and as the evening closed in, they found themselves yet more bewildered.

"In the most distracted state they wandered about among the shrubs and underwood of the forest, wringing their hands, and crying most bitterly at their melancholy situation. Their clothes were nearly torn off their backs; their hair hung in a dishevelled manner upon their necks; and the fruit which in the morning they had picked with rapture, they now loathed and detested. In this wretched condition they wandered till nearly dark, when they came up to a small hut; their hearts beat high at the sight; but it was empty! They were, however, glad to take refuge in it for the night, to shelter them from the heavy dews of the forest, which were then rising. They collected a quantity of leaves, with which they made a bed, and lay down: but they could not sleep; and spent the night in unavailing tears and reproaches at their own carelessness. They however at times endeavoured to console each other with the hope that people would be dispatched by Mr. Montour, in search of them. The next morning, therefore, they wisely kept within the hut, or went out only to gather fruit to satisfy the cravings of appetite; and that which the evening before they had loathed as the cause of their misfortune, now became the means of preserving their lives. Towards the close of the day, they heard the Indian yell in the woods, but were afraid to call out, or stir from the hut, not knowing whether they might be sent in search of them, or were a party of strange Indians, into whose hands they did not like to trust themselves.

"A second night was passed in the same forlorn state; though singular as it may appear, one of them became more composed, and, in some measure, even reconciled to her situation; which, deplorable as it was, and uncertain when they might be relieved

from it, she regarded as a romantic adventure, and the following morning, with great composure, staid in the hut, and read her novel: the other gave herself up to despair, and sat upon the bed of leaves, crying and bewailing her unhappy fate. In this state they were discovered about noon, by a party of Indians, who had been sent out after them, and whose yell had been heard by the young ladies the preceding evening. Their joy at being relieved from such an alarming situation, may be more easily conceived than described, and was only equalled by the pleasure which their return gave to Mr. Montour and his family, who had almost given them up as lost, having been absent nearly three days, and wandered several miles from the house." P. 423.

Our extracts from the first volume having been rather copious, we must restrain ourselves in the two which succeed, but the description of the effect of the embargo at New York, as detailed in the second is too interesting to be omitted.

"When I arrived at New York, in November, the port was filled with shipping, and the wharfs were crowded with commodities of every description. Bales of cotton, wool, and merchandize; barrels of pot-ash, rice, flour, and salt provisions; hogheads of sugar, chests of tea, puncheons of rum, and pipes of wine; boxes, cases, packs and packages of all sizes and denominations, were strewed upon the wharfs and landing places, or upon the decks of the shipping. All was noise and bustle. The carters were driving in every direction; and the sailors and labourers upon the wharfs, and on board the vessels, were moving their ponderous burthens from place to place. The merchants and their clerks were busily engaged in their counting-houses or upon the piers. The Tontine coffee-house was filled with underwriters, brokers, merchants, traders and politicians; selling, purchasing, trafficking, or insuring; some reading, others eagerly inquiring the news. The steps and balcony of the coffee-house were crowded with people bidding, or listening to the several auctioneers, who had elevated themselves upon a hoghead of sugar, a puncheon of rum, or a bale of cotton; and with Stentorian voices were exclaiming: '*Once, twice.*' '*Once, twice.*' '*Another cent.*' '*Thank ye gentlemen,*' or were knocking down the goods which took up one side of the street, to the best purchaser. The coffee-house slip, and the corners of Wall and Pearl-streets, were jammed up with carts, drays, and wheel-barrow: horses and men were huddled promiscuously together, leaving little or no room for passengers to pass. Such was the appearance of this part of the town when I arrived. Every thing was in motion; all was life, bustle, and activity. The people were scampering in all directions to trade with each other, and to ship off their purchases for the European, Asian, African, and West-Indian markets. Every thought, word, look, and action of the multitude seemed

to be absorbed by commerce ; the Welkin rang with its busy hum, and all were eager in the pursuit of its riches.

“ But on my return to New York the following April, what a contrast was presented to my view ; and how shall I describe the melancholy dejection that was painted upon the countenances of the people, who seemed to have taken leave of all their former gaiety and cheerfulness ? The coffee-house slip, the wharfs, and quays along South-street, presented no longer the bustle and activity that had prevailed there five months before. The port, indeed, was full of shipping ; but they were dismantled, and laid up. Their decks were cleared, their hatches fastened down, and scarcely a sailor was to be seen on board. Not a box, bale, cask, barrel, or package, was to be seen upon the wharfs. Many of the counting houses were shut up, or advertised to be let ; and the few solitary merchants, clerks, porters, and labourers, that were to be seen, were walking about with their hands in their pockets. Instead of sixty or one hundred carts that used to stand in the street for hire, scarcely a dozen appeared, and they were unemployed ; a few coasting sloops, and schooners, which were clearing out for some of the ports in the United States, were all that remained of that immense business which was carried on a few months before. The coffee-house was almost empty ; or if there happened to be a few people in it, it was merely to pass away the time which hung heavy on their hands, or to inquire anxiously after news from Europe, and from Washington : or perhaps to purchase a few bills, that were selling at ten or twelve per cent. above par. In fact, every thing presented a melancholy appearance. The streets near the water side were almost deserted, the grass had begun to grow upon the wharfs, and the minds of the people were tortured by the vague and idle rumours that were set afloat upon the arrival of every letter from England or from the seat of government. In short, the scene was so gloomy and forlorn, that had it been the month of September instead of April, I should verily have thought that a malignant fever was raging in the place ; so desolating were the effects of the embargo, which in the short space of five months, had deprived the first commercial city in the States, of all its life, bustle, and activity ; caused above one hundred and twenty bankruptcies ; and completely annihilated its foreign commerce !” P. 155

The Essays from the *Salmagundi*, a periodical work in extensive circulation at New York, are well enough, and amusing in themselves, but are out of place here, and seem introduced to eke out the volumes. The same object seems to have been had in view in the third volume also, and indeed if the work had been comprised in two instead of three volumes, it would have been more entitled to respect, and better qualified to have asserted its claim to a distinguished place in Geographical collections.

In this volume however, it is but justice to allow that the description of Charleston is written with particular vivacity, and is altogether the best account of this place we remember to have seen. The coloured prints introduced by way of embellishment are very trifling and unsatisfactory, but the map which is prefixed to the first volume is of neat execution. We are altogether pleased with the performance, and lament the disappointment of the author in a commercial view. His description of the difficulties which he and his relative had to encounter on their arrival at Quebec, his remarks on the causes which here prevented the successful culture of Hemp in Canada, are related with much temper and great good sense, and appear to merit the consideration of Government.

ART. II. *Observations on Fungus Hæmatodes, or Soft Cancer, in several of the most important Organs of the Human Body; Containing also a comparative View of the Structure of Fungus Hæmatodes and Cancer, with Cases and Dissections.* By James Wardrop, F.R.S.E., Fellow of the Royal College of Surgeons, and one of the Surgeons of the public Dispensary of Edinburgh. Illustrated with Plates. 8vo. 605. pp. Edinburgh, Constable and Co, 1809.

A DISEASE, very different in its morbid appearances, in its rise and progressive advancement, but analogous in some of its symptoms, in its manner of contaminating neighbouring parts, and particularly in its uniformly fatal termination, has, till within these late years, been generally confounded with cancer. Now, however, that the discriminating talents of a Burns, a Hey, and an Abernethy, have fully established the distinguishing pathological marks of the disease, under the terms Spongoid Inflammation, Fungus Hæmatodes, and Medullary Sarcoma, we look back with surprise to some of the older authors, who, notwithstanding the accuracy with which they have detailed many of the leading symptoms distinguishing it from cancer, have yet never failed to consider it as a mere form of that disease.

A firm and incompressible tumor, which in structure is composed of a hard, opaque, fibrous, and organized substance, variously arranged in septa, and containing a more soft, semi-transparent, and apparently inorganized substance, marks the first stages of a disease, which is known to degenerate into the

the true cancer by ulceration. This process generally begins in its centre, and extends itself towards the surface, and not only continues to increase till the whole tumor be destroyed, but till the surrounding parts and continuous organs become so involved in the disease, as ultimately to produce that degree of universal irritation, which speedily, when it occurs, must terminate in death. In the disease in question, however, a very different series of phenomena occur. A more soft, elastic tumor, with an obscure sense of fluctuation, is the form under which it first presents itself, and this tumor upon examination is found to consist of a soft pulpy matter, which readily mixes with water, and which has very generally been compared to medullary substance both in colour and consistence.

“ When the skin or covering of fungus hæmatodes has been eroded by the progress of the disease, instead of the morbid growth being destroyed by ulceration, a fungus arises from it, and the tumor seems only to increase more rapidly in bulk. If the fungus hæmatodes is not interrupted in its progress, both the original tumor and the fungus mass growing from it attain a larger size; and the fungus, instead of having a firm texture, like that which sometimes arises from cancerous ulcer, is a dark red or purple coloured mass, of an irregular shape, and of a soft texture, is easily torn, and bleeds profusely when slightly injured.” P. 186.

These, and some other circumstances, in the history of the complaint, not only point out a line of distinction between the two diseases, but prove them to be very opposite in their nature. Many authors have contributed their assistance in forming the chain of facts from which we have been able to draw our conclusions; but it is upon Mr. Wardrop that the task of collecting and arranging these facts has devolved; and we may very conscientiously add, that he has performed it with truth and ability. Among the variety of names created for this disease Mr. Wardrop has chosen that of *Fungus Hæmatodes*, which he prefers because it points out some of its leading characters. In adopting this term, instead of framing some new name, which he might fancy to approach nearer to its nature, or to the texture in which it originates, we think he has judged most wisely; for there is nothing surely which tends to perplex science more than that passion for altering names, which is too apt to afflict those medical writers who unfortunately labour under a mania for hypothesis.

Mr. Wardrop has shown, that this singular disorder is found to attack various parts and organs of the body; and

that however much these may differ in their situation and structure, yet that the same appearances universally occur, so as to point out the true nature of the disease. He has shown, that from the part primarily affected it very generally contaminates the absorbent glands, and that it is not unfrequently found affecting the visceral organs, while at the same time it is manifesting itself in some of those which are more external. He has likewise presented a number of cases, which mark the effect of the disease upon different organs; some of them being detailed apparently from their earliest commencement, while others were not ascertained till their progress was advanced; and finally he has shown the lamentable fatality of the disease, and the delusive nature of the hopes which may be formed of a cure by extirpation; unless the performance of such an operation, in the very earliest stages, should in future prove a greater security than past experience can warrant his promising.

Thus far we have only had to view Mr. Wardrop in the light of a collector of facts already known, but we have yet to consider him in a character of far greater importance—as the discoverer of new facts, the historian of circumstances, and appearances of the disease, hitherto unknown. We shall therefore pay him a proportionate degree of attention, and give that candid exposition of the most important parts of his discoveries, which his accurate observation and persevering industry merit. While, however, we bestow upon him this, his due praise, we cannot withhold a hint of the gentlest nature, to watch, and check, if he can, the exuberant growth of his imagination, which, with a rapidity equalled only by that of the fungus which he describes, leads him to discover his new disease under forms which are at best very doubtful. Some of the deviations from organic structure, which he has given as instances of *Fungus Hæmatodes*, do not even approach the general characters of that disease.

It is in the very interesting description of *Fungus Hæmatodes* when affecting the eye that Mr. Wardrop merits our warmest eulogium. His attention was first drawn to the subject by “having had an opportunity of observing an example of it in its early stage, and of tracing its whole progress to its fatal termination;” and it was his observation during the progress of this case which finally convinced him of the difference existing between this disease of the eye and cancer, and of its analogy to the *Fungus Hæmatodes* of other parts of the body. The earliest appearances of this
disease

disease are to be observed in the posterior chamber of the eye, where the formation of a solid substance, which in its growth gradually approaches the cornea, causes an alteration in the appearance of the pupil. This becomes dilated, and immoveable, and instead of its natural colour it has a dark amber, and sometimes a greenish hue, much resembling what we observe in the eyes of a cat and a variety of other animals. As the disease advances this colour becomes more remarkable, and the whole of the posterior chamber is gradually filled up. The form of the eyeball next begins to alter, acquiring an irregular knobbed appearance, and the sclerotic coat becomes of a somewhat livid hue; the anterior chamber is now filled, and by the ulceration of either the sclerotic coat, or the cornea, passage is afforded for the rapid growth of a peculiar fungus from that portion of the diseased substance which is contiguous to the ulcerated part. This fungus frequently acquires a very great bulk, is of a soft nature, of a dark red or purple colour, irregular in its surface, and is often covered with coagulated blood. It is readily torn, when it bleeds profusely, though sometimes it is of a firmer texture. The prominent parts lose their vitality, slough, and discharge a fetid and acrid sanies, and before the final and constantly fatal close of the scene the continuous absorbent glands generally become contaminated; and grow to an enormous bulk. The only additional circumstances material in the description of this complaint are the early period of life at which it most usually occurs, (for in the list of twenty-four cases, twenty of them are under twelve years of age,) and that in a great proportion of these cases the patient had received a blow, which was followed by inflammation.

This general history of Fungus Hæmatodes of the eyeball is rendered more perfect by an accurate detail of many particulars which a frequent dissection of the diseased parts has brought to view. The disease appears to begin in the retina, which becomes changed into a peculiar soft substance, retaining no remains of its natural structure. This substance enlarges, so as to displace, and promote the absorption of the humours of the eye; sometimes pushing the choroid coat before it in a sound state, and sometimes intermixing it with the generally diseased mass. The choroid coat, however, has usually a redder colour than natural, and in some instances is partially thickened. The sclerotic coat is very little altered in structure, though in many instances the newly-formed substance is found inseparably adhering to it,

it. This substance possesses more or less of the appearance of the *medullary matter*, which forms the principal distinguishing mark of this disease.

"It is chiefly composed of an opaque, whitish, homogeneous substance, having the same degree of pulpy softness and tenacity with brain. Like brain, it becomes a soft pulp when exposed for a short time to the open air, mixes readily with cold water, and dissolves in it, and it becomes firmer and harder when boiled, or when immersed in alcohol or acids. When the softer parts are washed away in water, or when the mass is forcibly compressed, the more firm and solid parts remain. These consist of a filamentous substance, resembling cellular membrane, which varies in its quantity and in the closeness of its texture." P. 16.

The consistence and colour, however, are subject to some variety, and this in different parts of the same tumor; sometimes a portion of it is redder, and has more of a fleshy appearance; at others, a portion of it resembles a clot of blood: again, it is found of a dark-brown colour, or approaching to black; but which, however, under maceration, is observed to wash out, leaving the remaining substance similar to the tumor in the other cases, or to a piece of brain.

The morbid alterations found to occur in the optic nerve itself are next noticed.

"In some cases the nerve retains its natural form, becoming thicker, much firmer, and harder than natural, of a brownish ash colour, and losing that tubular appearance which is observed in the healthy nerve with the naked eye. In other examples of the disease, the optic nerve, besides being altered in its structure, is split into one or more pieces, the morbid growth filling up the intervening spaces, surrounding the different portions of the nerve, and forming one connected mass with the contents of the eyeball. The divided portions of the nerve lose entirely their natural structure and colour, becoming soft and pulpy, and sometimes of a deep yellow hue. In some cases the nerve has a flesh colour, and more of the texture of sound liver. In many, no distinction can be made between the *neurilema* and medullary portions, whilst in others, changes take place in the one which are not observed in the other." P. 20.

"When the optic nerve is diseased the alteration in its structure generally extends as far up as its junction with the nerve from the opposite side. In many cases it extends further, the thalamus being converted into an irregular, soft, pulpy mass, some parts of which resemble natural brain; others are mixed with blood; and large cavities filled with blood are occasionally found between it and the adjacent part of the brain, or in the substance of the tumor itself.

“ In some cases too the membranes of the brain have appeared altered from the natural structure. In one instance there appeared on the external surface of the *dura mater* two dark red coloured spots, and two spots similar to them were also observed in the corresponding portions of the *pericranium*. Between the tunica arachnoides and pia mater there were numerous white spots, scattered in a very irregular manner over almost the whole surface of the brain, which, when cut into, were found to be small bags or abscesses, containing a viscid white fluid like cream.” P. 22.

An examination of the absorbent glands when affected with the disease shows them to be converted into a substance similar to that of the primary tumor. The medullary matter is contained in a capsule of firm cellular membrane; and this secondary affection of the absorbent glands appears only to differ from the primary disease in being less apt to ulcerate, and by no fungus having been observed to arise from the contaminated part similar to that which grows from the original tumor when it has become ulcerated.

We have detailed sufficient, it is conceived, in this abstract of Mr. Wardrop's account of *Fungus Hæmatodes* of the eyeball, to warrant our assertions respecting that gentleman's pretensions to our good opinion, and that of his profession at large. Many other parts of his book are worthy of notice, particularly his remarks upon the relation existing between the disease he has described, and that peculiar pulpy affection of the testicle, mentioned by Dr. Baillie in his *Morbid Anatomy*, and which, from the deceptive sensation of fluctuation it conveys to the hand when examining it, has so frequently been mistaken and treated for hydrocele. Our limits, however, prevent our proceeding further, and we must conclude our observations by expressing an anxious desire, that the perseverance which Mr. Wardrop possesses may ultimately lead him to render complete what he has so ably commenced, and to discover some sure, or more certain means of obviating the effects of the terrible disease it has been his task so faithfully to delineate.

ART. III. *Essays on various Subjects, by George Walker, F. R. S. &c.*

(Concluded from p. 363.)

IN the life of the author of these two volumes we found so many things which called loudly for reprehension, that after exposing them to the contempt, we trust, of the unprejudiced part of the public, we could not in our last

Number give any account of the *Essays* themselves, without exceeding the limits which we can afford to such articles. It was proper too, on another account, to separate Mr. Walker from his biographer; because the former cannot justly be made accountable for the impertinencies of the latter; but we are now ready to enter on the *Essays* themselves, and hope to give to our readers a competent view of their merits and demerits in the present article.

The first *Essay* is on the beautiful in the human form, and on the merits of the Grecian imitations of that form. That there is in nature some standard of beauty cannot, in our author's opinion, be doubted; for, if man be the work of a designing artist, he must have been formed after some model; and this model, in the contemplation of the artist, must be the standard of what is the most perfect of the species, and, as far as the form is concerned, of what is the most beautiful. This appears to us incontrovertible; but the question is, how are we to discover this ideal standard of human beauty?

"If," says this author, "impressions from the faces of all the women in this kingdom at the age of twenty-one were taken on any plastic substance, as suppose plaster of Paris, excluding, however, those who come into the world with obvious excess or defect, who have been maimed by injury, or blemished by any superinduced cause, as excess of labour or rest, intemperance, deficiency of sustenance, or any excess or defect of the passions of the mind, and an artist were to form a face that was the mean of all these, it would surely be admitted that this face would be the perfect model of our national beauty. If the same experiment were made in other nations, excluding those in whom the extremes of climate necessarily induce a depravation of the form, the model of beauty in the female face would be equally obtained in those nations as their appropriate standard. And if from these several national standards the mean of them should also be taken, this last image must be admitted to be as perfect a representation of the beauty of face, of the whole female race, as is possible to be obtained." P. 6.

That it is by some such process as this that we acquire the idea of the beautiful in form; and that the idea so acquired is conformable to the model, which we are under the necessity of believing to have been in the contemplation of the Divine Artist, are positions which cannot, we think, be called in question; but we are surprised that the author should, (p. 11,) make it a question, whether in this investigation of the standard of beauty there be any thing of *novelty* or *ingenuity*, when the very same investigation was made, and

in the very same manner, by Sir Joshua Reynolds, more than fifty years ago*! Mr. Walker next considers the beautiful in form as subservient to utility, and likewise as influenced by the passions of the mind, and then points out the various advantages possessed by the Grecian artists for attaining to this ideal beauty—advantages from which the manners of modern life preclude the artists of the present day. Though there is nothing new in this Essay, and though the style is sometimes coarse, and sometimes declamatory, it deserves to be read with attention by every youth to whom the cultivation of his taste is an object of importance.

Mr. Walker's second Essay is entitled, *On Tragedy, and the Interest in tragical Representation*; but we cannot say that it is either elegantly written or very instructive. He pronounces the pleasure which the Romans felt in witnessing the combats of gladiators, the tournaments and jousts of Gothic chivalry, the bull-fights of the Spaniards, and the bull-baitings of our own nation, as so many triumphs over nature; and seems to think it very difficult to conceive by what means men can have subdued their minds to the capacity of such pleasures. An attentive observation, however, of the sports in which untutored children too generally delight, will discover some grounds for more than doubt whether those amusements be so *unnatural* as this author supposes; and Mr. Knight has shown, in the most satisfactory manner†, how such exhibitions may afford delight of a peculiar kind, to men who have as much humanity in their composition as any declaiming philanthropist or cosmopolite of the age. Such delight, the present author thinks, has no resemblance to that which civilized men receive from tragic representation; but the author to whom we have just referred has completely proved that this is a mistake, and that in both cases the pleasure afforded to the spectators is not derived from the sufferings of others, whether real or imaginary, but from the *heroism* and *fortitude* displayed by the sufferers. Mr. Walker is of a different opinion; and having shown the insufficiency of the theories of the Abbé du Bos, Fontenelle, and Mr. Hume, to account for the interest which mankind take in tragic representations, he proposes the following account as a complete solution of every difficulty.

“ In every view of the human mind, during the exhibition of tragic imitations, *compassion*, or *sympathy*, in a more extended

* See the Idler, No. 82.

† *Inquiry into the Principles of Taste*. Part 3. Chap. 1.

sense, presents itself as the operating principle, the immediate sense to which such scenes address themselves. This is the only principle within us, which is sufficient to attach us to misery; to connect a being who is interested for himself, and is in the constant pursuit of his own proper happiness, to connect such a being with the unhappy, and as by an irresistible impulse introduce him to a partnership in their afflictions." P. 68.

This is just as good as what is often said on this and similar subjects; but is it a philosophical solution of the difficulty? We think not. *Sympathy* or *compassion* is either an innate or instinctive principle of human nature, or it is acquired. If it be an innate principle, the sum of this solution is only, that "mankind are interested in tragic imitations, because by the constitution of their minds they must be interested in them!" If sympathy be not an innate principle, by what means do all men acquire it, in a greater or less degree? To this question the present author furnishes no answer, and has therefore, to us at least, thrown no light whatever on the subject.

In his third, fourth, and fifth Essays this author has been more successful. The object of them is to vindicate learning, science, and art from certain charges brought against them by Rousseau, in an Essay, to which the Academy of Dijon had absurdly adjudged the prize. In reply to that paradoxical, though elegant writer, Mr. Walker proves, in the first of these Essays, that learning is not the parent of politeness, nor politeness of insincerity and dishonesty; in the second, that luxury and corrupt manners are not the progeny of science and the arts; and in the third, that science and learning are friendly to civil liberty. To accomplish all this was not, we think, a difficult or very important task; but if the author really thought that any Englishman was in danger of being tempted, by the fascination of Rousseau's eloquence, to swallow the poison against which he warns them, he should have endeavoured to infuse some portion of that eloquence into his reply, that the antidote might be as attractive as the poison. This, however, he has not done. The style of the Essays is in general slovenly; the compliments paid to the ladies are not easy nor graceful; and to denominate the CREATOR of the universe (p. 115,) "the most *learned* of all beings" is at once impious and absurd, though we willingly acquit the author of *intentional* impiety.

In the sixth and seventh Essays Mr. Walker makes a comparison between hypocrisy and open profligacy, with a view

to ascertain which of the two is most infamous and detestable; and is decidedly of opinion, that the demerit of the former is greater than that of the latter. To this decision objections might certainly be made; but the question is unworthy of discussion, though we shall just observe, that the hypocrite at least pays a compliment to virtue by wearing her garb, whilst the open profligate daringly insults her.

The next two Essays are of a very superior order. In them Mr. Walker produces, from the phenomena of motion, arguments in the highest degree probable, that the human soul is an immaterial being. He begins with observing, that we know nothing either of body or of mind, but their respective properties; that form, colour, magnitude, solidity, and resistance, are the properties of body; and that consciousness, perception, reasoning, volition, &c. are the properties of mind. As these different classes of qualities have no resemblance to each other, it would be unphilosophical to suppose that they are qualities of the same kind of beings. The resistance of mind is that of *will*; matter has no will, and therefore the resistance of body must be a thing totally different; and mind itself a being *sui generis*, having no participation of matter whatever. He then shows, that all the motions which we observe among bodies, have had their origin in the volition of some mind or minds, and having considered the motions of the heavenly bodies, he says,

“ But to pass from phenomena at such immense distances, and where the human sight may be supposed incompetent to an accurate investigation, what shall we say of gravitations to our own earth, not only within the reach of human sight, but even of the human hand; not of motions which would take place if not counteracted by the projectile force, but of motions which actually do take place, and are exhibited every moment? A body released from the human hand does not remain where the hand quits it, but falls to the earth; it falls with a velocity every instant accelerated. This is a phenomenon so familiar that we reflect not on its import; we make no inquiry into the cause; we attend not to the language which it speaks; but it completely refutes the crude idea, that the impulse of body upon body is necessary to the production of motion. Here is a fact not inferred from any theory, but presented to our senses, within the reach of our touch, *and* [which] demands the admission of a cause, commencing the motion, and every moment impressing successive increments of motion. What is this powerful agent? Whence arises this successive impulse on the falling body, impressing on it continually increasing velocities? Not body, for this the evidence of our senses absolutely repels; it must be referred to mere will;

will, the will of a designing mind. Body can communicate motion to body only by impulse of contact; but no body is present, and yet the motion every instant presents itself. Let the materialist, who has no faith but in body, who admits no action but that of body upon body, reply if he can.

“ It will be said, that gravity is the cause of this motion, and this forsooth is to satisfy the inquiring mind. Gravity is a mere name, the term by which we designate the orderly course of a truly astonishing phenomenon. Gravity may also include all that we know of the law which regulates this phenomenon, and thence may be of great utility in all our reasoning on this important subject. Still it is but the designation of an effect, an effect which demands a cause, and an adequate cause; and where no bodily cause presents itself, or on any satisfactory ground can be supposed, it is the part of every honest inquirer to refer it to the one efficient cause of all. The immortal Newton, whose power of investigation was at least equal to that of the most zealous advocate for materialism, when he had carried his inquiry into intermediate causes as far as possible, modestly referred the whole to the will of the universal mind. In fine, I see no possibility of resisting the conclusion. We behold a power acting every moment without the intervention of body, and this power indicates every quality that is characteristic of mind; it is the operation of simple will, commanding matter to be subservient to the grandest design, from which the cohesion that forms the solid masses of the whole solar system, that retains them in their orbits, that produces all the glorious scenery of this harmonious and beneficent universe, constantly issues.” Vol. II. p. 66.

This is a long extract, but it is likewise a very important one, from which the author justly concludes, that without the presence of this singular being, called mind, and its volitions, it is in the highest degree probable that no corporeal motions would ever take place, either in the little world of our own bodies, or in the vast world of the universe. Perhaps the reasoning would have acquired some additional strength had he stated the fact, that there is no evidence that one body ever comes into actual contact with another; for it is by actual contact only that impulse can be distinctly conceived to produce motion.

The tenth and eleventh Essays are on the *Machinery of the antient Epic Poem*, which Mr. Walker labours, not without success, to bring into contempt. His object is

“ To show, that in its own nature, and with every allowance of belief, it is a miserable machinery; puerile, with no consistency and unity of character; beneath human nature; and having no dignity in itself, incapable of conferring a dignity on

the person which uses it, and uses it as a principal substratum of the poem." P. 82.

For the reasoning, however, by which he supports this opinion, we must refer the reader to the *Essays* themselves, and pass on to the twelfth, in which he considers the moral influence of history, and labours to prove it pernicious to the greater part of readers. He is aware that a very different opinion prevails among men whose judgment on any subject ought not to be lightly arraigned; and he states what he supposes to be the reasoning on which that opinion rests. We shall not quote the reasoning, because he admits that it would be conclusive if it took not for granted, that history is the largest and most comprehensive view of man. But, says he,

"If history be a very partial view of men—of one distinct class of men, and this the most vicious and depraved class, and therefore history be generally the record of the vices, and hardly at all of the virtues of men; and in addition to this narrow and partial view, if *moral* be not the object of history, the inference (that history is eminently the instructress of *moral*) will totally fail, and so far as the information of history goes, we may be led to think infinitely worse of man than man deserves." P. 141.

As the personages who make the most conspicuous figure in history are sovereigns, statesmen, and heroes, Mr. Walker endeavours to prove, that these constitute the most vicious and depraved classes of mankind; and with respect to kings, he has been so completely successful as to have proved, he thinks, (p. 157,) that "Alfred stands alone as a verdant spot in the wide waste of an Arabian desert!" Surely this is carrying the spirit of democracy too far—even for a republican dissenter!

"What—to write in his own style—does history pause at the mention of this single name—even in England, and in the beginning of the nineteenth century? Is our gracious Sovereign's regard for the constitution which his illustrious family was called to the throne of these realms to support, an offence so heinous in the opinion of a protestant dissenting teacher as to cancel a long series of virtues which would have done honour to a Titus or Marcus Aurelius?"

But such prejudices are beneath contempt. There is, we verily believe, as much virtue among the highest as among the lowest orders of mankind; though we acknowledge that the private virtues of any order do not constitute the subject of the

the history of nations, and that therefore mankind at large are not likely to derive much moral instruction from the perusal of such histories, which are the instructresses properly of philosophers, divines, and statesmen. In granting this we grant nothing which is peculiar to our author; for the same opinion has been held by many, in comparison of whom He was less than a child in literature; but we do not admit, nor has Mr. Walker proved, that in the private walks of life, the conduct of mankind is influenced by the wicked examples of *Kings* and *Emperors*—unless indeed when democrats draw arguments from the cruelty of such tyrants to excite sedition among a people happy under a patriot King.

The thirteenth Essay is of more value than the twelfth. It is entitled—*On Natural and Moral Philosophy, and the proper manner of philosophizing in both.* The object of the author is to prove, that in both these regions of science inquiries ought to be conducted by the analytic and inductive process; and this he proves very completely by a chain of reasoning, which, if not new, is at least stated in a manner that, though very impressive, is not familiar to us. Towards the conclusion he appears as an advocate for an innate moral sense or benevolence in man; but he seems not to have paid sufficient attention to the great intellectual law of association, to enable him to decide this long agitated question. That there is in every man, whose intellectual powers are not in a state of derangement, a faculty which decides, without deliberation on the moral right or wrong of most actions, is indisputable; but when it is remembered what contrary decisions are pronounced by this faculty in different regions of the earth on actions of the very same kind, there will perhaps be found reason to conclude, that the *moral sense*, if such it may be called, is a factitious faculty generated in some such way as that which was so clearly traced out by the Rev. Mr. Gay*.

In his fourteenth Essay Mr. Walker appears in a new character. Putting off the gown of the philosopher, he appears with the weapons of wit; but we cannot say that he wields them with the skill of a Swift, a Butler, or a Cervantes. The Essay is entitled—*On Imitation and Fashion*; and, under the pretence of deriving every sentiment and every action of man from this source, the author attempts to raise the laugh of contempt against whatever he considers as

* In the Dissertation concerning the fundamental Principle of Virtue, prefixed to Law's translation of King's Essay on the Origin of Evil.

corruptions in religion and philosophy, profligacy in public and private conduct, and absurdity and indecency in dress and manners. His censure, however, is too indiscriminate, nor does he seem to understand every author whom he wishes to hold up to public view as an object of ridicule. To compare the inspiration of Moses to that of Numa Pompilius, however it might have been relished by "a learned body" of protestant dissenters, cannot by *Christians* be thought very creditable in a man whose employment it was to preach, by whatever authority, the Gospel of Christ, which rests on the writings of Moses as its foundation; nor will any real *philosopher* applaud the attempt to bring down Locke, by a palpable misrepresentation of his meaning, to the level of the author of *Zoonomia*.

Lord Monboddo might perhaps have been fair game, had his dogmas been at any time fashionable, and had this author understood them; but we really see no good that can result from exposing the harmless absurdities of a man of uncommon worth and learning, who when this Essay was published could not defend himself, and who brought to light more ancient science than Mr. Walker was ever acquainted with. We beg leave likewise to observe, that, were it worth while, it would be no difficult task to set the very foundation of this Essay in as ridiculous a point of view as the author has set Monboddo's ravings about human tails; for, that, from a mere principle of *imitation*, and from *no other principle*, men should *deviate* as much as possible from each other, is a supposition too palpably absurd to made the fountain even of a torrent of ridicule.

We come now to the *opus palmarium* of Mr. Walker—*The Dissenters' Plea; or the Appeal of the Dissenters to the Justice, the Honour, and the Religion of the Kingdom, against the Test Laws*. This was originally published by itself soon after a petition from the dissenters for the repeal of the Test Laws had been rejected by the House of Commons in 1789; and being considered by the editor of these volumes, on the authority of Messrs. Fox and Gilbert Wakefield, as the best pamphlet on the subject, it is here republished with the other Essays of its author, with the hope, we presume, of alienating the minds of the people from the established Church. That it will produce such an effect we are under no apprehension; for we cannot adopt the opinion of Messrs. Fox and Wakefield of its merits, even as a pleading; while the principles which its author wishes to inculcate, are such as, when fairly stated, must be universally abhorred. It would require

require, however, a larger portion of our journal than we can afford to a work, which, if read with attention, cannot be dangerous, to expose all the sophisms with which it abounds. We shall therefore content ourselves with examining the principles from which Mr. Walker reasons, and with pointing out the consequences to which his reasoning leads.

"The principles," he says, "on which the reasoning of protestant dissenters has been conducted, and their claims asserted, may be reduced to these: 1. That political society is for the good of all; that protection and accessibility to all the advantages and privileges of a citizen are the rights of a citizen; and that responsibility for civil allegiance is the only condition of this right. 2. That religion is not within the jurisdiction of the civil magistrate; that it is the unalienated property of every individual, for which he is answerable to God alone; and that no differences of religious faith and worship ought to exclude a citizen from one of those rights or privileges which he claims on the grounds of the preceding principle." P. 263.

On these two propositions, the whole reasoning, he says, of the protestant dissenters turns. It will therefore be proper, before we proceed further, to consider in what sense these principles must be admitted; for if they be each capable of two senses, in one of these they may be true, and in the other false.

That political society is for the good of all; and that protection of life, liberty, and property, is the right of every citizen who gives to the civil magistrate sufficient security for paying obedience to the laws of his country, are indeed truths which cannot be rationally controverted. But such protection is all that any citizen has a right to claim in return for his civil allegiance. It has been often heedlessly said, that rewards and punishments are the sanctions of civil laws; but if any thing more than *protection* be meant by *reward*, the absurdity of such an assertion is obvious; for if all the individuals of any state, or even the majority, were to be equally obedient to the laws in their several stations, whence could the rewards be derived for such universal obedience? For mere obedience, legal protection is a sufficient reward, and indeed the only reward that the founders of states ever intended, or could intend, to confer on such negative merit. In well-regulated states, many privileges, are indeed *accessible* to every citizen on certain conditions; but as those conditions are something very different from mere allegiance, by whom are they to be determined? The majority of every people is necessarily ignorant and illiterate,

while too many of them are the slaves of absurd prejudices. Has every individual of this mixed multitude, who may think himself qualified to fill some office of trust under the executive government, a right to claim that office to himself in return for that allegiance which he may have faithfully maintained? This will not be pretended. Who then is to determine the conditions on which such offices are to be obtained? Not, surely, ignorance and prejudice, nor private individuals, however enlightened, but the legislature of the state.

The Author's first proposition, therefore, as it applies to the propriety of the test laws, cannot be maintained; for the protestant dissenters enjoy, under those laws, that protection which they can claim in return for their allegiance, as completely as it is enjoyed by the members of the established church; and nothing more is due to any citizen, merely because he is a loyal citizen.

To the first clause of the second proposition we wish not to object. Religion is certainly no further within the jurisdiction of the civil magistrate than what is implied in his unquestionable authority to prevent one sect of religionists from propagating their faith, by means injurious to the life, liberty, or property of other sects. It is likewise true, that no differences of religious faith and worship ought to exclude a citizen from any of those rights or privileges, which he can justly claim on the grounds of the preceding principle. But we have seen, that offices of trust under the executive government, are not among those rights or privileges which he can claim on the grounds of the preceding principle; that over and above obedience to the laws of the country, there are certain conditions on which alone such offices can be obtained; and that it belongs to the legislature, and not to private individuals, to determine what those conditions should be.

To the Author's assertion, (p. 265) that the protestant Dissenters "have a *peculiar* claim to the good opinion and confidence of the civil guardians of the British constitution," we disdain to make any reply. The respective merits of Churchmen and Dissenters will be seen in the pages of impartial history. The assertion, in the same page, that "a *religious* test, which opens or shuts the door to civil advantages, (if by advantages be meant offices in the state,) is an usurpation of a power which is not committed to the magistrates," is a begging of the question at issue; and the subsequent assertion,—that to impose such a test, is "a violation of *the rights of a citizen*," has been already proved to be

be an absolute falsehood, occasioned by the author's including among the rights of a citizen, more than any citizen has a right to claim. The author's particular objections to the sacramental test, shall be considered afterwards; but it will be expedient to examine first, the reasoning by which he opposes all tests, for if that reasoning be conclusive, the sacramental test must be abandoned of course.

"The foundation," he says; "of all the reasoning of the opponents of the claims of the dissenters, is a supposed alliance between church and state, between the church of England and the state of England, and the necessity of each to the preservation and prosperity of each." P. 269.

"We ask then, in what code of laws is this alliance to be found. We assert, from the evidence of all history, that there neither is, nor can be, an alliance between the state and any particular church, and that the supposition charges the state with the disgrace of infidelity to her successive allies. If the church of England be an essential part, and necessary to the existence of the civil constitution, it is a singular paradox, that this civil constitution should have had an origin, and continued many centuries, *before the Church of England had a being*, and that during the greater part of her existence, she should have been adverse to the true and proper constitution of England." P. 270.

Had we been less accustomed than we have been of late to the hardy assertions of party-writers, the assertions contained in these extracts would have greatly surprised us. In answer to the author's question;—In what code of laws the alliance between the church and state of England is to be found? We reply, that it is to be found in the common law of England; in the coronation oath of the Anglo-Saxon Kings*; in the great charter granted by King John, of which the party of this author so loudly boasts†; in the fourth

* See Turner's History of the Anglo-Saxons, Vol. 4, Chap. 2 and 4.

† "In the beginning of that charter, the King declares, that, for the honour of God, and the safety of holy church, he has in the first place granted to God, and confirmed by the said charter, for himself, and for his heirs for ever, That the Churches of England shall be free, and shall enjoy their rights and franchises entirely and fully; and he concludes it with the following words:—"We will, and strictly command, that the Church of England be free, and enjoy all the said liberties, and rights and grants, well and in peace, freely and quietly, fully and entirely to them and their heirs, in all things, in all places,

fourth and eighth conditions of the act passed in the reign of William the third, for limiting the crown in succession to the house of Hanover, being Protestants*; in the coronation oath taken by every King or Queen of England; and in acts of parliament innumerable.

Can the author have been serious when he affirmed, and appealed to the truth of all history; that there neither is, nor can be, an alliance between the state and any particular church? Had he forgotten that the state and church of the Israelites were not only allied but incorporated with each other by God himself, when he laid the foundation of both by the instrumentality of his servant Moses? Was not the heathen religion or church allied to the state of Rome, when the office of Pontifex Maximus was held by the Chief Magistrate, and when the Christians were persecuted to death for refusing to join in the established religion and to worship the gods of the empire. For the three first centuries, *the Christian Church* was indeed in alliance with *no state*, but existed in great purity as an independent society governed by her own bishops and presbyters, &c.; but did she not form an alliance with the Roman state when Constantine made her the established Church of the Roman Empire?

But, says the author, there can be no alliance between the church and state of England, because "the civil constitution had an origin, and continued many centuries before the Church of England had a being." That there was in each of the small kingdoms, into which England was divided by our Saxon ancestors, some kind of civil constitution before the arrival of Austin at Canterbury, is indeed true; but were not those states, which constituted what is commonly called the Heptarchy, at that period, in alliance with the religion and church of Paganism? and when their sovereigns were, in succession, converted to the faith by Austin and his associates, did they not all break that alliance, and form a new alliance with the church of Christ? When the king-

and for ever as aforesaid. And We, and our barons have sworn, that all things above written, shall be kept on our parts, in good faith, without ill-design."

* These clauses or conditions are,—“That whosoever shall hereafter come to the possession of this crown, shall join in communion with the Church of England, and as by law established.” And,—“That further provisions (shall) be made for the confirming of all laws and statutes for the securing *our religion*, and the rights and liberties of the people.”

duma

doms of the Heptarchy were all united under one Sovereign, did not he continue the alliance with the church, which, from that period to the present, has never been interrupted except for ten or twelve years during the seventeenth century, when the monarchy, the church, and the aristocracy were all overthrown, and the constitution, both civil and ecclesiastical, entirely changed?

What will the dissenter and his advocates say? Do you call the church that was planted in England by Austin, and flourished under the Saxon, and Danish, and Norman Governments, and to which King John granted, in the great charter, certain privileges and franchises, the Church of England? To be sure we do. The church of England is not a *new* church, which arose, as this author seems to think, at the reformation. At that period, the corruptions which she had contracted from her connexion with the See of Rome, were indeed thrown away; but the stamina of the church,—her faith, and government, and authority derived by the regular succession of her bishops, were preserved entire. *The Church of England* is a phrase, which, though legal, is not perfectly accurate; and inattention to the inaccuracy, has misled many, and, as it would seem, Mr. Walker among others. The church is the church, *not of England*, nor *of Rome*, nor of *any other place*, but *of God*, or *of Christ*. It is one society spread over the whole Christian world, of which a particular branch or shoot was planted in England by Austin and his associates; that branch was incorporated with the state by the several Kings and Legislatures of England; but the church herself is here, as every where else, “built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone*;” “Other foundation than this,” the Apostle himself assures us, “that no man can lay,” while he admits †, that men may build on this foundation many things which ought not to be built on it,—such as “gold, silver, precious stones, wood, hay, and stubble.” Many such things were indeed imparted by Austin himself, and many more were added by his successors; but no attempt was ever made in this country (except during the grand rebellion in the 17th century) to remove the superstructure from the only foundation by which it could be supported. Of all this our reformers were duly sensible. They pretended not therefore to erect a *new Church*; but while they burnt

* Eph. ii. 20.

† 1 Cor. iii. 10.

the hay and stubble, which their predecessors had been accumulating for ages, and removed every thing which tended to destroy the symmetry of the original building, they retained whatever appeared to them necessary to give it stability on its sure foundation. The church was thus rendered more perfect than she had ever been in England, at least since the conversion of Ethelbert, by Austin *; and she was brought to her present state of purity, long before our civil constitution was perfected by the revolution, which, in 1688 was brought about, not by dissenters, but by churchmen.

It is therefore so far from being true, as this author alledges, that what we call "our civil constitution had an origin, and continued many centuries, before the Church of England had a being," that the very reverse is the truth; that the Church of England was in alliance with the state before any thing like our present constitution had a being; that she continued in alliance with the state through every step of its progress towards perfection; that she was peculiarly active in extorting from the tyrant John the great charter; that she was herself reformed from the corruptions of popery long before the civil constitution was brought to its present state of perfection; and that her members were (1688) the instruments, under Providence, of bringing it to that state; while those who, forty-six years before that period, had dissolved the alliance between her and the state, destroyed the civil constitution at the same time.

Mr. Walker indeed allows,—

"That there is a natural alliance between religion and human nature, and that therefore religion becomes the interest of every civil government. But whether it be the Druidical religion in the forests of the ancient Britons, the religion of papal Rome from the time of St. Austin, or the Church of England from the period of the Reformation, depends on the information of the day, as well as on a variety of co-operating causes." P. 274.

There is not much decency in the comparison of Christianity to Druidism; but we shall neither cavil at trifles, nor make mysteries where we find none. If it be the interest of every civil government to support religion, it must be so, not because it is the duty of the civil magistrate to conduct

* There was a British Church before the arrival of Austin, which never acknowledged the supremacy of the bishop of Rome and was probably very pure.

his subjects, by what he thinks the most direct way, to future happiness, for no such duty is incumbent on *him*, but because to support some form of religion among his subjects is necessary to preserve among them present tranquillity. The establishment which will best answer this purpose, is, unquestionably, that, which teaching the great and unchangeable duties of piety and morality, together with the doctrine of a future state of rewards and punishments, is most acceptable in its government, forms of worship, and theological doctrines to the majority of the people; and in its principles, most friendly to the civil constitution, which all are, by the supposition, desirous to maintain. These, and these alone, are the circumstances which ought to determine the legislature in giving a civil establishment to one constitution of the church, and one system of faith in preference to all other constitutions and systems. Now, at the time when the test laws were enacted, the Church of England was certainly more acceptable to the great body of the people, and to all ranks in the state, and believed to be in her principles more friendly to the civil constitution in King, Lords and Commons, than any one of those sects, whether Catholic or Protestant, which dissented from her. It was therefore the duty of the legislature to preserve to that church all her privileges and immunities, and to prevent those hostile sectaries from getting into any civil office in which they could contrive to injure her, under the pretence of discharging their duty to the state. It was with this view that the test laws were enacted, and it is with the same view that the legislature has hitherto rejected every petition for their repeal. By all this, no man has been deprived of his *rights*, far less of rights which conscience calls on him to maintain; for, as we have already proved, individuals derive no *right* from their loyalty to hold, under the executive government, civil offices, which are conferred by that government on certain terms, which the legislature has unquestionable authority to prescribe.

That the care of the legislature to preserve uninjured the bulwarks of the church is as necessary now, and as much its duty, as it was in the reigns of Charles II, and James II., cannot, we think, be questioned, when the very advocate for the repeal of the test laws, declares, that

“ As all civil polity has a tendency to corruption, inasmuch that *not the most perfect form, which mankind have ever experienced,* can be reconciled with *the sober maxims of virtue and religion,* while few are found, which are not greatly abhorrent to both; it is not to be expected that the union of religion with civil polity

polity should have any other tendency than to *debase religion, submit her dictates to the convenience of the passions, and even the vices of the very worst of men*, and at length render her little other than a pander to those interests which she abhors;"——who affirms, that "though better sentiments of religion may not be wholly obliterated, yet the *bulk of the nation is consigned to error*, and the *means of recovery are diminished* by that ignorance, and stupor, and obstinacy, which are the *wretched progeny of a State religion*! P. 317.

"Such," he continues, "is the character and such the tendency of *every civil establishment* of Christianity from the time of Constantine, when the unnatural union first commenced, to the present day. Inasmuch that *there is not one Christian establishment in Europe, to which the enlightened and conscientious disciple of the New Testament can submit himself, without that violation which the New Testament condemns*, whereby the freedom of the human mind, and the progress of truth, which is promoted by free inquiry, are either totally crushed, or exceedingly retarded." P. 321.

Can civil power, as long as the majority of the people consider our apostolic church as worthy of support, be safely entrusted, even on the principles of whiggism, to men holding such principles as these? Mr. Walker, indeed, repeatedly assures the people of England, that he and the other petitioners for the repeal of the test laws, have no wish to supplant the church by being taken into alliance with the state; that "to the state they commit the church, to be protected and cherished, or to be abandoned by the state, as the state shall choose; and that her honours and emoluments they would not participate if they could:" (p. 287) but if they were clothed with the authority of the state, as they might be were the test laws repealed, is it not evident that their principles, as here declared, would oblige them as honest men, to abandon the church, and to appropriate her emoluments to the service of the state? This was the conduct of the constituent assembly of France, which the dissenters, with Dr. Price at their head, congratulated for setting twenty-five millions of men free; and have we not reason to dread, that in England such conduct would be productive of consequences similar to those which flowed from it in France?

Mr. Walker suspects (p. 284.) and his suspicion is probably well-founded, that "the revolution principles of the dissenters constitute their most unpardonable crime." *Revolution principles* are principles of dreadful omen, especially when maintained by men who declare, by their most approved advocate, "that the most perfect form of civil polity, which mankind

mankind have ever experienced, cannot be reconciled with the sober maxims of virtue and religion;" for it would be the bounden duty of such men, if clothed with power, to overthrow our constitution, and erect another on its ruins totally different from all the forms of civil polity, which mankind have yet experienced. Revolutions may sometimes be necessary, but they are always evils; and if our constitution could have been preserved and purified in 1688, without altering the line of regal succession, every sober politician will allow that the alteration which took place would have been foolish and criminal. The constitution, however, could not be otherwise preserved, and therefore the nation acted wisely and properly, when it submitted to a less, in order to escape from a greater evil; whereas the conduct of him who is guided by *revolution-principles*, can tend only to anarchy, licentiousness, and bloodshed.

But if a religious test be necessary for the preservation of our constitution in church and state, why employ, for this purpose, the sacrament of the Lord's supper, which,

" If it be a test for any world, is a test for another, and not for this;—which decides not the religion of the communicant, repels the honest, invites the unprincipled, and corrupts the weak; which is in every view, a prostitution and a profanation of the most serious and conscientious act of Christianity." P. 265.

" The experience of every nation on earth, and of our sister kingdoms of Scotland and Ireland, to all of whom our test laws are strange and unknown, is a proof that even a national religion may exist and prosper without the mode, which the legislature of England has adopted and preserves." P. 281.

In appealing to the state of Ireland as a proof of the expediency of test-laws, there was not, we think, much wisdom; for the disturbances and rebellions which have raged in that country ever since the commencement of those indulgences that have from time to time been granted to the members of the Church of Rome, are events which could add to the happiness of no Englishman, except, perhaps, a dissenter of *Revolution principles*! Whether the *sacramental* test be the best that could have been devised for ascertaining the attachment of men to our constitution in church and state, has been questioned by many, of whose constitutional and ardent loyalty it is impossible to doubt; but that *some* test is necessary for this purpose must be acknowledged by all, who think the constitution worth preserving, and are
aware

aware that Dissenters of the most discordant principles are linked together in one compact band, for the express purpose of pulling it down.

To guard against the dreaded encroachments of popery, the sacramental test was certainly the most effectual:—perhaps the only effectual test that could have been devised at the period when it was first exacted. Indeed the power claimed by the Roman Pontiff of releasing men, for important purposes, from the obligation of oaths; and the notions entertained by the church over which he presides, of the nature of that allegiance which popish subjects owe to a protestant sovereign, seem to point out the *sacramental test* as the only means by which, at any time, our constitution in church and state can be effectually secured against the machinations of that party; but the present writer freely confesses, that it has never appeared to him a good security against the machinations of protestant dissenters, of whom very few indeed consider occasional conformity as sinful. With respect to them, a much better test would be, to require every man, before he be admitted to an office of trust and authority, solemnly to swear, that in the discharge of it, he will be careful to maintain all the rights and privileges of the church as established by law, and to defend the same unto his life's end. An oath to this purpose is required as *a test* in Scotland, of all who are admitted to the office of a magistrate in the Royal boroughs; and it is an oath, which no man can have the smallest scruple to take, who is not an enemy to all religious establishments. It does not oblige him to communicate with the established church; to adopt all the articles of her faith; or to approve of her constitution; but merely to support her in *those privileges*, which she derives *wholly from the law of the land*. Whether Mr. Walker and the dissenters, whose cause he so zealously pleaded, would have sworn such an oath we have no means of knowing; but when the present writer, more than twenty years ago, proposed to two dissenting teachers the substitution of such an oath for the sacramental test, against which they had been declaiming as a profanation of a religious ordinance, the elder, and by much the more sagacious of the two, replied with great vehemence, that the imposition of such an oath would be more tyrannical than the present test, and that the great body, the dissenters, he was sure, would refuse it.

We have now gone over the Essays collected in these two volumes with as much attention as we could bestow upon them, and regret that we cannot speak of them more
 2 favourably.

favourably. They certainly indicate respectable talents in their author, who is likewise entitled to praise for fairly avowing his principles; though those principles appear to us hostile, not to our constitution only, but to every constitution that may be devised by man. Of Mr. Walker's style, we have casually given our opinion already: an opinion of which our readers may judge for themselves from the extracts which we have laid before them: it is a style often vigorous, though never elegant; sometimes obscure, and occasionally affected. The obscurity we are inclined to attribute in part to the editor, and in part to the press: for *the dissenter's plea*, which was first published under the eye of the author, is sufficiently perspicuous. The singularity of the punctuation in many passages, which we were under the necessity of reading more than once, before we could discover their meaning, is undoubtedly to be attributed to him who superintended the press, as are likewise such *errata*, as *μυρία ἀλγεα* 'Αχαιοῖς for *μυρί' ἀλγέ' Αχαιοῖς*; but the affectation of constantly using *moral* in the singular number for *morals* or *virtue*, and the frequent introduction of the auxiliary *de* where it enfeebles the sentence,—as “history *does* conduce,”—seem to be chargeable on Mr. Walker himself.

In an appendix there are imitations of some odes of Anacreon, which indicate, we think, that the author might have excelled in that kind of poetry; a petition to the House of Commons in the year 1780, to watch more vigilantly over the expenditure of the public money; and an address delivered by Dr. Rees at the interment of Mr. Walker, which, though neatly composed, could not make on those who were present, so deep an impression as our solemn service at the burial of the dead.

ART. IV. *Essays Biographical, Critical, and Historical, illustrative of the Rambler, Adventurer, and Idler, and of the various Periodical Papers, which, in Imitation of the Writings of Steele and Addison, have been published between the Close of the Eighth Volume of the Spectator, and the Commencement of the Year 1809.* By Nathan Drake, M. D. *Author of Literary Hours, and of Essays on the Tatler, Spectator, and Guardian.* 12mo. 2 vols. 11. 1s. Suttaby. 1809 and 1810.

THERE can be no doubt that every person of elegant and correct taste, in English Literature, will be happy

to receive intelligence of the continuation of Dr. Drake's *Essays on the Periodical Papers*. So very pleasing, judicious, and instructive were his remarks on the Original *Essayists* of this Country*, that the completion of his design becomes a national object. We feel great satisfaction, therefore, in reporting that no degree of failure appears in the plan or execution of the present volumes, but they are altogether calculated to justify the warmest expectations of his readers. If we give the subjects of the *Essays*, as they stand in this continuation, the persons who know the style and manner of Dr. D. will easily conceive how much of pleasing and useful matter they must of necessity contain.

"PART I. *Essay* 1. Observations on the Taste which had been generated by Steele and Addison for Periodical Compositions. Enumeration of the Periodical Papers which were written during the publication of the *Tatler*, *Spectator*, and *Guardian*. *Essay* 2. Observations on the Periodical Papers which were written between the close of the eighth volume of the *Spectator*, and the commencement of the *Rambler*; with some general remarks on their tendency and complexion.

"PART II. *Essay* 1. The Literary Life of Dr. Johnson, with two Appendixes.

"IN THE SECOND VOLUME.

"*Essay* 2. The Literary Life of Dr. Hawkeſworth.

"PART III. *Essay* 1. Sketches Biographical and Critical, of the occasional Contributors to the *Rambler*, *Adventurer*, and *Idler*.

"*Essay* 2. The same continued.

"*Essay* 3. The same concluded.

"PART IV. *Essay* 1. Observations on the Periodical Papers which were written during and between the Publication of the *Rambler*, *Adventurer*, and *Idler*.

"*Essay* 2. Observations on the Periodical Papers which have been published between the close of the *Idler*, and the present period.

"*Essay* 3. The same concluded.

"PART V. Conclusion of the whole work.

"Table of Periodical Papers, from the Year 1709 to the Year 1809; being the completion of a Century from the commencement of the *Tatler*."

When it is mentioned that, in the latter of these two volumes, the biographical sketches amount to no less than fifty, and that many of these relate to persons of whom only very scanty, if any, accounts were extant before, it will easily be conceived how

* See Brit. rit. V ol. xxviii. p. 147.

much interest must be attached to such a detail. It is true that many of these accounts are of necessity very concise, but still they are sufficient to gratify a reasonable curiosity, and to complete the picture of our periodical authors. The periodical papers mentioned and characterized, within the period here viewed, are no less than 84 in number; which, added to those enumerated in the former volumes, make the extraordinary amount of 214, and even these, in a supplemental paper, are extended to 221. The diligence of the author, in taking so wide a view of this branch of Literary History, will be no less commended, than his taste and judgment in characterizing both the authors and their productions. We shall give a short specimen of his biographical accounts, in his notices of Mr. Richard Berenger, and Sir James Marriot; authors of whom little probably is known to the majority of English readers.

“**RICHARD BERENGER.** Of Mr. Berenger little more has been hitherto transmitted, than that he was for several years Gentleman of the Horse to his Majesty; that he published, in 1771, “*The History and Art of Horsemanship*,” in two volumes, quarto; that he was the author of some poetical pieces in Doddsley’s collection, and of some papers in the *World*; and that, in his manners and education, he was elegant and accomplished. His *History of Horsemanship* exhibits much research, and a mind tinged with no small portion of ancient literature; and of his poems and essays it may be safely asserted, that they merit the encomium due to ingenuity. Mr. Berenger died about the year 1783.

“No. 79, his first paper in the *World*, paints, in just colours, the too often fatal consequences, in female minds, of a strong addiction to romance-reading; No. 156 is occupied in the ridicule of a species of coxcomb, which has, more than once, since the date of this paper, infested the walks of public life, and whose object is to assume the appearance of apathy and insensibility; and No. 262 is a pleasant satire on the useless and gorgeous finery of the military dress of this country. The canto, likewise, on the Birth-day of Shakspeare, in No. 179, has been ascribed to Mr. Berenger.

“**SIR JAMES MARRIOT, KNT. LL.D.** the son of an attorney in Hatton-Garden, was born about the year 1731. He completed his education at Cambridge; and having been fortunate enough to obtain the patronage of the Duke of Newcastle, then Chancellor of the University, in consequence of the assistance which he gave him in the arrangement of his library, he speedily acquired the honours which his college had to bestow. In 1764 he was elected, on the death of Dr. Dickens, master of Trinity-hall; and in the same year he was appointed advocate-general to his Majesty, and

had the honour of knighthood conferred upon him. Soon afterwards he received the further promotion of judge of the High Court of Admiralty, vacated by Sir George Hay. He was twice the representative for the borough of Sudbury, and occasionally spoke in defence of administration. He died at his seat at Twinsted-hall in Essex, on March the 21st, 1803, and in the seventy-third year of his age.

The publications of Sir James may be divided into legal, poetical, and miscellaneous productions. In the first of these departments he has given to the public two works, namely, "The Case of the Dutch Prizes taken in the War before last," 1759; "The Rights and Privileges of both the Universities, and of the University of Cambridge in particular, defended, in a Charge to the Grand Jury at the Quarter Sessions of the Peace at Cambridge, Oct. 10, 1768; also an argument in the Case of the Colleges of Christ and Emanuel," printed in 1769. His poetry, consisting principally of lyric effusions, was originally circulated for private amusement, but was afterward introduced into Dodsley's Collection, and into Bell's Fugitive Poetry; it displays some pleasing and well-conceived imagery, in metre correct and polished.

"His essays in the *World* are, No. 117, on the fashionable admiration of Chinese and Gothic architecture; No. 121, the Vision of Parnassus, and No. 199, on the *Genteel Mania*. Of these, the second possesses a considerable share of imagination, and is conducted with much critical propriety; it is, indeed, by far the best of the groupe, though the third has a claim to approbation for its satiric humour." P. 298.

Of the modern periodical papers, as no one better deserves notice than the *Observer*, we shall insert the whole of Dr. Drake's account; not even omitting that which he has quoted from Mr. Cumberland; as it may be new to some readers.

"THE OBSERVER. Of this very valuable paper, the composition of Mr. Cumberland, it will be necessary, in the first place, to relate what the author has himself thought proper to say of its origin, progress, and character. In the Memoirs of his own Life he has favoured us with the following account: "I first printed two octavos (of the *Observer*) experimentally at our press in Tunbridge Wells; the execution was so incorrect, that I stopped the impression as soon as I had engaged my friend, Mr. Charles Dilly, to undertake the reprinting of it. He gave it a form and shape fit to meet the public eye, and the sale was encouraging. I added to the collection very largely, and it appeared in a new edition of five volumes: when these were out of print, I made a fresh arrangement of the essays, and, incorporating my entire translation of *The Clouds*, we edited the work thus modelled in six volumes; and these being now attached to the great edition of the British Essayists, I consider the *Observer* as fairly enrolled amongst the standard classics of our native language."

guage. This work, therefore, has obtained for itself an inheritance; it is fairly off my hands, and what I have to say about it will be confined to a few simple facts; I had no acknowledgments to make in my concluding essay, for I had received no aid or assistance from any man living. Every page and paragraph, except what is avowed quotation, I am singly responsible for.

"I have been suspected of taking stories out of Spanish authors, and weaving them into some of these essays as my own, without acknowledging the plagiarism. One of my reviewers instances the story of *Nicolas Pedrosa*, and roundly asserts, that, from internal evidence, it must be of Spanish construction, and from these assumed premises leaves me to abide the odium of the inference. To this I answer, with the most solemn appeal to truth and honour, that I am indebted to no author whatever, Spanish or other, for a single hint, idea, or suggestion of an incident, in the story of *Pedrosa*, nor in that of the *Misanthrope*, nor in any other which the work contains. In the narrative of the Portuguese, who was brought before the Inquisition, what I say of it as being matter of tradition, which I collected on the spot, is a mere fiction to give an air of credibility and horror to the tale: the whole, without exception of a syllable, is absolute and entire invention.

"I take credit to myself for the character of Abraham Abrahams; I wrote it upon principle, thinking it high time that something should be done for a persecuted race; I seconded my appeal to the charity of mankind, by the character of Sheva, which I copied from this of Abrahams. The public prints gave the Jews credit for their sensibility in acknowledging my well-intended services: my friends gave me joy of honorary presents, and some even accused me of ingratitude for not making public my thanks for their munificence. I will speak plainly on this point; I do most heartily wish they had flattered me with some token, however small, of which I might have said, *this is a tribute to my philanthropy*, and delivered it down to my children, as my beloved father did to me his badge of favour from the citizens of Dublin; but not a word from the lips, not a line did I ever receive from the pen of any Jew, though I have found myself in company with many of their nation; and in this perhaps the gentlemen are quite right, whilst I had formed expectations that were quite wrong; for if I have said for them only what they deserve, why should I be thanked for it? But if I have said more, much more, than they deserve, can they do a wiser thing than hold their tongues?

"I think it cannot be supposed but that the composition of 'the Observer' must have been a work of time and labour; I trust there is internal evidence of that, particularly in that portion of it, which professes to review the literary age of Greece, and gives a history of the Athenian stage. That series of papers will, I hope, remain as a monument of my industry in collecting

materials, and of my correctness in disposing them; and when I lay to my heart the consolation I derive from the honours now bestowed upon me, at the close of my career, by one, who is only in the first outset of his, what have I not to augur for myself, when he who starts with such auspicious promise has been pleased to take my fame in hand, and link it to his own? If any of my readers are yet to seek for the author to whom I allude; the *Comicorum Graecorum fragmenta quædam* will lead them to his name, and him to their respect.

"If I cannot resist the gratification of inserting the paragraph, (page 7,) which places my dim lamp between those brilliant stars of classic lustre, Richard Bentley and Richard Porson, am I to be set down as a conceited vain old man? Let it be so! I can't help it, and in truth I don't much care about it. Though the following extract may be the weakest thing that Mr. Robert Walpole, of Trinity College, Cambridge, ever has written, or ever shall write, it will outlive the strongest thing that can be said against it, and I will therefore arrest and incorporate it, as follows: *Aliunde quoque haud exiguum ornamentum huic volumini accepit, siquidem Cumberlandius nostras amicè benevolèque permisit, ut versiones suas quorundam fragmentorum, exquisitas sane illas, miræque elegantia couditas et commendatas huc transferrem**.

"Forty numbers of the *Observer* in an octavo volume†, and printed at Tunbridge Wells, were published in London in 1785; this collection being well received, both by the public and the critics, it was reprinted by Dilly, the succeeding year, in three volumes, crown 8vo, with such numerous additions, as augmented the numbers to ninety-three. In 1788, a fourth volume was given; and in 1790, the fifth and last. Of this arrangement in five volumes, a new impression was published in 1791, which is the edition in my possession, extending to one hundred and fifty-three essays. The *Observer*, in six volumes, appeared in 1798; in 1803, it was incorporated with the *British Essayists*; and in 1808, it was reprinted in three volumes 12mo.

"The essays which compose these interesting volumes, may be classed under the appellations of *Literary*, *Critical*, and *Narrative*; *Humorous*, *Moral*, and *Religious*.

"To the *Literary* papers, which amount to about forty in number, we are indebted for the most original feature in the work. These include, together with some account of the civil history of Greece, a compressed and connected detail of Grecian poetry, from the earliest era to the death of Menander. The research has been particularly directed to the remains of the Greek Dramatists, and more especially to the writers of the *Old*, the *Middle*, and the *New Comedy*. Of these, the fragments, which the desolating hand of Time has spared, have been translated with

* Vol. ii. p. 199, et seq."

† Mr. Cumberland says two; perhaps the second was not completed,

uncommon felicity, by Mr. Cumberland; and merit the eulogium which Mr. Walpole has so happily expressed. The easy and flowing metrical style of Fletcher and Massinger furnished Mr. Cumberland with an appropriate model for his versions, which he has imitated with fidelity and spirit. The patience and persevering labour required for the due execution of this task, may be estimated from the declaration of the *Observer*, that it was his ambition to give the world "a complete collection of the beauties of the Greek stage, in our own language, from the remains of more than fifty comic poets*."

"The papers strictly *Critical*, in the *Observer*, amount to *seventeen*, of which *eleven* are devoted to the consideration of dramatic character and conduct. Among these, the contrast between the characters of Macbeth and Richard; the parallel between Æschylus and Shakspeare; the observations on Falstaff and his group; and the comparative review of Rowe's Fair Penitent with the Fatal Dowry of Massinger; are peculiarly interesting and conclusive. The essay on style, in No. 133, contains many just remarks on the diction of Addison and Johnson; with the judicious recommendation of the former as the safer model for the student. The character of Mr. Cumberland's own style, indeed, partakes much more of the elegant and idiomatic simplicity of Addison, than of the elaborate, though splendid, composition of Johnson; with the exception of a few phrases, which are too flat and colloquial, it is easy, fluent, and correct.

"Of the *Narrative* portion of the *Observer*, which occupies no small share of the work, it is impossible not to speak highly. Powerful invention, strong delineation of character, and adherence to costume, distinguish the greater part of our author's fictions. The stories of Abdullah and Zarima; of Chaubert, the Misanthrope; of the Portuguese Gentleman, who died by the rack; of Ned Drowsy, and of Nicolas Pedrosa, may be instanced as fully supporting the opinion that we have advanced; the last two more especially abound in the richest traits both of pathos and humour.

"There are many papers, likewise, in the *Observer*, which may more exclusively be termed *Humorous*; such as the Letters from Mr. Jedediah Fish, in Nos. 45 and 69; the Letter from Rusticus, in No. 80; the Letter from Posthumous, in No. 92; the characters of Simon Sapling and Billy Simper, in Nos. 129, 131, and 132; the adventures of Kit Cracker, in No. 134; and the Letter from Tom Tortoise, in No. 149. These, and others of a similar kind, very agreeably relieve the literary and didactic portion of the work; and, at the same time, exhibit a knowledge of the world, its follies, and eccentricities.

"It may be affirmed of this periodical paper, very highly to its

credit, that almost every part of it, either directly or indirectly possesses a *Moral* tendency; a considerable number of essays is avowedly appropriated to subjects of this kind, subjects calculated to improve the manners, and meliorate the heart; and even in those which are set apart for literary and critical enquiry, great care has been taken to render them, in almost every instance, subservient to the best purposes of virtue and instruction.

“Nor should we fail to notice that some papers of great value, strong in argument, and curious in research, are devoted to *Religious* topics. The comparison of Pythagoras with Christ, in No. 12; the defence of our Saviour’s Miracles, in No. 13; the morality of Christianity, as compared with that of natural religion, in No. 83; and an argument for the evidences of the Christian religion, in No. 93; together with three papers in volume the fourth, in answer to the cavils and objections of David Levi, are of this kind, and impress us with a deep sense of the piety of their author.

“The *Observer*, though the sole labour of an individual, is yet rich in *variety*, both of subject and manner; in this respect, indeed, as well as in literary interest, and in fertility of invention, it may be classed with the *Spectator* and *Adventurer*; if inferior to the latter in grandeur of fiction, or to the former in delicate irony and dramatic unity of design, it is wealthier in its literary fund than either, equally moral in its views, and as abundant in the creation of incident. I consider it, therefore, with the exception of the papers just mentioned, as superior, *in its powers of attraction*, to every other periodical composition.” P. 385.

After such specimens of certainly one of the most pleasing publications of modern times, it will not be wondered that we express great satisfaction, in the prospect of receiving from the same author a selection from these numerous periodical works, under the title of “the Gleaner.” The taste and judgment of Dr. Drake may be relied on for giving such a selection as will make the work valuable, and whatever illustrations he shall think fit to add will doubtless add to the satisfaction, as well as information of his readers.

ART. V. *The Secret History of the Cabinet of Bonaparte, &c.*

(Concluded from our last, page 517.)

“THE conduct of Bonaparte towards foreign powers,” forms the next and most important part of this work; and the author begins with that branch of it which is most interesting to us, namely, his views and proceedings relating

relating to Great Britain. As introductory to this subject, he reverts to a former period of the French Revolution, stating that during the existence of the Republic, and at an early period of the authority of its five directors, all the diplomatic plans and memoirs, which had been presented to the late Kings of France, were published under the title of "*Politiques de tous les Cabinets de l'Europe pendant les regnes de Louis XV & Louis XVI.*" A certain M. De Segur, now in a high employment under Bonaparte, it seems, enriched (as this author terms it,) the work with a preface and revolutionary notes; in which he says,

" *Il sera facile de se convaincre qu'y compris même la Revolution, en grande partie, on trouve dans ces mémoires et ces conjectures le germe de tout ce qui arrive aujourd'hui, et l'on ne peut pas sans les avoir lus, être bien au fait des intérêts, et même des vues actuelles des diverses puissances de l'Europe.*"

The Directory (it is observed) had not the means of carrying this grand plan into execution; which required the government of a despotic military ruler, and one whose maxim should be *per fas et nefas*. Some outline of this plan should have been given by the author, as the publication is not, we believe, generally known in England. What is wanting however, in this respect is, in a great degree, supplied by the author's comments on the well known work of Hauterive, published during the consulate of Bonaparte, and probably grounded on the system laid down in the former publication. Our readers may recollect, that this artful manifesto was* noticed by us not long after its appearance, as was also (more fully) the able and conclusive † answer by Gentz. The present author (who translated it) observed, it seems, to Hauterive, that it was only "*un ouvrage belliqueux.*" The answer, he assures us, was—" *Oh que non; il faut regarder cela comme la code politique de la France.*" Several passages are here cited from that work; which (in our opinion) most clearly prove the designs of its patron Napoleon, not only against the honour and interests of Great Britain, but against the independence of Europe, and, in the words of this author, "demonstrate clearly that the immortal Pitt was correct, when he proclaimed him to be,"—"the child and champion of Jacobinism!"

The tendency of this hostile state paper did not, this author observes, prevent the great powers of Europe from con-

* Brit. Crit. Vol. XVIII. p. 95.

† Brit. Crit. Vol. XX. p. 424.

cluding peace with Bonaparte. For this measure of the British Ministers (Lord Sidmouth and his colleagues,) this writer candidly allows them praise, considering that, under the circumstances then existing, "peace was worth a trial:" but he states the almost immediate demonstration of the Consul's tyrannical temper, in complaining of the freedom of remark on his conduct in the newspapers and speeches in Parliament; and instead of resorting to the courts of law for redress, pouring forth his vengeance against our Government in his official paper, the *Moniteur*; in which the ebullitions of his anger were expressed, in the coarsest language, even before the definitive treaty had been signed. The assumption of the office of president of the Italian Republic (in spite of the existing treaties with Austria) during the congress at Amiens, the annexation of Piedmont, Parma, and the Isle of Elba to his sovereignties, about the same period, and the violent, unprincipled seizure of the Valais, one of the states of Switzerland, are also produced by this writer, to prove (as they do most fully,) the inordination, ambition, and profligate rapacity of our enemy, even when he most affected and professed a desire of peace. The early renewal of the war, Mr. G. observes, might have been foreseen, from the previous conduct of Bonaparte, and his marked disposition of hostility towards this country; and he warmly protests against the pretence that the retention of Malta by our ministers was the cause of that event.

"They retained Malta," he justly observes, "not from an intention or a wish to provoke a renewal of the war, but because, from the first Consul's conduct, it appeared that such an event was inevitable, and at no great distance."

The author then proceeds to state the manifest symptoms of hostility to which he had alluded; the refusal to liquidate the demands of English subjects on the French Funds, (in direct breach of the 14th Article of the Treaty of Amiens,) the refusal to restore three English ships, captured in the Indian seas after the peace was known there; the rigid enforcement of every restriction on British commerce, not only in France, but in every country under French influence; together with the confiscation even of the private property of the respective Captains, as British manufactured goods*; the hostile expressions in the *Moniteur* on the report of a commercial treaty

* He might have added the confiscation of vessels (with their cargoes) when driven by stress of weather into French ports.

with Great Britain, and, above all, "the tyrant's desperate wish" (as this writer terms it,) "to have our press subject to the controul of his ambassador here." These circumstances, (and especially the two last) "will never," in the writer's opinion "permit an enlightened administration of England to enter into any negotiation for peace with Bonaparte." Who indeed can expect that a tyrant so jealous of our commercial prosperity would ever cease to war against it? Who can believe that the murderer of Palm, the extinguisher of every free press on the continent, would endure even a temperate discussion of his measures by the political writers of Great Britain?

In relating the circumstances of Bonaparte's application, through his Minister, Otto, for silencing Cobbet, and for sending Peltier out of the country; the author states, that he was consulted by Mr. Otto, and warned him of the misunderstanding which such an application was likely to create between the governments, and of its probable effect on the minds of the people. He was desired, it seems, to return to Paris, and remonstrate against the measure, through Talleyrand and Maret. But this attempt failed, and Talleyrand himself informed him, "*que le Consul est furieux, et ne veut pas entendre raison.*" The note therefore was delivered; and just praise is given to the dignified reply of the British Government.

"The English Secretary of State," says the author, "proved himself to be a greater friend to the liberty of the press than some of the members of the opposition." From that period he observes, "the official journal of France was filled with notorious falsehoods, and with the most bitter invectives against the British Cabinet,"

The infamous paragraph respecting Georges, and the infernal machine (as it was called) is cited, and fully proves this assertion. It dares to impute to our Sovereign the intention of rewarding a supposed assassin, if successful, with the Order of the Garter.

The next important topic that calls our attention is the system of disorganization pursued by Bonaparte in this country. Several of his *Agents Secrets*, and Commercial Agents, are then passed in review. One of them, we are told, was sent "*pour surveiller les élections,*" and accordingly the most grossly exaggerated representations of the conduct of the people at the general election, in 1802, appeared in the *Moniteur* and other French papers. Another agent (the notorious Fievé) was employed to corrupt the public journals, and failing, in a great degree, in that object, published let-

ters full of the most rancorous abuse of the British Constitution and people. Several female spies are also mentioned by name; and we were assured that a Col. Beauvoisin (of whom a most atrocious anecdote is afterwards related,) was sent here "to engage persons to assassinate His Majesty, and to organize a plan for the destruction of our naval arsenals at Portsmouth and Plymouth." Of this charge, it is but fair to say, no proof, except the author's assertion is produced; but a striking anecdote (of which testimony is offered) is related, in order to show the probability, at least, that Despard's conspiracy was instigated by the French Government; which, when it was detected, thought fit to disavow and reprobate that traitor, but accompanied the disavowal with a most indecent as well as unmerited sarcasm on our excellent Sovereign. The infamous manœuvres of Mehée de la Touche, in order to engage our ministers to become parties in a plot of assassination, (which of course was to be afterwards betrayed and exposed,) are next detailed by this author, and indeed have been, in a great degree, admitted in a book published by the miscreant himself: and here the author very handsomely justifies Mr. Drake from the gross misrepresentations of Talleyrand, and gives due praise to the spirited and truly dignified note of Lord Hawkesbury, addressed to the foreign ministers in England; a note, he says, which made a great impression, wherever it was known, in France itself.

The characters of Bonaparte's principal commercial agents, and the instructions given to them, (a specimen of which is referred to in the Appendix) are relied on as a further proof of his hostility; and we are assured, on authority, that no less than five hundred military emissaries were sent to this country and Ireland. To effect a rebellion in that island was, the author declares, the great measure of Bonaparte. The names of his principal agents for that purpose, and of the officers appointed to his Irish legion, are given, for the most part, at full length; and the author contends, on strong grounds, that the expeditions fitting out in the French and Dutch ports could not have been destined to their colonies; but that,

"The plan was, in the first place, to revolutionize our West India islands, with the expeditions which were fitting out at Rochfort, &c. and with the armaments from Holland, attack us in our own country, when we should not be prepared for him."

After some further arguments and anecdotes to prove the inveterate hostility of Bonaparte, the author adverts to the

base and perfidious stratagem by which the English, who happened to be in France at the breaking out of hostilities, were induced to remain there after the departure of Lord Whitworth; and gives at length the article inserted in the *Argus* for the purpose of entrapping them. After such treachery what British administration, or what unprejudiced politician can for a moment rely on any treaty which such a government may find it convenient to make?

The conduct of Bonaparte towards the continental powers, form the next subject in this work; upon which we shall be more brief, as it is less directly interesting to our countrymen. The striking instances of imbecility in the conduct of those powers, and of the basest treachery in many of the ministers and persons employed by them, sufficiently account for the successes of their unprincipled enemy, had he not been (as we think he was) greatly their superior in his military system, and, generally speaking, in the manœuvres of a battle.

“The views of Napoleon,” says the author, “from the moment that (when) he procured himself to be declared hereditary Emperor of France, were, to become the dictator to all the other sovereigns and potentates of Europe, to reduce them one by one, first to a state of vassalage, then to seek occasion for destroying them; and to establish, on their ruins, a number of small subordinate monarchies, to be governed by the different branches of his own family, under his controul; in fine, to raise a new dynasty, to rule, not merely over France, but over Europe.”

He then proceeds to state his violation of the guaranty (by himself and the Emperor of Russia) of the integrity of the German Empire, by the seizure of Hanover and the exaction of contributions from the Hanse Towns; which measure alone (he observes) should have roused the three powers of Austria, Russia, and Prussia, and united them in measures to “check the progress of this violator of treaties, and of the security of foreign sovereigns.” Here he very properly reprobates the absurd mutual jealousies which prevented these Princes from uniting against a common and powerful enemy, applying very justly the remark of the Roman historian, that *Dum singuli pugnant, omnes vincuntur*.

The means of conquest employed by the tyrant are then more minutely detailed than we have seen in any other publication. The chief of these, he insists, was founded on a maxim which he has found too true (at least on the continent of Europe) namely, that “every man has his price.” “He knows” (says the author) “the price of a cabinet minister;

he knows the price of a field-marshal; and what is more, *he* knows to whom he may with safety offer the price."

He proceeds to prove this assertion by forcible deductions of reasoning, and by striking facts. He argues (and we think justly) that had there not been traitors in the cabinets of the principal sovereigns of Europe, "it was impossible they should not have discovered that all treaties with the 'Genius who directs the destinies of France' were fallacious, and that truces were only made on his part for the purpose merely of gaining time, and of maturing his plans of usurpation."

The author then reviews separately the conduct of Bonaparte towards the different continental powers, beginning with his treaty with the Emperor Paul of Russia, in 1801, (which was immediately violated) and going through his subsequent negotiations with Alexander, the present Emperor, the treachery of some of whose ministers is stigmatized in strong terms, and the imbecility of whose councils is shown by a detail of transactions that can scarcely be attributed to any other source.

In describing the transactions of Bonaparte with Austria, the early and flagrant violation of the treaty of Luneville, (by which the independence of the Batavian, Helvetic, Cisalpine, and Ligurian Republics had been guaranteed) is first pointed out; as the Tyrant almost immediately seized on one of the cantons of Switzerland, and incorporated it with France. The insult to the Austrian ambassador to our court, Count, now Prince Stahremberg, is here also noticed; and the Austrian minister at Paris, Count Philip Cobentzel, is stigmatized as "a creature of Bonaparte," very justly, if the anecdote afterwards related be founded in fact.

Other aggressions and insults on the Emperor of Germany are enumerated, and the system pursued throughout Germany, of bribing the clerks at all the post-offices, intercepting couriers and messengers, (of which the outrage on Mr. Wagstaff is a memorable instance) is particularly detailed. "Thus," says the author, "the whole of Germany might be considered as being completely under the influence of that government as if it had constituted so many prefectures of France."

It could not, one would have thought, have been possible to find a more striking example of imbecility, in the councils or perfidy in the agents of a government, than has been displayed in the Austrian and Russian states, yet is the picture of the Prussian cabinet (the organization of which is here exhibited) still more lamentable and disgusting. The two leading ministers (those for the foreign and home department) did not, it seems, send in their reports directly to the King, but to his two

secre.

secretaries, Mr. Lombard for the foreign department, and Mr. Beyne for the interior. Of these, the latter is stated to have been one of the illuminati, and a staunch friend to the French revolution; the former, we are told, was the son of a French hairdresser to the late Prussian monarch; who educated him and his two brothers, and placed them all in high official situations; "in return for which" (says the author) "they betrayed their adopted country." At all events the system itself, by which the sovereign reposed his chief confidence in subordinate agents, (for he not only received all reports from them, but communicated his answers to them, a cabinet council being only held on extraordinary occasions) is a monument of weakness and absurdity for which it would not be easy to find a parallel.

The Prussian sovereign, it is stated, was not more fortunate in the constitution of his cabinet than the Emperor Alexander, nor, in his ambassador to Paris than the Emperor Francis, for the wily Italian Lucchesini is not considered by the author as more faithful in the discharge of his duties, than Count Philip Cobentzel. But to the cupidity of the late King of Prussia, in receiving an annual subsidy (amounting to 200,000*l.* sterling) in consequence of the treaty of Basle, the author attributes, as its primary cause, the present degraded state of Europe.

A view is then taken of the conduct of Prussia from that period, through which, as most of the facts were already notorious, we will not follow the author. One instance, however of perfidy in the Prussian minister Haugwitz; or the secretary Lombard, we cannot omit. A remonstrance by the English minister, Mr. Jackson, (on the renewal of the war in 1803) against the seizure of Hanover, in contempt of the treaty with Prussia, and to the manifest danger of that state, appears to have been suppressed by one or both of these *worthies*, through whom it had been transmitted, and never reached their betrayed sovereign. Yet that infatuated monarch only decided that Haugwitz had been *negligent*, and though he took from him the *porte-feuille* for a short time, soon reinstated him in his office,

Many particulars of the usurper's conduct towards the lesser continental powers are then detailed; for which we must refer to the work itself, and also for a curious statement of what passed in Bonaparte's camp at Boulogne, in the summer of 1805, when he meditated, or at least menaced, an invasion of this country. From this statement, it would appear that his plan, though depending on too many circumstances, to afford much probability of success, was yet more rational than is generally supposed. He reckoned, it seems,

on the return of the French and Spanish fleets from the West Indies in much greater force than they actually assembled there ; on their junction with the Brest fleet of twenty-six sail of the line, and on the co-operation of the Dutch fleet in the Texel ; not to mention the Danish fleet ; for the surrender of which the statement (from a person then in Bonaparte's employment) assures us, *a negotiation had even then commenced*. From the whole of the relation, however, the author infers, that, after our enemy "began to be convinced of the impracticability of an immediate invasion of England his object was to induce the continental powers to commence offensive operations, that he might have an ostensible excuse for abandoning his so much boasted enterprize."

The apparent celerity of his subsequent march to the Rhine is accounted for, in this statement, by a circumstance, not, as we believe, generally known. The army at Boulogne, we are told, "was only the rear guard ; and the *corps de reserve*, which was in the environs of Metz, was already at Straßburgh before the camp at Boulogne broke up." The author assures us that Bonaparte meant to "attack the allies unprepared, and yet to make it appear that they were the aggressors." In furtherance of this view, Count Philip Cobentzel (whom the author accuses of being "more the minister of Bonaparte than of the Emperor Francis,") is said to have informed his court, that "before they could receive his dispatches, Bonaparte would be embarked, and that now was the time to march." By this falsehood (which certainly was a very gross one,) the author considers him as "*the saviour of Bonaparte*," who disappointed of the co-operation of his navy, and detained at Boulogne, with an impatient and almost mutinous army, was much embarrassed how to act. The dispatch of Cobentzel to his own court, above referred to, was, the author declares, dictated by Bonaparte himself!!!

The author pursues this imperial free-booter through Germany, Poland, and Hungary, not detailing all his military operations, but pointing out various instances of his "treachery, cunning, art, perjury, robbery, and assassination, practised" (as he terms it) "in the cabinet, and followed into the field." To expatiate on these (as set forth by this writer) and to accompany them with all the comments which they suggest, would require "the hundred tongues and iron voice" of Homer and Virgil, rather than the abbreviated style and limited space of a review.

Many of the anecdotes here related, though probably new in this country, and not supported by direct proof, tally with other circumstances already known; and some are so

truly in the style of French gasconade, treachery and cold-blooded cruelty (particularly the murder of a Prussian Colonel, by an emissary of the assassin Savary, of the name of Beauvoisin,) that atrocious as they are, they do not surpass *our* belief. The base perfidy of Murat, by which he obtained possession of a bridge, which facilitated the conquest of Vienna, is, we believe, a fact notorious on the continent of Europe. In the relation of the events which preceded and immediately followed the battle of Austerlitz, the misconduct, and even treachery of the Prussian minister, Haugwitz, is again marked with indignant and just reprobation.

In part of the work we meet with a high, but well merited eulogium on our late excellent minister, Mr. Pitt; which, as coming from his enemies and those of our country, we most willingly transcribe.

“At this period” (says the author) “that justly celebrated man, William Pitt, paid the debt of nature, nothing that I can say, can add to the general estimation in which he was held by all Europe; and I have heard many Frenchmen who were in power in 1793, declare that WILLIAM PITT SAVED HIS COUNTRY. This is the opinion of Talleyrand, Hauterive, Sieyes, Barrere, Covenot, Tallier, and a great many other leading men, who knew what was then passing between them and persons in this country.—I have often heard it said, and it is still insisted on by many persons in England, that it would have been better if the British cabinet had not gone to war with France, and that we ought to have left the French to manage their own affairs, &c. To this I reply, that those Frenchmen whose names I have just mentioned, were of a very different opinion; and they are persuaded that the existence of England, as an independent nation, is owing to the measures adopted by the English cabinet at the commencement of the war in 1793. I allude particularly to the alien bill, and the other measures for preventing all intercourse with France.”

This Author, however, is of opinion that Mr. Pitt conducted the war upon an erroneous principle, and thinks (with Mr. Burke) that “the allies should have marched into France with a Bourbon at their head.” It was however a very doubtful question, in point of prudence, whether, or not, Great Britain should have pledged herself irrevocably to the restoration of the Bourbons? and (what we think in this country a decisive objection) such a measure would, we are convinced, have been unpopular with a very considerable, if not the larger part, of the nation.

The measures of the Fox and Grenville administration, and in particular their negotiation for peace, are next discussed;

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cuffed; and strong reasons are given for the author's opinion that throughout the transaction, Bonaparte had no object, but to amuse and delude our ministers. The Frenchman, it seems, who applied to Mr. Fox, offering to assassinate Bonaparte, was a wretch of the name of Guillet, who (the author assures us) had been a secret agent of Bonaparte for more than ten years, and was employed by him on this occasion to endeavour to impose on the English ministry, by "pretending disaffection to the tyrant, and proposing his assassination." Such a man, instead of being sent off, under the alien act, should, we think, have been imprisoned as a spy, and, could the fact have been proved, his treacherous employer should have been exposed to the indignation of mankind. We cannot therefore believe, with this author, that Mr. Fox "discovered the intended trap;" much less that he knew that Bonaparte had "not only encouraged but instigated the assassination of his Majesty." He would in that case, have been far more blameable for showing, as the author expresses it, "any demonstration of a disposition for peace with a man whose character is at hostility with the repose of the human race." The author's reflections upon that negotiation, are, in our opinion (generally speaking) sensible and just.

The subsequent war of Bonaparte with Prussia (which ended, in effect, with the downfall of that monarchy) is the next interesting topic; and the author declares, with great probability, that "the fate of Prussia was decided before the battle of Jena was fought." He asserts (and all the circumstances concur to render the assertion, at least probable) that "** even the war department and the commissariat were under the controul of Bonaparte, and that he † received hourly advice, from the Prussian head-quarters of the intentions of the Prussian council of war.*"—Nothing indeed can be more manifest, from the principal events of that war, than that the unfortunate Frederick was betrayed by his treacherous advisers into the hands of his inveterate enemy.

Having detailed various other circumstances and given many curious anecdotes on the Prussian war, (amongst which, are the particulars of the secret treaty of Tilsit,) the author passes to the transactions in Spain; respecting which (as he admits) he has not added much to the interesting narrative of Don Cevallos. Some instances, however, of the most lawless rapacity (partaking of the nature both of robbery and swindling)

* How otherwise can we account for the army, and all the most important fortresses being destitute of provisions and stores?

† He names two persons employed for that purpose by Lucchesini.

are given, on the authority of documents apparently authentic, and which, it appears, came to the author's knowledge in his professional character *. These will not be found unworthy of the reader's attention : although our limits will not allow us to detail them here.

We come now to what the author terms the conclusion of his work; in which he sums up his arguments on the question: "Whether Great Britain could, consistently with a due consideration of her own rank and dignity, and even consistently with her independence as a nation, make peace with Bonaparte?" To prove the negative of this question, he refers to the details already gone through, and adds several important considerations; particularly that our enemy has now all the other maritime states of Europe under his controul, that their fleets are at present destroyed or crippled by our victorious navy; but, should we allow him only five years of peace, he will be able to meet us on the ocean with a far superior force.

"We are," the author declares, "engaged in a war of a peculiar nature; not with a potentate who fights only for a particular object, for the attainment of a province, or for the acknowledgment of a particular right; but we are at war with a man whose object is the subjugation of the human race; with a man who hates this country because we have a free constitution and the liberty of political discussion; because we have the freedom of the press, which he has banished from France, and from every country where he has obtained the predominance; with a man who, if he could set his foot in this highly-favoured land; would wish to annihilate the finest constitution that ever existed on earth."

To confirm these arguments, he observes that Bonaparte has enslaved two nations of Europe the most free in their political constitutions, Switzerland and Holland; and he infers (justly in our opinion) from the preceding detail, that "we are at war with a man whose ambition will not permit any government in Europe to be independent of his will."

His treacherous conduct during the late peace is then brought again to view, and the consequences of any peace we could make with him very forcibly (and we think truly) pointed out.

* As a notary public.—The story, apparently authentic, of the tyrant; confiscating and selling a quantity of wool, as the property of "*Spanish rebels*," though really belonging to French merchants, with all the circumstances attending it, exhibits a precious instance of profligate rapine.

The author then addresses, the admirers and partizans of our enemy, and also the two parties, the self-named Whigs, and the Burdettites, or Democrats, endeavouring to convince both of their error, if they suppose any peace could be made without the most imminent danger to our free constitution. Among other anecdotes, he asserts, and gives his reasons for the opinion, that "there are some persons in this country who have *direct* communication with Bonaparte, through his *bureau special*, established at Paris for the purpose of maintaining a correspondence with the disaffected in this country."

Such is the substance of a work; which, in spite of that prejudice against the author with which some of his former writings had inspired us, in spite of the vehement personal animosity which pervades it, and which would lead us to suspect him of credulity, at least, in some of his anecdotes, and in others of exaggeration,—we must admit to be highly important in its subject matter, replete with novel, and in many instances authentic information, and (upon the whole) highly beneficial in its object and tendency.

That the author has been ill-treated by the despot of France, and that this ill-treatment rankles in his breast, is sufficiently manifest, not only from his statement, but from the general tenor and language of this book. But from persons of this description alone can "the secrets of the prison house" be learnt; and to expose those secrets to open day, to lay bare the character and system of the hypocritical and artful usurper, is surely one material step towards the desired emancipation of Europe.

In the appendix are contained several important state papers, referred to in the body of the work, and characters (drawn with no very *flattering* pencil) of Bonaparte's family, his principal ministers, generals, &c. They form upon the whole an hideous group; and we should hope, for the honour of human nature, that in the vices and barbarities ascribed to most of them, there is much exaggeration. Upon the whole, however, the anecdotes are not devoid of entertainment and interest. Next to *Bonaparte* and *Murat* (to neither of whom he will allow even personal courage) the Author considers *Savary* as the most distinguished monster of cruelty and perfidy. The author's quondam employer, Talleyrand, is by no means spared: and the following truly French jeu d'esprit (ascribed to Chenier) precedes an elaborate history and character of that minister. It should be premised that *La Roquet* was a former *Bishop of Autun*, and it was supposed that *Moliere* had him in view when he wrote his comedy of *Tartuffe*.

"La

“ La Roquet dans son tems, Perigord dans la nôtre,
Furent tous deux Evêques d'Autun,
Tartuffe est le portrait de l'un—
Ah!—si Moliere eut connu l'autre!!!”

And now—lest we should be thought to have given too great consequence to a book, which from the circumstances of its author, might appear to deserve but little credit, we must be allowed to observe that it is only by bringing forward such statements, that their truth or falsehood can be ascertained. In such a work, we pledge ourselves for nothing; but facts are facts, by whomsoever reported; and this writer has certainly been so situated as to come to the knowledge of things, which no person here could know. Some of them are extraordinary enough, if they turn out to be true, even in part;—if not, we have only brought them to the test, and the author alone must be responsible for what he has asserted.

ART. VI. *Inquiry into the Limits and peculiar Objects of Physical and Metaphysical Science, tending principally to illustrate the Nature of Causation; and the Opinions of Philosophers, ancient and modern, concerning that Relation.* By R. E. Scott, A. M. Professor of Moral Philosophy in the University and King's College of Aberdeen. 8vo. 307 pp. 8s. Edinburgh, Brown and Crombie; London, Longman and Co. 1810.

A MORE important enquiry than this cannot be conceived. Whatever has a tendency to illustrate the nature of causation, tends not only to smooth the path of human science, but also to support the foundation of all religion. Mr. Scott, however, says with great modesty, that *he* would have declined it, had an author, whom he does not name, but who is evidently Dr. Gregory of Edinburgh, completed the purpose, which he incidentally mentions in his confutation of the Necessarian hypothesis; “for then, continues he, any further investigation of that relation, would, I am persuaded, have been superfluous.” We really wish that Dr. Gregory had bent all the powers of that mind, which, by his enemies as well as his friends, is allowed to have possessed uncommon vigour, to the completion of a purpose, so important in itself, and so long ago announced; but we are, on various accounts, glad that the enquiry has, in the mean time, been taken up by Mr. Scott. His *Elements of Intellectual Philosophy* furnish sufficient evidence that he pos-

lesses many of the qualifications necessary to prosecute such an enquiry with success; and though in our review of that work we found reason to call in question some positions intimately connected with the objects of the present *, we opened the volume before us with hopes, which, however, have not been altogether realized, that we should find those positions explained to our satisfaction.

In a short, but perspicuous introduction, Mr. Scott traces all philosophy from that curiosity, which is displayed as well by children as by men. Philosophy he therefore considers as coeval with the human race; though the first suggestions of a barbarous philosophy were, of course, discarded by succeeding and more enlightened enquirers. He shows, indeed, that nothing denominated philosophy was built on a foundation that could give permanence to the superstructure, until the publication of the works of Bacon, which banished hypothesis from the schools, and established the method of *induction*. He thinks, however, and thinks justly, that the principles even of this method have not yet been so completely unfolded as their importance seems to demand; and instances the various opinions and even confusion of thought, which still prevail among philosophers respecting the relation of *cause* to *effect*. In the course of this detail, we twice meet with an expression, of which, though we will not positively censure it, we doubt the propriety: it is *the science of Philosophy*. We say,—the science of *Astronomy*, the science of *Mechanics*, the science of *Mathematics*, the science of *Chemistry*, the science of the *Human mind*, &c., by which we apprehend that nothing can be meant but the *philosophy of Astronomy*, or the *knowledge of Astronomy*, &c.,—but surely we could not say the *philosophy of philosophy*, nor very properly the *knowledge of philosophy*; for what is philosophy, but *knowledge* or the *love of knowledge*?

After his introductory remarks, the author proceeds towards the object which he has in view; and, to clear the way before him, makes some judicious observations on the ambiguity of language, and on the difficulties thrown by that ambiguity in the way of all philosophical enquiries, but more especially of metaphysical enquiries. This he illustrates by enumerating the various, or rather *some* of the various senses, in which the word *cause* is employed; and adds, we think justly, that the radical meaning of that word is, perhaps in all languages, too indefinite to throw any

* See our 28th Vol. p. 225, &c.

light upon the precise nature of the relation usually denoted by a *cause* *: he then mentions Aristotle's attempt to give precision to the word *cause*, by dividing causes into 1. The *material*, 2. The *formal*, 3. The *efficient*, and 4. The *final*, observing, that of these causes, only two—the *efficient* and the *final* are worthy of consideration.

“ These manifestly denote very opposite relations. The design, purpose, or intention, with which an action is performed, which is the notion included in a final cause, is evidently something very different from the immediate author or performer of that action, which is the notion included in an efficient cause. Design and intention are things, which can exist only in an intelligent mind; and may frequently be found there without giving birth to any action at all. We cannot, in many cases, infer them with certainty from the actions which we witness, because we are very liable to be mistaken concerning the real purpose which such actions were intended to accomplish. At any rate, we do not for a moment believe, that design or intention can of themselves give birth to events, or be the causes of any effects; to accomplish this, we are aware that some being possessed of what is called power or force is necessary, by the energy of which the event or effect is made to take place, and to which *appropriately* belongs the name of *efficient cause* or *agent*:” (p. 19.) he afterwards says, that an *efficient cause*, is “that which *directly* and *immediately* produces a change or event in nature.”

There is an ambiguity in this last position which renders it very unfit for a definition, and indeed leads the author into something like a contradiction. He says truly, (p. 21.) that “of those changes or natural events which imply the operation of efficient causes, some are known by the name of phenomena, by which term I understand certain changes that take place, not only in material, but also in intellectual beings.” To this explanation of the word phenomena, we have no objection; but we know not how to reconcile either it or the author's definition of an *efficient cause*, with what occurs in the very next page, where he says, that

“ Those changes or events which are observed to be produced by the immediate operation of active beings, or of agents endowed

* Dumesnil, however, seems to think (See his Latin Synonyms translated by Gosset) that the original meaning of *cause* is *what produces an effect*, and quotes Cicero for his authority. Mr. Parkhurst in like manner, derives *causa* from a Hebrew word, which signifies *impelling* or *propelling* causes. See his Greek and English and Hebrew and English Lexicons. Rev.

with powers similar to that, which we find in ourselves, we do not call natural phenomena; but allot this name to those changes, which are accomplished, as far as appears to us, *without any interference of this kind*, and are governed by what are called the permanent laws of nature."

But how is it possible that any changes can be accomplished without the interference of active beings, if it be indeed true, (as we are convinced it is) that "to accomplish an effect, some being possessed of what is called *power* or *force* is necessary, by the energy of which the event or effect is made to take place, and to which appropriately belongs the name of *efficient cause*?" In vain does the author tell us, that

"There is an important distinction established in the class of efficient causes; some of these are observed to be active, and to exert an immediate volition or effort of what is properly called power, in the production of their effects. Such is the case with all the effects or changes, which we ourselves, or any of our fellow men immediately produce. Other efficient causes have no proper characteristics of activity, but seem governed by fixed and immutable laws in all their operations; so that the energy of power cannot, in its just sense, be ascribed to them. Such are impulse and gravity considered as causes by which bodies are set in motion; heat considered as the cause of fusion; electric excitement as the cause of attraction, and so forth." P. 22.

But this classification is obviously improper; for neither impulse nor gravity, nor any thing else which is not active, can be an *efficient cause*, if, as this author supposes, an *efficient cause* and an *agent* be synonymous terms, and if the name of *efficient cause*, appropriately belongs, as we think it does, to a being exerting the energy of power. Into these apparent inconsistencies Mr. Scott seems to have been led, by hastily calling an *efficient cause* that which *directly* and *immediately* produces a change or event in nature; for changes or events in nature are certainly produced by impulse * and electric excitement without any *direct* or *immediate* interposition of active power known to us. We apprehend,

* We are fully aware of the arguments that have been urged against actual impulse, in any case, and we allow to these arguments their utmost force. Apparent impulse, however, is a very common phenomenon, and it is certainly one physical cause of motion. *Rev.*

however,

however, that to produce even these changes, active power must have been exerted at some time, and that impulse and electric excitement are the mere instruments of that power; for it seems to us impossible to conceive a *change* from one state to another, but by the energy of some power analogous to *volition* in men.

The active power really exerted on such occasions, we believe to be that *fiat* of the Almighty, which constituted the corporeal world; so that certain events should always be followed, in similar circumstances, by other determined events of one kind; but if the preceding events be called *efficient causes*, such causes should not be considered as *agents*, for the agency is not in them, but in that powerful being which gave them the qualities which they possess. If therefore such causes as have no proper characteristics of activity be called *efficient causes*, those which have such characteristics should have another name, and be always denominated *agents*. Or if the name of *efficient causes* be considered as synonymous with *agents*, and appropriated to such beings as exert the energy of power in the just sense of the word; the other kind of causes should be denominated *physical* or *instrumental* causes, and never be classed with *agents* strictly so called. It is in this sense only that we could wish the phrase *efficient causes* to be always employed, and in this sense this author seems to consider it as most properly employed; but if so, he ought to have defined an *efficient cause* to be, not that "which *directly* and *immediately*," but that "which *mediately* or *immediately* produces a change or event in nature." Both kinds of causes—efficient and physical—may be necessary to the production of certain events or changes in nature; but they are not both necessary in the same sense of the word. *No change* can be *conceived* which does not imply an exertion of power, in the just sense of the word, at *some time* and in *some place*; but though, by the present laws of nature, physical causes appear to be necessary to the production of the events which always follow them, and which are never seen to take place but in consequence of the application of such causes, the case *might* have been otherwise. Had it pleased the author of nature so to constitute the universe, fire might uniformly have hardened wax and softened clay, and that electric excitement which now attracts light substances, might have repelled them; but it seems not more impossible to conceive the whole of any thing to be greater than all its parts, than it is to conceive a *change* or *event* in nature, without

without the exertion of power *somewhere* and at *some time*, to which exertion that change may be ultimately traced.

The second chapter of this Inquiry is divided into six sections; in the first and second of which the author gives a luminous, though very concise, view of the ancient modes of philosophizing in general, and of the opinions of the most celebrated schools concerning causation in particular. The first section is employed on the philosophy of the eastern nations,—a very barren subject; and the second, on the most celebrated schools of ancient Greece, which, with respect to causation, are not much more fertile. The detail, however, which seems to be extremely candid and accurate, as far as it goes, will be interesting and instructive to those young men of science, who have not leisure or opportunity to study Brucker's history of philosophy; and the result of the whole is, that, with respect to causation, the philosophers of antiquity seem to have been all comprehended under two sects. By one of these sects, every change in nature was attributed to the immediate operation of essentially intelligent and active principles, or minds; by the other, all such principles were excluded from the universe, and every change accounted for by the impulse of atoms, set in motion by some inconceivable necessity of nature.

In the third section we have a remarkably candid and perspicuous view of the philosophy of Descartes and Malebranche. To these two eminent men, Mr. Scott does ample justice. Far from laughing,—as some of his countrymen have laughed at them, he states their theories,—especially respecting causation,—with the utmost fairness, even when he differs from them; and acknowledges that Descartes was the first philosopher who marked, with precision and distinctness, the boundary between the material and intellectual worlds. For an account of the merits and defects of the general system of that celebrated Frenchman, we must refer to Mr. Scott himself; but we shall transcribe Descartes's theory respecting the origin and continuance of motion, because we think much more favourably of it than this author seems to do; and it is not now, perhaps, generally known. According to Descartes, the sole cause and origin of motion which we find in the universe, is God.

“The nature of motion,” says he, “having been considered, it is necessary to examine into its cause, which is twofold: first, an universal and primary cause, whence proceed in general all the motions of the world; next, a particular cause, by means of which, the various portions of matter acquire motions which they
had

had not at first. As to the general cause of motion, it appears manifest to me to be none other than God himself, who in the beginning created matter, and motion, and rest along with it, and now, by his own constant interference alone, (*jamque per solum suum concursum ordinarium*) preserves the same quantity of motion and rest in the universe, as he originally assigned to it." P. 102.

The creation of *rest* seems indeed a very improper expression, as we can form no other notion of rest than the absence of motion. Even "the creation of motion," as distinguished from matter appears to us a phrase without meaning; but there is nothing else in this account of the origin and continuance of motion, which has not been maintained by some of the most distinguished Newtonians with as much earnestness as by Descartes or Malebranche. About the *primary* cause of motion, there can, among Theists, be no controversy; and the late Bishop Horsley, than whom no man was more conversant with the works of Newton, appears, from a letter quoted by Lord Monboddo in his ancient metaphysics, to have maintained that, all which Descartes seems to have meant by *solum suum concursum ordinarium*, is necessary to *continue* corporeal motion, *produced* by whatever cause. It does not appear to us, that by the word *concursum*, can be here meant what in English is understood by the word *interference*. It is not, we think, a well chosen word, to denote any thing applicable to the subject of discussion; but we should be inclined to interpret it *concurrence* rather than *interference*; for, that the *concurrence* of the Deity, or the continuation of that *volition* by which matter was at first brought into existence, and those properties impressed on it which were and are the *immediate* sources of motion, is necessary to preserve, not only the original quantity of *motion* in the universe, but even the universe itself in *existence*, is a truth which appears to us self-evident. Accordingly, to the late Dr. Robinson of Edinburgh,—another eminent Newtonian,—there are appearances in the heavens, which make it evident that "the sustaining hand of God is still necessary, and that the present order and harmony, which he has enabled us to understand and admire, is wholly dependent on his will, and its duration one of the unsearchable measures of his providence *."

* See our 29th vol. p. 519, &c. See likewise our 31st vol. p. 511, &c., where, if we mistake not, Mr. Scott's objections to the reasoning of Malebranche on this subject, are completely obviated. Rev.

In the fourth section Mr. Scott gives a view of the systems of Spinoza and Leibnitz, which, as he justly observes, resemble each other in obscurity, however much they may differ in other particulars. As there is nothing in them of much importance to the enquiry which he is pursuing, we shall make no extracts from this section; though we cannot take leave of it, without expressing a doubt, or something more than a doubt, whether complete justice be here done to the pre-established harmony of Leibnitz, of which a fuller, and, we think, in some respects, a more accurate account will be found in *the present State of the Republic of Letters*, vol. IV. October, 1729. That part of the theory in which an attempt is made to show how a concatenation of physical events may, from the beginning, have been adapted to the moral government of men, has been admitted by Pope*, Warburton†, Wollaston‡, Whiston§, and many other authors of unquestionable genius and science, who yet treated, with just contempt, the Leibnitzian doctrine of *Monads*. It must indeed to a certain extent be admitted, we think, by all Newtonians, who are, as the great ornaments of the school have ever been, genuine Theists.

From the theory of Leibnitz, the author passes to the doctrines of Cudworth, Bacon, Locke, Newton, Clarke, Dr. Reid, and professor Stewart of Edinburgh, respecting causation, and states those doctrines with his usual candour. Of Cudworth, he entertains a very high and therefore a very just opinion; though he objects to the *plastic nature* of that learned author, and supports his objections by arguments which appear unanswerable. Of the notions of Bacon on this important subject he gives the following view.

“Bacon the great father of the inductive, or analytical philosophy, has no where very precisely stated his opinion concerning the relation of cause and effect. But all his reasonings respecting the method of prosecuting philosophical inquiries with success, plainly take it for granted, that the natural philosopher has no concern with active, intelligent or spiritual causes; that his sole object is to ascertain by careful observation, what are the physical properties, or powers, upon which natural phenomena apparently depend; to arrange those under distinct heads or classes; and to reduce under its proper class, or ascribe to its proper cause,

* In his Universal Prayer.

† Sermons, Vol. III. Sermon 1st.

‡ Religion of Nature, &c. eighth edition, p. 180—191.

§ New Theory, B. IV. C. 4.

every phenomenon which the diversified scene of the universe exhibits. He seems therefore to have been of opinion, that physical effects are immediately produced by those powers, or forces which the Deity has originally conferred upon matter; and that the succession of natural events may be compared to the links of a great chain which depends at last, for its original support, upon the Deity." P. 133.

It is some time since the present writer read the philosophical works of Bacon; but he is inclined to admit that this is a fair view of that illustrious author's notions of the object of natural philosophy, and the relation of physical causes and effects. Before any inference, however, can be drawn from it, we must ascertain what Bacon meant by the Deity's originally conferring *powers* or *forces* upon matter. *Active powers*, in the proper sense of the words, cannot be meant; for Mr. Scott admits that such powers can be the attributes of intelligent Beings alone; whilst every Baconian considers *inertia* as essential to matter. It appears therefore to us that by this phrase we are to understand, that when the Deity *willed* matter to exist, he *willed* it to be a solid, extended substance, indifferent alike to motion and to rest; but, at the same time, of such a nature, that two masses of it should tend towards each other with a velocity in the inverse ratio of the squares of the distances, whilst one mass, if put in motion in free space, and not affected by any foreign force, would move equally and for ever in a straight line. Those two motions duly adjusted to each other are known to be sufficient to produce the revolutions of the heavenly bodies; and that we may not perplex ourselves by a variety of motions we shall at present confine our attention to them, as if they were only corporeal motions in the universe.

Thus then we have the heavenly bodies originally set in motion by the will of the Deity; but would that motion be continued for ever by any *powers* conferred on those bodies, were they left entirely to themselves, as an artist leaves the watch or clock which he has constructed? Before this question can be answered, we must ascertain *how* the bodies *could be left to themselves*. If the volition of the Deity, which first brought them into being and communicated to them their motions, remains unchanged, it is obvious that they are *not* left to themselves, but that the *very same energy continues*, which first produced, their motions. If that volition cease, they must necessarily cease with it—not only to move, but even to exist; for as it was by that volition alone that they were first brought into being and put into motion, it is self-evident that they cannot *continue* in being or in motion,

but

but by a *continuance* of the same volition. If this truth appear not to any one of our readers as obvious as it appears to us, let him seriously consider by what means he himself continues to move in any particular direction, for any particular purpose. Is it not by a continuance of the very same volition which first put his body into motion in that direction? and were that volition to cease or be changed, would not his motion either cease, or be differently directed? With respect to the artist and the clock, the case is widely different; for, as we have elsewhere observed, the artist confers neither existence, nor a single power or quality upon any part of the clock, but only adjusts those parts to each other, which are put into motion and continued in it by the laws of nature—in other words, by the will of God.

If all this be duly attended to, it will be easy to dispose of the senseless objection of Leibnitz to the doctrine of Newton and his followers, and perhaps not very difficult to show, that the present author's objections to the theory of causation maintained by Dr. Reid and professor Stewart, are not so solid as he seems to think them.

Newton, whose notions of cause and effect appear to have been very similar to those of Bacon, thought it not unlikely that the present system of nature might in time require to be repaired by its author. If all the natural motions in the universe be the effects of the immediate volition of the Deity, to talk of *repairing* or again *putting the system in order* is not perhaps correct language; but the following remarks on this notion, though they seem to have gained in some degree the approbation of our author, appear to us equally absurd and impious.

“ Sir Isaac Newton and his followers,” says Leibnitz, “ have a very odd opinion concerning the work of God. According to their doctrine, the Deity had [has] occasion to wind up his watch from time to time, otherwise it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion. Nay the machine of God's making, according to these gentlemen, is so imperfect, that he is obliged to *clean* it now and then by an extraordinary concurrence, and even to *mend* it, as a clock-maker mends his work, who must consequently be so much the more unskilful a workman, as he is oftener obliged to mend his work, and to set it right.” P. 155.

Mr. Scott calls this *wit*; but we think it a compound of folly and profaneness. It is hardly to be supposed, that Leibnitz did not perceive that there is no resemblance between a clock and the universe. The clock, as we have al-

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ready observed, is continued in motion by no power or skill of the clock-maker, but by the laws of nature, or the will of God. To this motion the artist contributes nothing but such an adjustment of parts as to fit them for being moved by those laws, or that will, in such a manner as to measure time; and if they could, with perfect accuracy, be adjusted to each other, though the clock would require to be periodically wound up, it would never need repair from the artist, were not the materials of which it is composed liable to be worn by friction; for the clock and all its motions are supported by the power of God, exerted according to fixed laws. But suppose the power of him who made the universe to be withdrawn for a single instant, what is to support either the matter or motions of that immense machine during that instant? a moment's reflection will convince any man accustomed to such contemplations, that Leibnitz is, in fact, laughing at Newton and his followers, only for supposing that even the power of God could not make a world independent of himself; could not render that *self-existent* which he had *created* and *formed*; could not make any thing have in itself *for ever*, that which it had not in itself *for a moment*; and, in a word, could not give to a *creature* one of the incommunicable perfections of the *self-existent Creator*! Omnipotence itself cannot work contradictions; and it is a palpable contradiction to suppose a being at once *dependent* and *independent*; *created* and *self-existent*. Even the occasional interposition of the Deity, in the sense supposed by Newton, may be necessary; without an impeachment of his power or foresight, if the matter of the heavenly bodies be, in their ceaseless revolutions, liable to friction or decay.

The last philosopher, whose theory of causation Mr. Scott has examined, is Mr. Hume; but we shall not follow him through that examination, as we find in it nothing which is not perfectly consonant to sentiments which we have repeatedly had occasion to state*. We cannot, however, take leave of this part of our author's work, without expressing some surprise that he did not bestow at least a section on Dr. Browne's *Observations on the nature and tendency of the Doctrine of Mr. Hume concerning the relation of cause and effect*. In those *observations* is displayed at least as much ingenuity as in the original doctrine on which they are a commentary; and we know that they have brought over to Mr. Hume's opinion at least one man of genius and learning, who was un-

* See particularly our xxvith vol. p. 303, &c.

moved by the reasonings of Mr Hume himself. It would therefore have been a more important exertion of Mr. Scott's ingenuity to expose the sophistry of Dr. Brown, than to repeat the arguments of Dr. Reid and others, against the sophistry of the original author, which is now, we believe, little read and certainly not calculated to pervert the principles of any men accustomed to such speculations.

The following short summary of the opinions of philosophers on this important subject, with which the author concludes his second chapter, will, we think, be acceptable to our readers. With it therefore we shall take leave of the discussion for this month.

" 1. Some philosophers have maintained, that the Deity or Supreme intellectual principle, is diffused throughout the universe, and intimately combined with it, so as to be the immediate cause of every change. Such appears to have been the system of the ancient Egyptians and Chaldeans; of the original philosophers of the Ionic school, and some other Grecian sects.

" 2. Others have held, that the Deity is himself unconnected with the universe; but has combined with it a subordinate *intellectual* principle, a soul, or plastic nature, by which every change is regulated. Such was the philosophy of Plato, and apparently also Socrates; and such nearly is the modern system of Cudworth*.

" 3. Others, that the Deity, though a distinct principle from the universe and its soul, is yet conjoined with it by necessity, so as to constitute its great and first spring. This was the doctrine of the ancient peripatetics, stoics, and some other philosophers.

" 4. That the phenomena of nature are produced by the inherent qualities of matter alone. This was the system of the atomical philosophers.

" 5. That in the universe there is but one principle, involving within itself the necessary causes of all its changes. Such is the system of Spinoza and of the Hylozoists.

" 6. That every individual particle of matter has within itself, as derived from the Deity, the causes of all the changes it is destined to undergo, without any connection with the other particles of matter. This is Leibnitz's system of a pre-established harmony.

* This is a mistake. Cudworth, so far from allowing intellect to his Plastic Nature, affirms again and again that it possesses neither sense nor consciousness, but resembles the life of plants. He expressly affirms indeed that it is incorporeal, but assigns to it very nearly the offices which Mr. Hutcheson and his followers assign to that elastic but corporeal fluid, which, they say, is, in one state *air*, in another *fire*, and in another *light*!

" 7. That the Deity, or great first cause of all, is himself the immediate agent in every natural phenomenon. This was the system of Descartes and Malebranche, (and Berkeley,) and it appears to have been adopted by Dr. Clarke, Dr. Reid, Mr. Stewart, and several other philosophers of modern times.

" 8. That there is no connexion between natural events, nor any such thing in nature as an efficient cause. This is the system of Mr. Hume.

" 9. That the universe is originally set in motion by the Deity; and that the phenomena of nature regularly recur in consequence of the properties with which he has endowed matter; and the original *fact* by which motion was communicated to it. Such nearly seems to have been the opinion of Bacon and of Newton, concerning Causation." P. 178.

This last is the opinion adopted by this author. Whether it differs in reality, and how far it differs, from that of Clarke, Reid, and Stewart, we shall endeavour to ascertain in another number.

(To be concluded in our next.)

ART. VII. *Observations on the Climate, Manners, and Amusements of Malta; principally intended for the Information of Invalids repairing to that Island for the Recovery of Health.* By William Domeier, M. D. &c. &c. 8vo. pp. 116. 4s. 6d. Callow. 1810.

SHUT out from Italy, excluded from the South of France, terrified at Lisbon, whither is the unfortunate invalid to seek a mild climate and a calm retreat? Dr. Domeier presents Malta to our notice, as being a likely place to resort to. He resided there three years, and consequently had sufficient opportunity of investigating the advantages of visiting that celebrated island. His information indeed is somewhat scanty, but in a dearth men willingly feed on scraps. He does not acquaint us with the effects of the climate upon any particular disease, but contents himself with a very general statement. He remarks, that

" In all cases of indisposition, where advantage may be expected from equality of climate, dry soil and atmosphere, little rain, a constant bright sky, greater equality of nights and days, both in respect to warmth and length, than in England, hardly any gales of wind, few thunder storms, little or no dew, hardly any fogs; also from the conveniency of taking exercise by land and water in carriages, on horse, mule, or ass, upon good roads, and in boats, from sea baths, agreeable society, theatre, balls at

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proper hours, public libraries, newspapers, music, card-tables, good provisions, genuine wines, excellent beer, excellent fresh and preserved fruits, dry houses, and many other comforts of life, that such patients may, with safety and advantage, be sent to that island." P. 3.

He then proceeds to describe the climate, that the readers may judge for themselves whether it might suit them. The thermometer is very regular throughout the year. The greatest difference in the atmosphere between night and day not exceeding 6° of Fahrenheit. The lowest degree which the doctor observed in winter was 51° , and the highest in summer 88° , except two days in August, 1805, when it stood at 93° .

"In July, August, and in the beginning of September, the thermometer stands commonly from 83° to 88° , and falls after the middle of the last month to 80° . In the beginning of October it stands high above 70° , and falls at its end to 70° . In the beginning of November it stands *high up in the* 60° , and falls at its end towards 60° . In the beginning of December it stands from 62° to 58° , and falls at its end to 55° . In January and in the beginning of February it stands from 55° to 51° , and rises at its end of the last month towards 60° , in March to 63° , in April to 68° , or a little more; in May a little above 70° , in the beginning of June to 76° , and at its end to 79° or 80° . This range continues with very little interruption from one year to another, much to the advantage of delicate constitutions.

"Neither Lisbon nor Naples, the two most southern places of Europe, can boast so equal and regular a temperature, for I have seen ice in the first town, and snow and ice in the latter; besides, the difference between the temperature of day and night is much greater, for it amounts often to 20° . This equality must be a great advantage for the recovery and the prevention of those numerous diseases brought on and maintained by suppression of the cutaneous perspiration, viz. chronic dysentery, diarrhœa, rheumatism, gout, coughs, catarrhs, ophthalmia, cholic, dropsy, cutaneous eruptions, &c." P. 5.

This island lies in 35° of north latitude, and is exempt from rain during three or four months in summer, and very little indeed falls in winter. The quantity which falls during a year has not been ascertained by measurement; but Dr. Domeier, by "*guessing*," thinks it amounts to 15 inches. "Showers of hail fall once or twice in the winter, but snow never." Fogs and dews are very inconsiderable.

* By this strange expression, the author seems to mean 67° , 8 or 9. So before, *high above* 70 means somewhere near 80° .

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"The firocco (south-east wind) prevails in September, and renders the air dense and damp. Persons with flat narrow chests, or those who have diseases in their lungs, such as schirri, vomicae, ulcers, water in the breast, &c. feel uneasy on days when this wind blows, because the atmosphere is damp, and has a smaller proportion of oxygen than it ought to have."

It seldom, however, continues long. Thunder-storms and gales of wind rarely occur.

"The soil is dry, for the whole country consists of a calcareous rock, where two feet of earth is reckoned an ordinary depth; when in some instances even it is found deeper, it is not sufficiently so to harbour damp. Besides, there being in the island neither rivers, lakes, ponds, morasses, stagnant water, nor forests; and upon the sea, hardly any water plant, consequently there is no cause of rendering the soil moist. This is also the reason that the atmosphere is nearly always dry and clear. The sky is hardly ever covered with clouds, and the inhabitants have constantly the felicity of beholding a brilliant sun, a splendid moon, and glittering stars, and this in a more perfect manner, I think, than is the case in any European country, Italy not excepted; an equality of climate, of which we see too much of the reverse in England."

No endemic disease has ever been observed in the island, and the only epidemic which the author noticed was small-pox, "which, however, was much checked by a general inoculation of the vaccine."

The most favourable time to leave England is stated to be the middle of August. A packet sails from Falmouth every three weeks, and arrives after about a month's voyage, which often proves extremely beneficial in consumption, hæmoptoe, chronic dysentery, diarrhœa, mania, &c.

The second chapter treats of Medical Assistance and Diet. It is pleasant to know, that upon landing we may find some comfortable inns at Valetta. The medical profession, however, does not rank high in this author's estimation; he gives a sort of biographical notice, of three or four lines each, of the three principal physicians, Dr. Naudi, Dr. Caruana, and Dr. Gravagna. "The others are not worth being named; one single consultation shows them to be physicians without knowledge and judgment." *Surgery*, it seems, is in a still more degraded state.

Having selected out of this sorry list six physicians and surgeons, Dr. Domeier concludes, that the *convalescent* "ought to know something about his provisions." These will be found cheap, in abundance, and in sufficient variety to suit every palate. This agreeable part of the book

occupies 15 pages. We did not observe any new articles of food in this bill of fare, except *young owls* and *patypi*, which we do not remember to have tasted in this country.

The third chapter describes "Amusements, without bodily Exercise." Of these, two public libraries stand first; they are well provided with books, and conducted on liberal principles. Besides these, are two private libraries. Music; the *Italian Opera*, with ballets between the acts and at the end of the Opera; coffee-houses; dinner parties; society; *balls*, (the author surely has forgotten the head of his chapter;) card parties, &c. &c. conduce to enable the invalids as well as the healthy visitants at Malta to pass the day with as little ennui as is compatible with complete idleness. The fourth chapter treats "of Pleasures combined with bodily Exercise." The means of obtaining these seem to be, at least, as various and as numerous as at Brighton or Margate. There are carriages, horses, mules, and asses in the streets, and boats on the water, all in readiness for customers. Many pleasant rides, and pretty objects of attention, are pointed out to the tourist. "One of the *first tours*, commonly made in company with some friends, (either in caleches or on horseback) is to a beautiful spot, called Boschetto, about seven miles from Valetta, formerly one of the summer residences of the Grand Master." The company take with them the materials for a cold collation, which they partake of very romantically in a grotto in the gardens, and are serenaded during their repast by musicians, "who (kind souls) not only endeavour to amuse, during dinner, with their harmonious sounds, but play also, for the reward of a few shillings, when the dinner is over, to a rural dance." But the principal amusement is on *St. John's Day*, when parties of the natives assemble for the purposes of festivity from all parts of the island. The day is passed in conviviality, of which all persons are invited to partake. The effect of this is very delightful, and this author assures us, that "every body, provided he does not suffer by *hypochondriasis*, must get merry, by seeing so much merriment in all parts of that extensive garden."

Another interesting object is Civita Vecchia, where, besides a cathedral, built in a rich, Gothic style, are some ancient catacombs. The villages are numerous, and every part of the island is well cultivated, though the traveller is not gratified with any fine prospects. A botanical garden is kept up in some degree of order, but it seems to be resorted to rather as an agreeable lounge, than for the purpose of instruction.

The inhabitants of Valetta have frequent opportunities of displaying the outward show of devotion, by processions in honour of Christ, of the Holy Virgin, or of Saints; in these pious exhibitions, "the bishop, canons, clergy, friars, and the public at large," carry statues and pictures of Christ, of the Virgin, of St. Paul, &c. crucifixes, lanterns, torches, standards, while boys running by the side of the candles catch the drops of melted wax. The Carnival is kept up with spirit, and the goddess of Paphos is then the favourite deity. The author recommends the wholesome exercise of billiards as a useful amusement to invalids, and finishes the chapter by describing "a recreation of great interest to the man of feeling: I mean (he says) the examination of the *poor-houses*." When we had concluded this chapter we were surprised with a second *Chap. IV. "Of the Schools, of the Medical Faculty, of the University, and of the Hospital."*

It commences with an account of the public school, of the day-schools, and of the private teachers in Valetta. We are informed, that

"Mrs. O'Brian has established an English ladies school, where she, however, receives boys too, for which Government, to support her undertaking, has very properly granted her the house. The price for the school is ten shillings per month, for which she teaches spelling, reading, and needle-work. All other lessons in dancing, writing, &c. must be paid separately. The children go twice a day, and remain there three hours in the morning, and two in the afternoon."

After some further intelligence of this sort, the author, perhaps recollecting the head of his chapter, observes, "I must not omit to say something of the Medical Faculty, of the University," &c. We find in the sequel, indeed, that little is to be said on the subject. There is but *one lecturer*, Dr. Abela, and the author very justly remarks, "How is it possible that one person, even if he were a Solomon, can be able to teach in two hours a day all branches of the healing art, much less Dr. Abela?" "A second defect is the want of an anatomical theatre; a third, that of clinical lectures; and a fourth, that of a professorship of natural history, and of experimental philosophy."

Dr. Domeier's remarks upon the hospitals are judicious. The medical officers are changed every month; the consequence is, that the patients often fall into other hands, the plan of treatment is altered, sometimes to the detriment of the sick; and with the illiberality which generally attaches to ignorant and uneducated men, the physicians and sur-

geons, who succeed in rotation abuse and reverse the practice of their colleagues without just occasion. As a specimen of the surgical department, the following may suffice.

"I have been present," says Dr. D. "at the surgical visit after two o'clock in the afternoon in summer, when the surgeon was obliged to dress the patients by candle-light. He saw the only window of the end of the ward open, and ordered it to be immediately shut, adding, that he was no friend to fresh air for surgical patients. This philosopher is a native of Sicily." P. 113.

The perusal of this unassuming publication has afforded us some amusement. The author, we presume, is a foreigner, and on this account we refrain from offering any animadversion on his style, which is diffuse, and in some places confused and incorrect.

ART. VIII. *Illustrations of the Lives and Writings of Gower and Chaucer. Collected from Authentick Documents. By the Rev. Henry J. Todd, M. A. F. S. A.* 8vo. 441 pp. 15s. Rivingtons, &c. 1810.

THAT the successful editor of Milton and Spenser, should extend his researches to the most famous of our still earlier poets, will be regarded by all persons capable of judging, as a circumstance highly propitious to our national literature. The diligence of Mr. Todd, accompanied as it is with taste, judgement and accuracy, and embellished by a modesty, which does not forsake him, even when he makes discoveries, qualifies him in an eminent degree for critical researches; and the honourable circumstances that give him ready access to some of the most remarkable collections, enable him at once to gratify his own literary propensities, and to enlighten as well as amuse the public.

The present volume of "Illustrations" consists of the following particulars. 1. The very interesting and valuable animadversions of Mr. Francis Thynne, (an eminent Herald and Antiquary *) on the work of Chaucer; addressed to his editor, Speght. This article is taken from a MS. preserved

* Author of several learned discourses among those collected by Thomas Hearne. In Mr. Evans's Edition, 1773, are also No. 76, On Epitaphs; and Vol. II. No. 5, On the Office of High Steward. No. 23, On that of Earl Marshall, besides those mentioned by Mr. Todd.

in the Ashridge Collection, and now in the possession of the Marquis of Stafford. In this curious document it appears clearly that Thynne attributed the *Pilgrim's Tale* to Chaucer *, which Mr. Tyrwhitt argued against receiving as his; and gave sufficient reasons for its omission. But it may something weaken the testimony of Thynne, that he seems to consider the *Plowman's Tale* the genuine work of Chaucer, which modern critics have determined not to belong to him. He positively denies that it was the work of Sir Thomas Wyat, the elder, as some had supposed. Thynne's paper consists also of Animadversions on the Life of Chaucer, as given by Speght; and of explanations of difficult words, very different from those which had been offered by that editor. This paper is altogether extremely valuable. Of its curious contents, an idea will be formed from one or two specimens.

"IN THE TITLE OF CHAUCERS MARIAGE you saye, you cannot fynde the name of the Gentlewomanne whom he maryed. Trulye, yf I did followe the conceyte of others, I shoulde suppose her name was Elizabeth, a waytinge womanne of Quene Philippe, wyfe to Edward the thirde and daughter to Willia erle of Henalte. But I favor not their opynone. For, although I fynde a recorde of the *pellis exitus*, in the tyme of Edward the thirde, of a yerely stypende to *Elizabeth Charwecere, domicelle regine Philippe*, whiche *domicella* dothe signyfy one of her waytinge gentlewomen; yet I cannott for this tyme thinke this was his wyfe, but rather his syster or kinf-womanne, who after the deathe of her mystresse Quene Philippe did forsake the worlde, and became a nonne at Seinte Helens in London, accordinge as you have touched one of that professone primo of kinge Richard the seconde." P. 26.

The following note of Mr. Thynne stands in opposition to an observation of Mr. Tyrwhitt on the same passage, but it by no means clears up the difficulty, for there is no reason to believe that Sir William Windfore was well enough known in France to be noticed by Guil. de Lorris. Mr. Tyrwhitt's note stands at the end of his third volume in the 8vo. edition, p. 314. Thynne's is as follows.

"Fo : 122. pa : 2. *The lordes femme of Windfore*. Vppon these wordes you saye, this maye seme strange bothe in respecte that yt is not in the Frenche, as also for that there was no lorde of

* It had been printed by W. Thynne the father of Francis, in an edition inserted for him in 1542, in one column.

Windfore at those dayes. But yt semeth to me more strange that these wordes shoulde seme strange to you, not to bekin the Frenche, where you shall fynde them. For thus hathe the Frenche written *Romante*, as maye appere in the old Frenche vsed at the tyme when the *Romante* was composed, in this sorte :

Pris a Franchise lez alez .
Ne fai coment est appellees,
Beaus est et genz, se il fut ores
Fuiz au seigneur de Guindefores :

Whiche is thus englisht : *Next to Franchise went a young bachelor, I knowe not howe he was called, he was foyre and gentle as ys he had byn sonne to the lorde of Windfore.* Where in olde Frenche this word "fuiz" (vsed here as in manye places of that booke) is placed for that whiche we wryte and pronounce at this daye for *filz* or *fitz*, in Englishe *sonne*. And that it is here so mente, you shall see in the *Romante of the Rose* turned into prose, moralized by the French Molinet, and printed at Paris in the yere 1521, who hathe the same verses in these wordes in prose : *A Franchise s'estoit prins un ieune bachelor de qui ne scay le nome, fort bell, en son tenns; filz du seigneure de Guindefore.* Whiche you mighte have well seene, had you but remembered their orthographie, and that the Latyne, Italiane, Frenche, and Spanyshe have no doble *w*, as the Dutche, the Englishe, and suche as haue affynytye with the Dutche ; since they vse for doble *w* (a letter comone to vs) these two letters *gu*, as in *Gulielmus*, which we wryte *Willielmus* ; in *guerra*, which we call and write *warre* ; in *Gualterus*, which we write *Walter* ; in *gardeine*, which we pronouce and write *wardayne* ; and suche lyke ; accordinge to whiche in the Frenche yt is *Guindefore* for *Windfore*. For your other coniectures, why that Chaucer shoulde inserte the lordes son of Windefore, they are of no great momente ; *neque adhuc constat* that Chaucer translated the *Romante*, when Windfor Castle was in buildinge. For then I suppose that Chaucer was but younge ; whereon I will not stande at this tyme, no more than I will that there was no lord Windfore in those dayes ; although I suppose that Sir William Windfore, being then a worthye knyghte and of great auctorytye in Englande and in partes beyond the seas vnder the kinge of Englande, mighte be lord Windfore, of whom the Frenche tooke notice, being in those partes, and by them called *seigneure de Windfore*, as euery gouernor was called *seigneure* emongst them. But whether he were a baron or no in Englande, I cannott yet saye ; because I haue not my booke of Somons of Barons to Parliament in my handes at this instant." P. 72.

Chaucer certainly wrote.

" But faire he was, of gode height,
Al had he ben, I saie no more,
The lord's sonne of Windfore.

Romaunt of the Rose."

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His translation makes it probable, indeed, that in the old copies of the French the lines stood as Thynne represents them, but in the present modern editions there is no trace of these words; nor are they noticed in the Variantes to Du Fresnoy's supplement. At present the lines stand thus,

“ Bel fut, gent, et de bel arroy,
Il sembloit estre *filz de Roy*.”

If this *filz de Roy* is a substitute for the “ Lordis sonne of Windesore,” or as Thynne has it,

“ *Fuiz au seigneur de Guindefores*,”

it should imply the son of one of our kings, and though Lorris died in 1260, which was before Edward the third was born, who built the present castle, yet as there had been a royal castle there from the time of the Conqueror, the Lord of Windsor might still mean the king of England. As there are five MSS. of the French *Romaunt de la Rose* in this country, and particularly in the British Museum*, it may be worth while to examine how the passage is written there. It occurs at the 1225th line of the poem.

2. The second article of the Illustrations contains only the Will of Gower, and a deed to which a name which is thought to be his, stands as a witness. But the former proves that Gower lived to the latter end of the year 1408; and the other makes it probable that he was of the family of the Gowers of Sitenham in Yorkshire, from which the Marquis of Stafford's family also descends. Gower's Will had been published before, in Gough's Sepulchral Monuments, which makes it extraordinary that the latest biographers had persisted in making him die in 1402 or 3. But the enquirers into early poetry, and the examiners of such a work as the “ Sepulchral Monuments,” are often very different persons. It appears also, from the Will, that Gower was rich, according to the estimate of those times,

3. Mr. Todd next gives an account of some of the most remarkable manuscripts of Gower and Chaucer. The first of these is a most curious MS. in the possession of the Marquis of Stafford, described also by Warton, containing “ French Balades and smaller Poems,” by the Poet Gower. Mr. Todd, who has carefully re-examined the MS., gives material additions and corrections to Warton's account. The *cinquante balades* or French sonnets, in this manuscript,

* See Harl. Cat. 4425, Vol. III,

have not been found in any other. They were noticed also, and some of them printed by Mr. Ellis, in his *Specimens*: but they are here given more correctly from a fresh collation of the original. Other valuable manuscripts of Gower and Chaucer are recorded as being in the collection of the Marquis of Stafford; particularly a beautiful one of the *Canterbury Tales*, described at p. 128—132.

The MS. of the *Canterbury Tales*, which is mentioned in p. 127, as being in the Cathedral Library at Lichfield, is handsome and valuable. It is written in a kind of Gothic hand, on 292 leaves of vellum, with only one chasm of a single leaf unsupplied, and two others of the same extent supplied in an old but later and bad hand. The initial letters at the beginning of each tale are illuminated with a good deal of elegance, and other initials more or less, with colour and gilding. The *th* is expressed throughout by the Saxon character þ, and you is written *ȝou*. It is certainly of the 15th century, and very well preserved. The *Tales* stand much in the same order as in the fine copy of the Stafford collection.

4. Contains some extracts from the *Confessio Amantis* of Gower; with some curious evidences relating to the subject of the old romances, taken from the manuscript libraries of the Archbishop of Canterbury at Lambeth, and of the Marquis of Stafford. In the corresponding part of the introduction, the priority of Gower to Chaucer, in point of time is clearly established by testimony.

5. Consists of extracts from Chaucer's poetry, with notes upon them, partly extracted from Warton, Tyrwhitt, and others, and partly supplied by the editor himself. The specimens here given are the Prologue to the *Canterbury Tales*, and the poem of the Flower and the Leaf, exhibiting the talents of the old poet in two very different points of view. Here also the editor has described the figure of each pilgrim, as represented in the illuminated MS. belonging to the Marquis of Stafford; from which also is taken the portrait of Chaucer, which is here engraved, and stands opposite to the title page. "The Floure and the Lease," says Mr. Todd, "I have selected on account of its subserviency to the illustration of Gower as well as Chaucer, and because it exhibits the powers of the latter, in descriptions of a very different kind from what we have been considering: I mean rural objects and allegorical characters." The connection of the Floure and the Lease with the poetry of Gower is this, that it has been certainly imitated by him, in the fourth book of his *Confessio Amantis*. This discovery was made by Warton, whose

whose words are copied by Mr. Todd. His own subsequent remarks on the poem of Chaucer are well worth inserting here.

“Having cited this obligation of Gower to the *Floure and Leafe*, I am led to wonder at the coldness with which Mr. Tyrwhitt has admitted the authenticity of Chaucer's poem. See p. 275. From no other writer, however, has this suspicion derived a shadow of corroboration. The various picturesque occurrences, the romantic vein, throughout the poem, are surely in no respect unworthy the pen of Chaucer. Let us review the lively circumstances which distinguish it. They are these. The gentlewoman's departure from her house, on a May morning, to hear the nightingale; her entrance into a pleasant and almost pathless grove; her arrival at a very curious arbour, where, during her repose in it, the songs of the goldfinch and the nightingale successively entertain her, and delicious odours regale her; the sweet interruption of female voices, followed by the appearance of the *Ladies of the Leaf* advancing from the neighbouring grove; the profusion of their decorations; their singing and dancing; the approach of the *Knights of the Leaf* from the same grove; their pompous procession; their jousts; and the united adoration, in song and dance, of Ladies and Knights to a laurel-tree, the shade of which would cover an hundred persons; and in which the nightingale sings the whole service belonging to May. To these attractive pageantries succeed, the introduction of the *Knights and Ladies of the Flower*; their advancing hand in hand on the wide field, proceeded by numerous Minstrels, towards a tuft of flowers: their reverence at the spot, exhibited in one of the Ladies singing an ode in praise of the Daisy, and the rest of the Ladies with the Knights joining in a chorus; their dances; the interruption of a scorching sun, succeeded by a pitiless storm; the consequent destruction of those very flowers which they had worshipped, and of those with which they were decorated; their own inability (unlike *those of the Leaf* that stood under the laurel-tree) to find shelter; the dispersion of the tempest; the hospitality of the sager and securer party; the explanation of the principal personages; and the development of the morality couched under the symbols of the Flower and the Leaf. See the argument of the poem, p. 203. So Mr. Warton observes, *the leaf signifies perseverance and virtue; the flower denotes indolence and pleasure*. Accordingly, among those who are of the party of the Leaf, are the Nine Worthies, the Knights of Arthur's Round Table, the Twelve Peers of France, and the Knights of the order of the Garter, then recently instituted. The procession to the tournament, from ver. 204. to ver. 292. is indeed described with all the prolixity and exactness of a herald; but descriptions of this kind abounded in the romances of Chaucer's time; at some of which, Mr. Warton thinks that Chaucer glances, not perhaps without ridicule; probably regarding them with less reverence,

and

and reading them with less edification, than did the generality of his contemporary readers. See Hist. Eng. Poet. i. 333. I admit this to be possible as far as it relates to Chaucer's brief heraldick notices in the Man of Lawes Tale, in the description of Cambuscan's feast, and in the feast of Theseus; in none of which the allusion exceeds a dozen lines. But he would not, I think, have troubled the reader and himself with more than fourscore lines, for the sake only of satirical application.

Dryden, we know, was *so particularly pleased with this poem, both for the invention and the moral, that he could not hinder himself from recommending it to the reader; and accordingly presented it to the world in a modern version.*" P. 280.

6. This division of the illustrations is peculiarly interesting and curious, as it contains two poems, which Mr. Todd, with great appearance of reason, conjectures to have been written by Chaucer, in his imprisonment. They are contained in two leaves prefixed to the Marquis of Stafford's beautiful copy of the Canterbury Tales, and are written in a coeval but not equally fine hand. Mr. Todd compares passages of these poems with similar parts taken from the acknowledged poems of Chaucer; and indeed the only difficulty is, in some instances, to suppose that he could so closely copy himself. For instance;

"Than Veer (Ver) comaundeth Apryll with his showrys
That may drynge forthe erbyis and flowrys.

All trees than buddyth, after fruyte bryngyth,
All sedys and cornys flowryth in prosperyte." P. 303.

Whoever recollects the opening of the prologue to the Canterbury Tales, which most readers probably do recollect, will perceive the strong similarity of the two passages. The two poems are worthy of Chaucer; unless we should object that the quaint celebration of *Veer* for *Ver*, the Spring, in order to compliment *Vere* earl of Oxford, is rather beneath such a poet: but allowance must be made for the taste of the times*. On Chaucer's imprisonment we cannot do better than copy the words of the present editor.

"The imprisonment of Chaucer is indeed proved on his own authority, though it is not accompanied with a date. In his prose-composition, the † *Testament of Love*, he pathetically repre-

* He has similarly played on the name of *Marguerite* in his "Testament of Love," as Mr. Todd remarks.

† The *Testament of Love*, evidently an imitation of Boethius *de consolatione Philosophiæ*, is supposed by Mr. Tyrwhitt to have

sents himself " * witlesse, thoughtfull, fightlesse lokinge, enduring his penaunce in *this derk prisonne*, (supposed by the biographers of the poet to mean the Tower of London,) caitiffed fro frendshippe and acquaintaunce, and forsaken of al that any worde dare speke." Again, he says: " † I had richesse suffisauntly to weive nede; I had dignite to be reverenced in worship. Power me thought that I had to keepe fro min enemies; and me semed to shine in glory of renome—Every of the joyes is turned into his contrary: for richesse now have I povertic; for dignitie, now am I *enprisoned*; in stede of power, wretchednesse I suffre; and, for glory of renome, I am now despised and foulliche hated."

" This confinement of the poet has been attributed to his having been concerned in the affair of John of Northampton. His description, in the *Testament of Love*, of the pretences and modes of reasoning brought forward by the party he embraced, coincides, says Mr. Godwin, " ‡ in so many particulars with Walsingham's account of the proceedings of John of Northampton, that it is almost impossible to doubt that these were the proceedings in which the poet found himself so deeply entangled." That the *Testament of Love*, which authenticates the history of his durance, was not written till after the close of the year 1386, may be gathered from a comparison of his own words with the date of the appointments to situations, bestowed on others, of which he had been deprived. These were the offices of Comptroller of the Customs in the Port of London, and Comptroller of the Small Customs; of which the former was § bestowed on Adam Yerdely, and the latter on Henry Gifons, in the December of 1386. His own words are: " ¶ Thy worldly godes ben fullliche dispenste, and thou berafte out of dignitie of office."

" But the date of his imprisonment may, without impropriety, be considered as somewhat antierour to these deprivations. At

been begun by Chaucer *after his troubles*, in the middle part of the reign of Richard II, and to have been finished about the time that Gower published his *Confessio Amantis*, in the 16th year of that reign; or at least to have been then far advanced, as Gower mentions it by its title. Acc. of Chaucer's Works.—I incline to think that this composition was written *during his troubles*; and that Chaucer had shewn it to Gower, while their friendship existed. In some Manuscripts of the *Confessio Amantis*, it must not be forgotten, the very passage, which compliments Chaucer on account of his *Testament of Love*, is withdrawn."

" * Test. of Love, edit. Urr. p. 479. col. 2."

" † Ibid. p. 502. col. 1."

" ‡ Life of Chaucer, ch. 50."

" § Proved from the Tower-Records, both in this and the following instance, by Mr. Godwin. Life of Chaucer ch. 50."

" ¶ Test. ed. Urr. p. 490. col. 2."

this period, * Vere, Earl of Oxford, the favourite of the king, exercised the most unbounded authority; nor ceased to influence the unhappy Richard till at least towards the close of the following year.

In his confinement the poet, as Mr. Godwin well remarks, "† recollected his former pursuits, the cherished visions of his happier days, and became again an author;" alluding to his composition of the *Testament of Love*. Nor is it improbable that he was forbidden, as Mr. Godwin adds, "‡ the visits of his friends; but by the magick power of fancy he called about him celestial visitants." Such cheering visitation is indeed § avowed in the first of the poems, contained in this division of the Illustrations. This poem also, frequently in the very words which describe similar feelings in the *Testament of Love*, deplors the loss of comforts which had been enjoyed, specifies the gloomy situation into which he was brought, and at the same time consoles the heart with religious sentiments." P. xli.

7. The last division of these illustrations, and not the least acceptable, is a glossary to the specimens of ancient poetry introduced in the work. In this glossary Mr. Todd occasionally ventures to differ from Mr. Tyrwhitt, but always with his characteristic modesty, and, as may be imagined, generally with judgement. We shall subjoin one short instance.

"REYSED, *Ch. Prol.* ver. 54. This, says Mr. Tyrwhitt, is properly a German word. Kilian in *V. Reysen*: Iter facere—et Ger. Militare, facere stipendium. Almost all the editions, and several MSS. have changed the word into *ridden*; which indeed, Mr. Tyrwhitt observes, Chaucer seems to have used in the same sense, ver. 48. To this Mr. Tyrwhitt adds, "*Les Gandois firent une rese sur les marches de Haynault, et dedans le pays pillerent, bruslerent, et firent moult de maux.*" *Mem. de la Marche*, p. 384. Where a note in the margin says, "*Reyse en bas Alemand signifie un voyage ou course.*" Here I think the marginal commentator, as well as Mr. Tyrwhitt, is mistaken. *Refe* means rather a *military expedition*. See Roquefort, *Gloss. de la Langue Romane*: "*Refe, reze; tondu, rasé; et cours de gens de guerre, excursion militaire.*" In a party of this description the knight had been concerned. This sense removes the imputation of tautology in *reyseed* being the same as *ridden*."

"* Compare all our historians, under the years 1386, 1387."

"† Life of Chaucer, ch. 50."

"‡ Ibid."

"§ See the poem, p. 229.

faithfully I belevyd

That the voyce came from the celestyall place."

The pleasure we have received in reading and examining this publication leaves us no room to hesitate as to the character it deserves. It is worthy of an Editor, who, having proved himself well able to illustrate Milton and Spenser, now proceeds, with equal success, to the more ancient and consequently more difficult poetry of Gower and Chaucer. It is, in short, a valuable accession to English literature.

ARE. IX. *Sermons Preached before the University of Oxford, in the Year, 1806, at the Lecture founded by the Rev John Bampton, M. A. late Canon of Salisbury. By John Browne, M. A. late Fellow of C. C. C. Oxford.* 8vo. pp 314. Parker, Oxon; Rivingtons, London. 1809.

THESE Sermons were preached before the University in year 1806, though not published till 1809. A circumstance owing, as the learned author tells us in an advertisement, to "much and severe illness." We lament the occasion, but are compelled to mention it, because it has necessarily led us in our reviews to depart from the regular order of the series; the present lecturer having preceded both Mr. Le Mesurier *, and Mr. Penrose †. According to the rules of the Institution, we do not know indeed that Mr. Browne was under any obligation to *publish* his lecture at all; it might be sufficient at any time, we apprehend, to *print* a certain number of copies, but as these annual discourses already deserve to be considered as composing one great mass of divinity, we wish as a means of keeping them together, that they may always be published as they are preached: and as we believe, no gaps or omissions hitherto occur; we are anxious that the collection should continue to be preserved as complete as possible. Many of the topics discussed by the several learned lecturers, having immediate reference to the circumstances of the times, in which the discourses have been delivered, they may, if kept together, be of no small use hereafter *not only* to the theologian in general, but particularly to the compilers of Ecclesiastical history; and may serve to throw much light on several occurrences of primary importance to the church.

* Reviewed, Vol. xxxii. p. 457.

† Vol xxxvi. p. 378.

The present lecturer must not however be reckoned among those, who have contributed much new matter to the stock of literature, or gone very deeply into any nice points of theology. He himself modestly acknowledges at the beginning of his lectures, that his design was to adapt his discourses generally if not exclusively, to the benefit of the *younger* part of his audience; and therefore that no elaborate arguments or discussions were to be expected. Mr. Browne's plan is to show, that through the several dispensations of God towards mankind, "harmony, order, and proportion will be found to have characterized all the operations of his power." He takes therefore a summary view of the patriarchal, Mosaiical, and Christian Institutions, showing how the one naturally arose out of the other, and how admirably the Providence of God has ever been exerted, to adapt his divine communications to the exigencies of the times, and the capacity of the people, to whom such communications were specially made. Of these Discourses the VIth and VIIth pleased us most. In the former there is a good account given of the sensible appearances of the Divine Being under the earliest dispensation; from which part of the work we are tempted to make the following extract.

"Sensible appearances of the Almighty and his heavenly ministers. This was a mode of evidence peculiarly well adapted to the earlier ages of the world, and best suited to the infantine imbecility of the human intellect. From the creation of the world to the mission of Moses, we read of very frequent appearances of the Deity, and communications of his will to man; but we meet with very few miracles, strictly so called, if we except the translation of Enoch, the deluge, and the birth of Isaac. And the reason of this seems to have been, that it was necessary for mankind to have had experience of the regular operation of the established laws of nature, for a considerable space of time, before a miracle could be received as a decisive proof of a supernatural interposition to alter that regular operation. If, for example the waters of the sea had been divided, or the sun and moon stayed in their course, within a short period after the creation, these events would perhaps have hardly been considered as miraculous, but have been attributed to some particular law of nature operating at certain times, and under certain circumstances: and the same might have been supposed of similar events, whenever they occurred in future. It seems necessary therefore, in order to give miracles their full force, that a period of some continuance should elapse from the creation, before they could be introduced as sufficient proofs of divine interposition. The want of this species of evidence was amply supplied by the frequent sensible communications of God in his own person, or by the ministry of angels,

and

and by his evidently conducting the patriarchs in all their changes of situation." P. 182.

At p. 191 we have more to the same effect.

"Without particularizing any farther, we may observe that immediate communications from the Deity were uniformly vouchsafed to mankind precisely in that measure and degree, that their peculiar circumstances at the time rendered expedient. They were therefore much more frequent and obvious in the earliest ages of the human race than they were afterwards."—"The Almighty appears to have withdrawn himself *personally* from mankind, in proportion as they were enabled by the progress of knowledge to estimate and accept of *other* proofs of his being and attributes."—"We read but of two instances of divine interposition made generally to a collective body of mankind, in the subsequent course of the history of Revelation; and these were upon occasions which fully justified their being made: the first was on sanctioning the law of Moses from Mount Sinai, by a tremendous convulsion of the Elements of Nature; and the other less tremendous, but equally authoritative, to sanction the mission of Christ by an audible and intelligible voice from heaven. Whoever considers the importance of Christianity to man's best interests, and the necessary subservience of the Mosaic dispensation to the introduction of Christianity, will not be surprised if such extraordinary circumstances attended the promulgation of either of them."

Mr. Browne considers at large the distinct evidences of *miracle* and *Prophecy*, and has some good remarks upon both; his style is not the most animated, and some faulty expressions have been suffered to pass through the press. There are a few words also, very little familiar to the ear, which we think therefore had better been omitted, such as "circum-spectness," "impartition," and "realization." Upon the whole, however, Mr. Browne has certainly accomplished his object of proving that the divine Providence has constantly operated in an orderly and harmonious manner, accommodating itself always to the character and necessities of his people, at each distinct period; from the first Revelation of his will to man at the æra of his creation, to the fuller discovery, and final display of it, by the incarnation and ministry of his blessed Son.

BRITISH CATALOGUE.

POETRY.

- ART. 10. *The Poetical Class Book, or Reading Lessons for every Day in the Year, selected from the most popular English Poets, Ancient and Modern. By William Frederic Mylius, Author of the Junior Class Book, and School Dictionary of the English Language.* 12mo. 5s. Godwin. 1810.

As in instructing young persons to read, it seems expedient and necessary to diversify the exercises with poetry, as well as prose, this book may be recommended as a judicious and agreeable selection. The poems, which are here given, are for the most part calculated for pupils of maturer age; they are none of them frivolous, or of the cast of levity, but afford some opportunity for exercising the judgment and powers of reflection. The author, however, informs us, that he has another, and smaller collection at this time in the press, for the use of junior pupils. He seems altogether well qualified for the undertaking.

- ART. 11. *The Legend of Mary, Queen of Scots, and other ancient Poems, now first published from MSS. of the Sixteenth Century, with an Introduction, Notes, and an Appendix.* 8vo. 7s. Longman. 1810.

The Author of the principal piece in this collection, the Legend of Mary, Queen of Scots, is supposed by the Editor, to be Thomas Wenman, who was public orator of the University of Oxford in 1594, and who in 1616, wrote commendatory verses to the second part of Brown's Britannia's Pastorals. We do not think so highly as the Editor, of the intrinsic merit of the composition, and certainly have not met with many stanzas, in which elegance is combined with fancy, but we are very thankful to him, for this specimen of early poetry, in which there are certainly considerable powers of versification. The next poem of consequence in this volume, is entitled, the Lamentation of a Sinner, in which perhaps nothing is so remarkable, as the strange variety of the orthography. In the course of three stanzas, grief is found written, grivefe, greve, gryfe, greefe, grefe, griffe, gryffe.

The following is an extract from one of the miscellaneous pieces at the end.

“Country groves are Cupid's courts,
The best aboad of all his sports,
Venus and her nimphs doe follace,
Themselfes is such, she loves a prudent pallace.

“Helter

" Helter comes the harmlesſ ſwayne,
 Whilſt his flocks feed on the playne,
 Heere tell the birds in amorous groanes,
 Your harts are quickly wonn, but men are drones.

" Tell the lillies and the pine,
 That they are cropt for breaft devine,
 Tell the roſes as you cry,
 That you do live, in his hard hart to dy.

" And as you figh inform the ayre,
 Yo're belov'd and yet y'are fayre,
 And when you've ended all your playnt,
 I live in hapleſſ love to joyne the ſaynt.

" But I were happy were ſhe ſoe,
 Then I would be where ſhe muſt goe,
 If by myſelfe I take the ſhoare,
 I'm thrice unhappier than I was before.

" Leaving her then this I'll doe,
 I learne a better way to woo,
 And never ſaynt her becauſe ſhee,
 More glorious is in her humanity."

An Appendix is ſubjoined, with notes on the preceding poems, and a particular account of the manuſcript from which they were printed. The Editor's motives are certainly entitled to commendation, though the poetry which is here printed, will probably not meet with many admirers. Of this volume 275 copies have only been printed; it will therefore probably reckon ere long among the R Rs.

NOVELS.

ART. 12. *Ferdinand and Ordelia, a Ruſſian Story, with authentic Anecdotes of the Ruſſian Court, after the Demife of Peter the Great. To which is added, a Prefatory Addreſſ to the Satiriſt, upon Patrons and Dedicators, Reformers and Reformation. By Priſcilla Parlante. 2 Vols. 8vo. 16s. Tipper. 1810.*

To thoſe who take delight, and there are many ſuch readers, in the extremeſt extravagance of romantic adventures, in hair-breadth ſcapes, from the gloomy abyſſes of caverns, inacceſſible rocks, and the labyrinths of dreary and ſolitary caſtles, theſe two volumes will be a famous Chriſtmas garland. To us it ſeems a great pity, that powers of invention, which, under the controul of correſt judgement, might have produced a work both profitable and amuſing, ſhould have ſo waſted their energies. We cannot but ſay, that the anecdotes of the Ruſſian Court, which form their prominence in the title page, promiſed to be of no mean
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 interest,

interest, in our progress through the volumes, somewhat disappointed us. They may be authentic, but most of them occur in the various modern publications on the subject of Russia.

- ART. 13. *Edwy and Elgiva, an Historical Romance, of the Tenth Century.* By John Ayscough, Author of *Mac Dermot*. 4 vols. 12mo. 11. Chapple. 1810.

We hope the author of *Mac Dermot* will not be displeased with us, for not recollecting him by that particular designation, the present work nevertheless, whether it will increase or not his literary celebrity, indicates respectable talents of the kind. We heartily wish, however, that they were exercised in some other branch of literature, for in the class of historical romances, numerous as they are, we recollect but few, that have any honourable claim to distinction.

- ART. 14. *The Lady of the Lake, a Romance, in Two Volumes, founded on the Poem, so called, by Walter Scott Esq.* 12mo. 10s. Tegg. 1810.

If this is not poaching, it is something very like it, we do not know whether Mr. Scott's manor is legally secured from this sort of depredation, but as there are people who will purchase game, that are not entitled to kill it fairly, so it is to be presumed there are many who will accept of this substitute for the original. It is a new idea entirely, but may probably be followed and imitated. It occupies no considerable time, nor does it require much power of mind. But we must repeat our intimation that it is not entirely compatible with our ideas of strict honour and delicacy.

POLITICS.

- ART. 15. *Brief Observations on the Address to His Majesty, proposed by Earl Grey in the House of Lords, 13th June, 1810.* By William Roscoe, Esq. 8vo. 44 pp. Cadell and Davies. 1810.

The well-known fable of Antæus can never, in our opinion, be more justly applied than to this author. On his proper ground, Italian literature and history, no writer is better able to afford information and delight, but when he emerges into the region of politics, in a moment his accustomed powers desert him; and we are entertained alternately with the arguments of a schoolboy and the ravings of a * Jacobin. It

* By that name we must be permitted to call those who, after the conclusive reasonings of a Marsh, a Gentz, &c. &c. after the explicit avowal of Brissot himself (in his Address to his Constituents)

It is somewhat singular, at the present period, that a writer who stands forth as the determined advocate of peace, should not even hint at the means by which the desired object may be attained. He will not, we presume, deny that the experiment has been, once at least, fairly tried; and that the administration, who made the peace of Amiens, was sincerely desirous to maintain it; yet that, in the short space of a year, these same pacific Ministers, (whose credit was in a manner staked on the preservation of peace) found a renewal of the war the only measure consistent with the honour and safety of their country: he will scarcely, we conceive, pretend, that in the negotiation afterwards set on foot by Mr. Fox, that minister and his associates were not sincere. When such attempts, made by two different administrations, and followed up with such earnestness and zeal, have been notoriously baffled by the ambition (we might say the perfidy) of our enemy, it requires no small hardihood, in a private individual, to impeach the collective wisdom of so many statesmen, and to oppose the almost unanimous voice of the nation. Let us see how Mr. Roscoe has performed this adventurous, and certainly invidious task.

There is, we conceive, no more invariable symptom of a weak cause, no mode of reasoning more disingenuous, than misrepresenting the case and arguments of our adversaries. The reader of Mr. Roscoe's "*Observations*," would (were he previously unacquainted with the subject,) conclude that no objection to a peace with Bonaparte had been made, or existed, except what arose from the greatness of his power, and that there was no ground of apprehension from his ever-restless ambition, from the character of his government, or from the state of France and of Europe. The difficulty (we might say the impossibility) of framing any terms honourable or secure with such a power, whilst it retains its present character, is studiously kept out of view; and the author at once assumes, that all those who conceive a peace to be impracticable, would object to it "*on any terms that can be proposed*." Whatever may be the opinion of individuals, this, he well knows, has not been the system of the present or any former administration; and the very last intercourse that took place was broken off by the insolent refusal of our enemy to admit our allies (the Spanish Government) as a party to the negotiation. Waving, however, these misrepresentations, and admitting (for a moment) that a writer may argue for the *expediency* of a peace which he does not show to be *practicable*, let us compare Mr. Roscoe's reasonings with the real facts.

tients) after the publication of Hauterive's and other French works, developing the revolutionary plans of foreign conquest and spoliation, can still consider the war of the allied powers against France in any other light than that of a war of self-defence.

In combating the argument which he so ingeniously puts into the mouths of his adversaries, namely, that an apprehension of our own weakness renders us averse from peace, he asserts, that "WE ARE STRONG FOR PEACE, BUT WEAK FOR WAR." Exactly the reverse of this we conceive to be the real fact. Whilst at war, we have shown ourselves able to repel the utmost efforts of our enemy, nay to baffle some of his attempts upon other states; as Sicily, and Portugal can witness. Nay more—by the effects of war we have reduced the once formidable navies of France, and her dependent states, to mere skeletons of their former greatness; nor can they, during its continuance, again face the triumphant fleets of Britain. But grant them peace; open the sea to their commercial communications, and the exercise of their marine, allow them undisturbed to apply their resources to the revival of their naval power; we will not assert (with a late * author) that our navy will in five years be overpowered by the fleets of our enemy, but we have no doubt that, in a few years, we should again be engaged on the ocean in a serious, perhaps doubtful, contest for the independence of our country.

All this, however, is nothing to Mr. Roscoe: he deems the contrary much more probable, and that our enemy, when nominally reconciled, will cease to envy our naval greatness, and desist from his attempts (now pursued *per fas et nefas*) to subvert it. As to any apprehensions of a sudden attack on any part of our dominions in time of peace, by the invader of Egypt, the spoiler of so many peaceful and friendly territories, such an idea is treated by this author as ridiculous in the extreme!!! We may, he says, remonstrate against any unusual assemblage of troops or ships: for he admits, "the hostile preparations of a neighbouring state justify inquiries and precautions on the part of others, and the present case," he adds "*differs in no respect from those which have before occurred.*" In what corner of the world has the author slept for the last ten years who could hazard this last assertion? Is it possible he should be ignorant how far the character of Bonaparte's government differs from those of all others that have existed in civilized Europe? Even the late French monarchy (jealous, as it was, of our commercial prosperity and naval greatness) when it made peace, reduced its war establishment, maintained a friendly intercourse, and gave some pledge, by its character, that no immediate hostilities would endanger our security. But what was our situation during the precarious peace of Amiens? The immense war establishment of our late enemy, so far from being reduced, was even increased; the most daring attempts were made on the freedom of our press, (which it is certain the tyrant would never endure,) and a series of insulting taunts were inserted even in the official communications of

the Consul to his senate, which tended to degrade us in the sight of all Europe ! In the present circumstances of France, we would defy Mr. Roscoe to say, what assemblages of troops (or corn vessels) on the coast would form a legitimate cause of complaint, or might not be alledged to be the more ordinary *routine* in the military positions of that armed nation. " War," (this author admits) " is the element in which she lives, the nutriment on which she feeds." Can it be believed that a mere treaty of peace (however sincere on our part) can in a moment change this inveterate habit, this second nature, or convert a military adventurer and his plundering hordes into peaceful merchants and industrious husbandmen ? We must, however, according to Mr. Roscoe, trust to this very *rational* speculation ; we must disband our armies, dismantle our fleets, and throw open the sea to our *ingenuous* and *faithful* friend Napoleon ; and when his bands (*at all times prepared*) are perhaps embarking for the shores of Ireland, or even of Britain, we may *then* remonstrate, and, on failure of that remonstrance, *begin* to prepare for our defence. Mr. Roscoe indeed is confident, and perhaps justly so, that, even in such an event, we should ultimately be victorious ; but the alarm and terror, the carnage and rapine, that would in the mean time afflict, perhaps desolate, our peaceful country, weigh not as a feather in the mind of this *patriotic* writer.

We will notice only one more of the many hardy assertions of this author. Had the negotiation in 1806 terminated in a peace, he deems it very probable that neither Austria would have been humbled, nor the power of Prussia destroyed ; nay, that the character of Napoleon would have been so changed, his ambition so completely lulled to rest, as neither to plot the subjugation of Spain, nor assail the independence of Portugal ! He would not even have solicited, or compelled, an alliance with the imperial family, or now been blessed with an Austrian wife !!!

We are sorry to disturb such halcyon dreams : but has Mr. Roscoe really forgot that the " Confederation of the Rhine," (which in effect dethroned the Emperor of Germany, and sealed the fate of that empire,) took place in the midst of that negotiation ? and that, before the negotiation (which appears to have been protracted for that very purpose) was closed, the attack on Prussia commenced ? The rest of this curious speculation is too wild and chimerical to deserve a moment's notice.

But completely as we think Mr. Roscoe has failed in proving that peace to be desirable, which he does not even show to be possible, we cannot but admit he is successful in reprobating the defensive and contracted plan of warfare recommended in the Speech of Earl Grey, and indeed adopted by that administration. On this subject the author's reasoning is strong, and, in our opinion, conclusive. The arguments of the author against perpetual war are also eloquent, could he prove that we had any choice in the matter.

ART. 16. *A Brief Treatise on the Privileges of the House of Commons.* By W. Burdon. 8vo. 114 pp. 2s. 6d. Longman and Co. 1810.

In the present *brief* Treatise (consisting of one hundred and fourteen pages!) the writer's object is, he informs us, "to show by what slow and imperceptible degrees the House of Commons has proceeded from the lowest degree of privilege to the highest degree of power which can be exercised by any human tribunal, that of depriving a fellow creature of liberty for an indefinite period." He proceeds to argue against the legality, or at least the expediency of such a power, on the ground, that "a nation which wishes to preserve its liberty, should firmly oppose, by every constitutional means, the exercise of a despotic power, whether exercised by a King, Lords, or Commons, or by all the three united: for (says the author) the most dangerous species of tyranny is that which creeps insidiously in under the forms of a free constitution." In reply to the argument, that "the privileges of Parliament are the privileges of the people," this writer contends that it never can be for the interest of the people "to give up the safeguard of the written law, and submit to arbitrary imprisonment whether commanded by an individual or a body of men."

To this loose and declamatory reasoning no considerate reader will, we think, assent. The author is, we recollect, among those politicians who assert what has been called "the sovereignty of people;" which, if it means any thing, implies, that the populace have a right at any time, to controul their governors, and if they chuse, to take the government into their own hands. How they are afterwards to exercise it, these theorists have not informed us: but a complete specimen has been exhibited by the French Revolution. Yet while (by the permission of these gentlemen) the British Constitution subsists, a supreme or (if the author will have it so) a despotic power must be lodged somewhere; and we are so old-fashioned as to think it can be no where vested so safely as in the hands of the King and Parliament. The rest of the author's arguments, it will be perceived, consist in a "begging of the question," and concluding any imprisonment or other punishment, by the House of Commons, to be contrary to law, though sanctioned by long and continued usage, and necessary to the support of its dignity, and even existence.

The privileges which this writer is pleased to allow to the House of Commons are, "freedom from arrests and assaults, for the persons and * servants of its members, liberty of speech, the

* It is many years since the exemption of their servants has been taken away by Act of Parliament; which indeed the author himself states in a subsequent passage.

night of taxation, of advising the removal of evil counsellors from the King, and of determining all things relative to elections."

We will not examine the accuracy of this definition, which confounds with the *privileges* of the House some of its legislative powers and duties. But we would ask, where is the consistency of allowing to the individual members freedom from personal arrest, nay even from assaults, and denying to the House at large any protection (by their own authority) from insult and calumny? Mr. Wynn has however argued so forcibly, and in our opinion so justly on the expediency of such a power, that we need only refer the reader to * his treatise, for an answer to most of the reasonings, (or rather declamations) of the present author.

The author proceeds to cite a string of precedents (chiefly from the valuable work of Mr. Hatsell) in order to show if we rightly understand him, that originally the House of Commons, instead of asserting the privileges they claimed, by their own officer, usually applied for the intervention and assistance of the crown †.

The opinion of Prynne is also cited against the assertion of their privileges by the Commons themselves. But it is to be observed, that the writer condemns the irregularity of sending persons into custody "*upon every motion or suggestion of a pretended breach of privilege*:" and no one, we believe, has seriously defended such a practice. Not one of the precedents cited on this head appears to us to negative the *right* of the Commons to vindicate their privileges by their own authority; which they appear to have done at least so early as the reign of King Henry the eighth, the most arbitrary of our monarchs. The other material point which this author endeavours to prove, is, that the practice of the House of Commons to commit for libels is of modern date, and, at best, of doubtful legality. He produces, however, one precedent of a commitment for words spoken against the House as early as the year 1559, and admits, that there are others which he tells us, "*hardly deserve to be quoted*."

The case of Hall, who was prosecuted for a written libel, in the reign of Elizabeth, is then cited, by the author, and vehemently condemned; but, although the punishment for that offence was not only imprisonment and expulsion, but a fine of 500 marks, the proceedings in that case, do not appear to have been questioned by any legal proceeding whatever. The other cases, in which the House of Commons have committed for libels

* See Vol. xxxv. p. 528.

† It is singular that he afterwards quotes an address of the Commons to King James the first, which, in a great degree, defeats his own argument, for in that address they declare that their request, at the commencement of every Parliament, to enjoy those privileges, "is only an outward act of civility and respect to the King."

(spoken or written) are dismissed with a general observation that they "are very few, and by no means to be drawn into precedent, because they are in themselves evidently contrary to law:" as if the repeated and unquestioned exercise of such a power were not, in itself, one of the strongest proofs of its legality. In justice, however, to this author, we must add that, in some instances, he impartially confutes the reasonings of Sir Francis Burdett, and exposes the misrepresentations of him and his partizans. Nor does he, at the conclusion of his work, decide absolutely against the right in question, but only speaks of legality as, at least, *doubtful*, and the exercise of it as "inconsistent with the boasted freedom of the nation." Upon the whole, we consider this writer as actuated by patriotic motives, but mistaken in the grounds of his argument, and misled by his zeal against arbitrary power: the desire of which cannot be fairly imputed to a body of men like the House of Commons, composed (in general) of the most intelligent and most honourable men in the nation, and of those who have the greatest interest in maintaining public liberty. It is true (as this author frequently insists) that a majority in this assembly is usually, in a certain degree, influenced by the existing administration. But this influence, as experience has frequently shown, extends not to matters vitally affecting the public welfare. Those persons therefore who, with this author, consider the representatives of the people as opposed to the people themselves, and tell us (in his words) that "the people have to contend against the united force of the Commons and the Ministry," either labour under a dangerous error, or wilfully, and often for the worst of purposes, pervert and misrepresent the principles of the constitution.

As, however, nearly all that can be said against the privilege in question is produced by this author, the reader may compare his tract with that of Mr. Wynne, though it can hardly, we think, be doubted to which he will give the preference.

MILITARY.

ART. 17. *The Tactical Regulator: by John Russell, Lieutenant and Adjutant, Nottingham Staff; Author of 'The Drill, Movements of a Battalion, Military Experiments,' &c. Dedicated by Permission to the Right Hon. Sir David Dundas, K. B. Commander in Chief, &c. &c. &c. Illustrated with thirty-five Plates, to an exact Scale. 327 pp. Printed for the Author; sold by Stockdale. 1810.*

It may very justly be said of this work in general, that it may prove useful to young officers, as it quotes from "the Rules and Regulations," the leading principles of the movements of a Battalion, accompanied with judicious remarks by

the author; and tending to facilitate the study of an important subject. The work contains calculations of military paces reduced to yards, &c.; of the ground covered by any number of files; and of the time in minutes and fractions, required to move over any number of paces, in the various times, ordinary, quick, and wheeling. These calculations are creditable to the industry of the author; and may frequently prove of useful application, as the work amply exemplifies. The Author, in a former publication, gave an elucidation of the eighteen or nineteen manœuvres, generally required to be gone through, to show the state of discipline of a Battalion. He has here detailed these manœuvres, if possible, more methodically, and with the addition of some of his own calculations applied to them. The plates of English military works are deficient in strength, expression, and minuteness. Our Military delineations are very inferior in these, and other respects, to those of the French. The Plates before us, are of a description much beyond mediocrity. Considerable pains are bestowed to prove, that English columns march at a quicker rate than those of the enemy. The real fact is, that in Column of Route, the troops of both nations move, with an undecanted, or the natural step of life, which the French term *pas de route*, and go over nearly equal spaces in equal times. The principal attention is directed to the occupying no more extent of ground in Column, than in Line. The French armies, frequently, move at the rate of above three miles an hour. It is, as yet, by no means made out, that the step of 30 inches from heel to heel, is the most advantageous, and that best calculated for effecting accurate movement. It is far beyond the natural common step; requires a *constant effort to keep up*; and by much exceeds that of the Prussians and French.

In a note under page viii. of his Preface, the Author thinks that no alteration materially for the better can be made in the British system; and is inclined to think, that any attempt of the kind would constitute an innovation. Did our limits admit of it, we could easily point out material improvements, deriving their proof from this author's own calculations. At p. 62, treating of wheeling, he states, that after wheeling a division of 15 files, there remains a space of time of 1 second and $\frac{1}{8}$ ths for the Captain to give the words, *Halt, Dress, March*, to his division. This time is so short, that it is next to impossible to pronounce distinctly these words of Command in it, and the division cannot obey three distinct commands which must be articulated in such a manner, as to coalesce into one confused noise. From these circumstances, the very best trained battalions lose their column of company-distances, at the wheeling point; and are obliged to *step out*, or *step short*, on one side or other of the wheeling point, in order to regain them. If a Column is marching in quick time, its wheeling pace must be quickened

quickened in proportion beyond 120 steps in a minute. In such case, the time for a pause to *express* and *obey* the commands of *Halt, Dress, March*, must vanish into almost nothing. "These things are better ordered in France." There, the *pivot-man* on arriving at the angular point of wheeling, *instantly* turns on his heel at right angles into the new direction, and marches on at the uniform rate of march. The other files of the division, break momentarily, wheel up rapidly on the march, and quickly, and successively, dress up to the pivot-flank. By this simple procedure, it is *morally impossible* that the divisions can lose their distances. In the movements of many of our best battalions, we have observed that many improvements from the French system have been adopted by our best officers; particularly, in movements in Echelon, and in Line.

In a note, the Author writes thus: "It is a favourite opinion of some officers, that the movements, as laid down for the practice of our Infantry, could be executed with greater rapidity on a *trot*, as they call it; by which they mean double quick time, that is, that when the men are *trotting along*, they suppose them to be moving correctly at the rate of 216 paces, of 30 inches each, in a minute. By applying the tables (meaning his own) and measurement to such movements, this opinion will be found erroneous." The Author's sentiments are very decided on this point; but he will find it necessary to alter them, when he is informed, that the French, since the period of publishing their *Tactics*, frequently manœuvre in nearly this time, which they term *marcher au trot*. Sir John Moore, of immortal memory, taught his fine Regiment movements in double quick time. It has been proved by experiments *actually made on a measured line* having paces of 30 inches marked on it, that troops may easily move in double quick time, at the rate of 180 paces in a minute, or three paces in a second: and we have seen an English battalion manœuvring accurately at this rate. The reader will find no difficulty in comprehending the perfect practicability of this most serviceable rate of manœuvring, when he is reminded, that even the English rules prescribe a rate of movement *above a hundred and twenty paces*, in cases of wheeling where it may be necessary to clear a pivot point, on account of increased celerity of common marching. It may be very proper, in general, to draw the line between improvement and innovation: but when the authority of such a man as Sir John Moore, is confirmed by experiment, independent of the writings and practice of a scientific enemy, the author may probably be induced to think, that he may not, as yet, have sufficiently considered the practicability of the movements he alludes to.

ART. 18. *The Military Cabinet, being a Collection of Extracts from the best Authors, both Ancient and Modern; interspersed with*

with occasional Remarks, and arranged under different Heads. The whole calculated to convey Instruction in the most agreeable Manner. And to give to young Officers correct Notions, in regard to many Subjects belonging to or connected with the Military Profession. In Three Volumes, by Captain T. H. Cooper, Half Pay 56th Regiment Infantry. Author of a Practical Guide for the Light Infantry Officer. 12mo. pp. 1165. Sherwood and Co. 1810.

Considering the prodigious magnitude to which our army and navy have attained, and the numerous characters marked by intelligence and information which such a mass must contain, it is a subject of surprise to many, and of regret to all, that few works of importance, or scientific interest, are published to meliorate the imperfect state of general tactics. The *laudum immensa cupido*, is not alone sufficient to stimulate officers of information and talents to lay the result of their observations and studies before the public. Independent of an evident want of encouragement and patronage, the expence of publication, more especially where engravings are requisite, forms a serious, and frequently, an insurmountable obstacle. Many important and useful improvements never extend beyond the regiment, or naval station where they originate, owing to causes of long standing. If forwarded, it has been too frequently experienced, that public characters, distracted by a multiplicity of avocations, cannot command time to give them the degree of consideration they may amply merit. Thus, the cause of the public is injured, while no blame is imputable to individuals. Can no practicable remedy be applied to so obvious an evil? Is there no occasion for a department in the state, for receiving, and carrying into practical effect, improvements in the two leading branches of national safety? Can Boards of Trade and Plantations; of Agriculture; of Transports; of Works; or of Green Cloth, &c. &c. be of more real importance than a *Board of Naval*; and a *Board of Military Tactics*? were these two last Boards once established, numberless highly useful communications would be immediately directed to them from a variety of quarters, where neglected genius would be thus roused into exertion. The transactions of these Boards, neatly drawn up, and distributed in the Navy and Army, would be ultimately productive of incalculable national benefit. In an annual expenditure of seventy millions, we leave it to our readers to judge, whether the additional item of salaries to the meritorious members of such essential Boards, can, for one moment, be put in competition with the utility of the Institution. In perusing our future Reviews, we trust our readers will bear in mind what is here advanced; as sooner or later, the Boards we mention cannot but be constituted.

Having premised thus much, we now come to the work whose ample title pretty well unfolds its nature. Captain Cooper appears to have read much on military subjects; and to have made ex-

tracts

tracts arranged alphabetically, with a view of *making* the present book, which, however, young officers will find instructive and useful; and the little that could only be said on such a multiplicity of subjects, will induce them to pursue it at greater length in the originals referred to. Subjects follow each other in rapid succession. After TACITUS and TEARS, we have TEMPER. If that may not suit the temper of the reader, in the next page, he will find TEMPERANCE discussed in a page and a half, succeeded by THEORY discussed in less than thirteen lines. Then we have TIMOUR (a Buonaparté of his time;) TOURNAMENTS; TREASON; TRUCE; TRUMPETER; TRUTH; VALOUR; VETERAN; VICTORY; VINEGAR; VOLUNTEERS; WAR; YOUTH, and the last article, ZEAL. These subjects are all handled within the limits of 107 pages; so very rapid are the movements of this author, whose compilation we still think of considerable utility.

Captain Cooper has taken opportunities of enlivening his historical extracts with some amusing anecdotes of a military description.—“In the year 1756, Colonel Clive laid siege to a mud fort on the Hughly, called Bougee Bougee (generally pronounced Budge Budge,) and landed a strong party with an intention of storming the fort on the following morning. In the mean time, a sailor of the name of Strahan, having drank too freely of his grog, strayed towards the breach made in the fort. He mounted it, and entered a bastion where he found several Moorish soldiers sitting on the platforms. Without the small-st difmay, he fired his pistol at them, and attacked them with his cutlafs, giving three loud huzzas, and crying out “*The place is mine.*” The Moorish soldiers attacked him; and in the rencounter, he had the blade of his cutlafs cut in two near the hilt. Fortunately, a few other sailors hearing the huzzas, entered the fort, and joined in the combat and huzzaing. The noise roused the whole army which entered the fort pell-mell, and secured Strahan’s conquest. Strahan having been guilty of disobedience of orders, was called before the admiral, who addressed him, saying “Mr. Strahan, what is this you have been doing?” Strahan, twirling his hat, scratching his head, and making a sailor’s bow, answered; “why, to be sure, Sir, it was I who took the fort; but I hope there was no harm in it.” The simplicity of this answer, the ludicrous appearance he made, and his strange account of the manner in which he accomplished his extraordinary exploit, highly diverted the admiral and officers present. The interests of discipline and subordination required, however, that he should be not only reprimanded, but even punished. He was dismissed; and it was hinted to him, that an opportunity would be taken, in due time, to punish him for the rash act he had been guilty of. As soon as Strahan had got out of the Admiral’s Cabin, he could not avoid muttering; “*If I am flogged for this here action, I will never take another fort by myself, as long as I live.*”

This

This anecdote, so truly characteristic of the bravery of British sailors and soldiers, is briefly given here, for want of room. For further anecdotes we refer our readers to the work itself, which has annexed to it a copious index, affording a ready reference to the more minute subdivisions of the various articles classed under different heads.

ART. 19. *A Treatise on the Defence of Portugal, with a Military Map of the Country; to which is added, a Sketch of the Manners and Customs of the Inhabitants, and principal Events of the Campaigns under Lord Wellington, in 1808 and 1809. By William Granville Eliot, Captain in the Royal Regiment of Artillery.* 8vo. Price 7s. Egerton. 1810.

The productions of the press have recently become so numerous, and many of them so important also, that we are either compelled to subject ourselves to the imputation of delay in taking notice of them, or of not satisfying the authors by making our observations abrupt or concise. In the present instance, we would gladly have given this *Treatise on the Defence of Portugal* a place among our principal articles, but as that distinction is as it were pre-occupied for some time to come, we must be contented with assuring our readers that this is one of the most pleasing and satisfactory publications which have appeared upon the subject. It contains a variety of information as to the geography and general topography of Portugal, on the defence of the country, the Portuguese army, language, manners, society, &c. It should be remembered also that with the exception of the work by General Dumourier in 1766, Portugal, in a military point of view, has been but slightly described. Of the execution of this work some idea may be formed from the circumstance, that of a thousand copies, none, we believe, are now to be obtained, but we are glad to find that the author is employed on a second edition. The work is accompanied by a military map of Portugal, in which the roads are laid down from the *Carta Militar*, published by the French at Lisbon, and the rivers and mountains, from the best authorities, by the author himself. It is a truly valuable map.

CATHOLIC QUESTION.

ART. 20. *Substance of the Speech of Sir John Cox Hippisley, Bart. on seconding the Motion of the Right Honourable Henry Grattan, to refer the Petition of the Roman Catholics of Ireland, to a Committee of the House of Commons, on Friday, the 18th of May, 1810. The second Edition, corrected. With an Appendix, greatly enlarged, and additional Notes.* 8vo. 306 pp. Faulder, &c. 1810.

Though Sir John Hippisley is a zealous, and, in fact, a very able advocate for the Roman Catholics, all the first part of his

speech is employed in controversy against them. It relates to the negative, which Lord Grenville proposed to give to his majesty, on the nomination of Irish dignitaries; which he conceived to be assented to by the catholics of England, and was so certainly for a time, by the four nominal archbishops, and six bishops of the Romish church in Ireland, viz. in 1799. All this however has been rescinded; and the Roman Catholics of Ireland are evidently now more displeased at the proposers of the *Veto*, than at those who oppose the whole measure. Yet Sir John shows very clearly, in the words of Dr. Milner, that the proposed regulation was no more than had been actually practised, and agreed to by the Pope, in many other places.

"In almost every uncatholic country," says Dr. Milner, quoted by Sir John H., "means are provided, and care is taken, both by those who have a right to present, and by the Holy See herself, that no person *obnoxious to the Sovereign* shall be raised to the prelacy, within his dominions. The sovereigns of *Russia* and *Prussia* will be found to have exercised a power in this respect, which far exceeds that which the Irish Prelates (viz. the ten above mentioned) have offered to his Majesty; and accordingly these sovereigns have each of them an accredited agent at Rome, chiefly for the exercise of this power. The king himself enjoys it, with the consent of Rome, in the province of *Canada*; the Bishop of *Quebec*, (Rom. Cath. Bp.) not being allowed so much as to chuse his coadjutor, until the latter has been approved by the civil governor." Speech p. 18. Dr. Milner says again, "the schismatical sovereign of *Russia*, and the heretical king of *Prussia*, have always been consulted in the choice of catholic prelates, for the vacancies within their respective dominions." P. 20.

Such was the opinion of Dr. Milner in August, 1808. But a meeting of the R. C. Prelates, on 14th September, 1808, having declared it to be "*inexpedient* to introduce any alteration of the Canonical mode *hitherto observed* in the nomination of the R. C. bishops," and this sentiment having been confirmed by two meetings of the same personages in 1810, the reasons of Dr. Milner, though evidently unanswerable, are universally despised in Ireland. Sir J. H. however brings further proofs of the practice of a *Veto*, not only in *Russia*, *Prussia*, and *Canada*; but in the *American States*, *Austria*, *Tuscany*, *Naples*, *Venice*, *Spain*, and *France*.

Nothing can more strongly illustrate the spirit by which the Irish Roman Catholics, at least, are actuated, than the violence with which Lord Grenville, and Sir John Hippisley himself, are now attacked by them, on this very subject of the *Veto*. The plain fact is, that nothing would satisfy them but making their church, not "in a subordinate way," as one of their prelates expressed it, (Speech, p. 10.) but actually and completely, *the established church of Ireland*.

The latter part of Sir J. H.'s Speech is occupied chiefly by a

general defence of the Roman Catholics, with an endeavour to prove, that the doctrines of "no faith with Heretics," and the "dispensing with oaths," &c. so much dreaded by Protestants, are not tenets of their Church. But, unhappily, history shows abundantly that they have been acted upon, again and again*. The present struggle is most clearly a struggle for power. Every kind of liberty and toleration has already been conceded; but still they pretend they are not "*emancipated*," because they have not power. They agree (*for the present*) that the throne should be limited to a Protestant, but every other public office they would have thrown open to Papists. This being once granted, who shall tell us how long it will be before the throne itself shall be declared open also to Roman Catholics? Protestants have had warnings in plenty; let them only be upon their guard!

ART. 21. *Substance of the Speech, delivered by Lord Viscount Castlereagh, on the 25th of May, 1810, upon Mr. Grotton's Motion for a Committee to take into Consideration the Roman Catholic Petitions: to which are annexed, Copies of the Original Documents therein referred to.* 8vo. 51 pp. 2s. J. J. Stockdale. 1810.

In the Advertisement to this Speech, we are told, that a very erroneous statement of it appeared in the newspapers, and that this publication was undertaken with a view of correcting that misrepresentation. From this circumstance, we suppose that it has been conducted under the auspices of the noble Lord himself; who must be peculiarly interested in preventing any misconception of his sentiments on a subject of so much importance.

The Speech itself deserves particular notice, not only as an able composition, but as containing the most authentic information which we have met with, of the plan conceived by our late excellent Minister, Mr. Pitt, for conceding to the Roman Catholics, the privileges which they claim, and at the same time, securing the established Protestant church and government. The principal securities required by this plan, were, it appears, not merely the *Veto* of the Crown on the appointment of Romish Bishops, but also the prohibition of any intercourse between those Bishops or their Clergy, with their spiritual head, the Roman Pontiff, unsanctioned by the government of the country. It was also a part of the plan to establish, under certain regulations, a provision for the Romish Clergy, that they might (in the words of the noble Speaker) "feel it was not less their interest than their

* See the sentiments of Popes, Councils, and Teachers, cited by Solomon Lowe, in a piece entitled "The Protestant Family Piece," 1716: often bound with Sir Richard Steele's, "State of the Roman Catholic Religion." (P. 231, &c.) But it is no new thing that all authorities are rejected, when they make against the cause. See Brevint on this subject.

duty to maintain at all times a reputation for loyalty and fidelity," instead of being "compelled, in times of tumult and popular delusion, to flatter the passions of their misguided flock."

The expediency or practicability of this plan, (under the present circumstances of Ireland,) it is now needless to discuss; as it is admitted in this Speech, (and is indeed notorious,) that the Irish Roman Catholic Bishops have retracted their assent to the Veto, given expressly by their resolutions in 1799, (cited in this Speech,) and afterwards tendered through their agent, Dr. Milner, and the friends to their cause in Parliament. On this ground, chiefly, the noble Speaker objects to the proposed appointment of a Committee on their Petitions, as not likely, under the existing circumstances, to produce any good.

The promise alledged to be given to the Irish Roman Catholics, previously to the Union, and (as was pretended) in order to procure their measure, is firmly denied in this Speech; and the paper circulated in Ireland, respecting the resignation of Mr. Pitt and his colleagues in 1801, (about which so much has been said,) is, we think, satisfactorily explained. The following passage, being expressive of the grounds on which the plan of Mr. Pitt was formed, and those on which the noble Speaker contended on the present occasion against the Roman Catholic Petition, is, we think, peculiarly worthy of attention; as it shows the complete, and abject dependance of the Irish Roman Catholics on the See of Rome.

"Whilst the Roman Catholic clergy feel a becoming confidence in the purity of their own intentions, and justly appeal to the tests by which they have solemnly disclaimed all the noxious tenets which have, in former times, been imputed to their church;—whilst they declare that they owe no obedience to the Pope, inconsistent with their duty as good subjects, and that their allegiance to the external head of their church is purely spiritual, and restricted to matters of faith and doctrine, yet they must be too well versed in the history of mankind, not to feel and to allow, that, so long as spiritual authority is exercised by men, it is prone to mix itself in temporal concerns, more especially in matters which may be considered as affecting the interests of the church itself; that a taste for power is inseparable from human nature, and that the times may return when the power and influence of the See of Rome, if not restrained by wholesome regulations, (a supposition not extravagant, when the visible head of the Catholic church is a prisoner, and consequently an instrument in the hands of the enemy,) may be turned against the temporal interests and security of the state. Why is the British Government alone, of all the Powers of Europe, to remain exposed to a danger, against which it has been the invariable policy of all other states, Roman Catholic as well as Protestant, to provide? Why should Spain*, the country perhaps, of all others in Europe,

* See all these instances alluded to in Sir J. Hippisley's speech.

least disposed either to heresy or schism, have sedulously excluded the See of Rome from any intercourse with their church, except through the state? Why did Austria? Why did France, unless they were satisfied that such a power, if secretly exercised over the clergy, passing by the state, might, and must be abused? If Roman Catholic states have not thought it safe to rely upon the mere security of oaths, defining the allegiance of the clergy to the temporal government, the interpretation of which, in all cases of doubtful import, as matter of conscience, can only rest with the individuals subscribing them; and if they have deemed it essential to their freedom, and safety, to fence themselves round with additional safeguards, and even to exclude the direct power of the See of Rome, from operating within their dominions, in concerns not purely appertaining to faith and doctrine; can the Roman Catholics of these dominions complain, if the Protestant state of this realm should regard that foreign power with similar sentiments of fair and justifiable jealousy, and insist upon corresponding measures of security and precaution? Shall the Roman Catholics of Ireland complain, or are they rationally entitled to impute to their own government, views either illiberal or unwise, when they demand securities from them not greater than states purely Roman Catholic in their structure have required? If the Sovereigns of Russia and Prussia claimed not only the right of excluding all briefs or rescripts from the See of Rome, not previously submitted to the temporal authority of the respective states; if they further assumed (if not with the formal sanction of the Sovereign Pontiff expressed in a Concordat, yet certainly with his full and cordial acquiescence in giving effect to the appointments made) the direct and positive nomination to all the Roman Catholic Sees within their dominions; if regulations similar in principle have prevailed in Protestant states, popular in their form of government,—shall it be imputed as a demand unreasonable on the part of the crown of Great Britain, not actually to nominate, but to have the power of excluding persons from the exercise of the episcopal functions, in whose loyalty his Majesty cannot confide?—Shall all the Roman Catholic subjects in Europe, cheerfully confide such power to their respective governments?—Shall the head of the Roman Catholic church himself acknowledge such powers, not only in all the Roman Catholic sovereigns in Europe, but in the Monarch of the Greek church in Russia, and in a Protestant Monarch in Prussia; and yet refuse to the King of these realms a much more limited interference? That any such repugnance would have been found in the late, or present Pontiff, when in possession of their personal liberties, has always been denied by persons most competent to answer for their sentiments. Does it then become the Irish Roman Catholics to raise difficulties on this head?—Does it become their titular bishops, after all that has passed on this subject, to object? They ought to recollect that their church,

being a strictly papal church, peculiarly warrants the state in such a demand. The Roman Catholic Church of Ireland, from causes already alluded to, never has vindicated its own liberties against the See of Rome, it has no Concordat, it has no domestic rights expressly secured. The Pope has, on many occasions, rejected the recommendations of their bishops to vacant Sees, and substituted direct nominations from himself in their room. In short, it may be asserted, founding their discipline and church government principally on the canons of the council of Trent, a council which pointedly saved to the See of Rome all its rights and privileges, in the most extended and objectionable sense, and which has never been acknowledged, in points of discipline, by the Gallican and other free churches, that the Irish church is at this day one of the most dependent in Europe, and that in which the power of the Pope has the most unqualified sway." P. 24.

If the foregoing representation be accurate, which is fully confirmed by the speech reviewed in the preceding article, it ought to make an end, for the present at least, of what is called "the Roman Catholic Question."

DIVINITY.

ART. 22. *The Accomplishment of Prophecy, in the Character and Conduct of Jesus Christ. From the impressive Treatise on the Truth of the Christian Religion. By James Abbadie, D. D. formerly Dean of Killaloe. 12mo. 267 pp. 4s. Rivingtons. 1810.*

Few books have been more highly or more justly commended than the treatise of Abbadie, on the Truth of the Christian Religion. It appeared first in 1684, and has gone through at least seven Editions, in the original French. It was translated into English by Henry Luffan, of New College, Oxford, in two volumes, which appeared in 1694 and 1698.

The present publication is, with great judgement, extracted from that part of the work which is most striking and most important; where the author treats of the Messiahship of Jesus Christ, and the proofs relating to it. The Original is divided into two principal parts, and subdivided into sections and chapters. Part I. contains four sections: 1. On the Existence of God; 2. On the Truth and Necessity of Religion in general; 3. On the Truth of the Jewish Religion; 4. On the Means supplied by the Jewish Revelation to establish the Truth of the Christian Religion. In this fourth part, the present publication begins; namely, from the fifth chapter, which treats on the calling of the Gentiles, and the predictions of Christ as the Messiah. Part II, of the Original, undertakes to establish the Christian Religion on its own proofs, and it contains also four sections: 1. Proofs drawn from the testimony of those who first published it; 2. Proofs drawn from the Scriptures of the New Testament; 3. Attempt to push the proofs from fact and sentiment to a degree of demonstration; 4. Proofs drawn from the nature,

nature and properties of Christianity itself. From this part the present editor has selected only three chapters, taken out of the second section; these are, ch. 6. Examination of the facts related in the Gospels, to see whether they are capable of illusion or imposture; 7. On the Holiness of the Life of Christ; 8. On his Prophecies. By this mode of selection, a very useful treatise is formed, consisting of thirteen chapters: and presenting to the reader abundant proofs of the truth of Christianity, without going into too extensive and fatiguing a discussion. The selection is excellent in itself; should it revive the knowledge and the fame of the original work, it will render a more extensive service. Abbadie added a third part, on the Divinity of our Saviour, against the Socinians; which forms a third volume in the French editions of his book.

The present Editor has occasionally corrected the language of the old translation; and has subjoined a few judicious notes, in which the remarks of Bonnet and others are introduced. The notes of Seigneux de Correvon, on Addison's Evidences are also cited; the translation of which, by the late Dr. Purdy, deserves to be made known to every English reader. A chronological table is subjoined, from "Collyer's sacred Interpreter." We much commend, and recommend the publication.

ART. 23. *Thoughts on Reason and Revelation, particularly the Revelation of the Scriptures.* By Joseph Gurney Bevan. Second Edition. 8vo. pp. 23. Arch.

That this very sensible and well-written pamphlet should pass through two editions, will not appear surprising to those who shall read it with the attention which it merits. But how we should have omitted it so long, is surprising even to ourselves. The subjects are Reason, Revelation, Infidelity, the Scriptures, Faith and Experience. On these subjects we have the author's thoughts given, in the manner of which the subjoined extract is a specimen.

"§. 1. Before any book professing to relate facts, can be intitled to credit, its authenticity and veracity must be established. Now there is no book in the world of equal age, of which the authenticity is established upon firmer ground than the New Testament: so that if a sceptic, unable to withstand the arguments which it affords in favour of Christianity, should be disposed to reject it, he must be driven to the absurdity of rejecting all the historians of the same age; a piece of folly which would disgrace a schoolboy.

"The profane authors, as they are called, though now held in general and deserved credit; and their narratives relied on, as the best source of information concerning their respective countries and governments; suffered, during the decay of learning in the middle ages of Christianity, a temporary eclipse: but the sacred writings, before, during, and since the same period, have been un-

interruptedly handed down from generation to generation; appealed to by both the friends and the enemies of the doctrines which they contain; and cited by writers of all ages, even the earliest, since their publication, in a manner which shows that they have always been such, or very nearly such, as we find them at present. Nay, further, notwithstanding they have been multiplied by manuscript beyond any other book in the world; which would of course occasion some errors; and notwithstanding the industry of modern critics has actually discovered many thousand various readings*, arising from these numerous transcriptions; the authenticity of these writings is in no wise affected, and the uniform tenour of their doctrine in no wise altered. The consequence is, that we must either dispute all ancient history, or admit the authority of the New Testament. P. 13.

We have before testified our respect for this writer, a most respectable member of the Society of Friends, and shall be happy to do so again

ART. 24. *A Vindication of Unitarian Worship, a Sermon preached on Sunday, Nov. 4. 1810, on Occasion of the opening of the New Gravel Pit Meeting House, Hackney. By Robert Aspland. Johnson. 1810.*

Mr. Aspland undoubtedly appears in this discourse to have taken some pains to vindicate the separation of his associates from the Established Church in terms of charity, and we are in no manner inclined to question the right of any to depart from us, upon such grounds as Mr. Aspland mentions p. 25. that is, where they think their "*compliance would be sinful, though they may possibly err in their non-conformity.*"—Mr. Aspland will not expect us to admit that the Unitarians do *not* err in their non-conformity; we do cordially believe *their* errors to be as great, as any of those that they charge upon us, that is, as important. They accuse us of *adding* to the scriptural doctrines, and we accuse *them* of *deducting* from them. We should be sorry, supposing our tenets correct, to have any taken from us, by this sermon before us, because we could easily point out to our readers, if our limits would admit, and the occasion seemed to call for it, abundance of gross mistakes, in the representation given of the doctrines of the establishment. Our belief is, that Mr. Aspland, does not mean to misrepresent matters, but that he *really thinks*, we are all as blind and stupid, as he describes us to be, and that *our* errors are downright absurdities and contradictions.—Yet even in his own discourse, he names certain celebrated members

* * A various reading is, where a word is not alike in all the manuscript copies. As these manuscripts are in Greek, many of them would be uninteresting to an English reader. The learned Michaelis says, that the most important relate, in general, to subjects that have no connection with articles of faith."

of the Church in terms of such respect, that we hope we may be at least allowed to shelter ourselves under *their* protection. Mr. Aspland cannot expect us to be much alarmed as to the charge of *absurdity* and *fanaticism*, when he reminds us of such *fellow-believers*, as Bishop Taylor, Mr. John Hales, and Chillingworth. Mr. Aspland's compliment to the tolerant principles of his majesty, and the general spirit of his government, since he came to the throne, does him honour, and the delicate allusion to his present "domestic calamities," is highly creditable to his feelings.

ART. 25. *Reflections on the Shortness of Time. A Sermon suggested by the general Mourning for her Royal Highness the Princess Amelia, and delivered at the Octagon Chapel, Bath, on Sunday, Nov. 11, 1810. By John Gardiner, D. D. Bath. pp. 26. Rivingtons.*

We can easily believe that this Sermon might have had considerable effect in the place where, and upon the occasion on which it was delivered. The sable and funereal appearance of so distinguished a congregation, as the Octagon Chapel at Bath is generally known to contain, must have been peculiarly striking, and have naturally led to such reflections as the text suggests; (1 Cor. vii. 29.) as well as to a tender sympathy in the melancholy event which occasioned it. Dr. Gardiner has managed to place both these circumstances in a strong point of view, but the discourse is not otherwise remarkable for much novelty of remark, or any great purity of style; as a temporary effusion it may deserve some praise.

JUBILEE SERMONS.

ART. 26. *England's Causes for Thankfulness during the Reign of George the Third; or their much-loved King an Example to Britons: A Sermon preached in the Parish Church of Hartlepool, in the County of Durham, on Wednesday, October 25, 1809; being the Day of Public Praise and Thanksgiving to Almighty God, on His Majesty's Entrance into the Fiftieth Year of his Reign. By the Rev. N. Hallingworth, A. M. Vicar of Haltwistle in the County of Northumberland; perpetual Curate of Hartlepool in the County of Durham, &c. &c. A new Edition, enlarged. 12mo. 47 pp. 1s. Durham, printed; London, Rivingtons, &c. 1810.*

We approach now very nearly to the bottom of our collection on this subject. The very loyal author of this discourse says, in his preface, that the subject of it has by no means been regarded or treated by him as of a mere temporary nature; "and an increased consideration of it," he adds, "has led me the more to

with that its several topics may be deeply impressed upon the memories of my parishioners and countrymen, and upon their hearts. Sincerely do I desire, that, when our present venerable Monarch shall long since have ceased to reign,—and the author of this Sermon shall have been long forgotten, England's Cause for Thankfulness to the God of nations, during the last half century, especially in the mild and gentle, the pious, and benevolent reign of its present Sovereign may be retraced, with grateful adoration, by our children's children." P. vi.

These excellent sentiments are suitably illustrated by a very clear and copious statement of particulars in the discourse itself; which in its former less extended edition never met our consideration.

ART. 27. *The Jubilee, a Source of Religious Improvement. A Sermon, preached at Worship Street, Finsbury Square, Wednesday, October 25, 1809, being the Fiftieth Anniversary of the Reign of George the Third. By John Evans, Morning Preacher at Worship Street, and Afternoon Preacher, Leather Lane, Holborn. 8vo. 36 pp. 1s. Sherwood and Co. 1809.*

Of the zeal of this sermon, an idea may be formed from this passage: "Let then the lengthened reign of a venerable earthly monarch, who has attained to the age of man, elevate our thoughts to the illustrious reign of the MESSIAH, which endures till the consummation of all things." P. 2. God forbid that we should object to the piety of a preacher, who prefers contemplating the reign of the heavenly king, to that of any earthly monarch; the preference is most just. But why then call it a Jubilee Sermon? In this discourse, of 36 pages, only *five* at most are given to the discussion of its professed topic. All the rest is proper, certainly, in any christian congregation, but had no more to do with that day, than with any other. With respect to the character of the king, the author briefly mentions his personal and domestic virtues, and his desire to diffuse education. The rest relates only to the indulgences granted to dissenters, with a wish that they were greater, and a wish for peace. From that place to the end, our Saviour alone is celebrated: properly and well, we grant, but with no reference to the occasion,

MISCELLANIES.

ART. 28. *Green Room Gossip; or Gravity Gallinip: a Gallinawfry, consisting of theatrical Anecdotes, Bon Mots, Cbit-chat, Drollery, Entertainment, Fun, Gibes, Humour, Jokes, Kickshaw, Lampoons, Mirth, Nonsense, Oratory, Quizzing, Repartee, Stories, Tattle, Vocality, Wit, Yawning, Zest. Got up to guile Gymnastical and Gynecratic Governments, With an Appendix of grave Subjects.*

Subjects. Gathered and garnished by Gridiron Gobble, Gent. Godson to Mother Goose. Given in Gimmel under Guidance of J. Barker, Dramatic Repository, Russel Street, Covent Garden. 12mo. 184 pp. 3s. 6d. Barker. 1809.

We have no doubt that this is literally what its title professes, "Green room Gossip," collected by some underling of the theatre; who though he can relish a good joke when ready made, has no better notion of making one himself, than by tricks of alliteration, alphabetical lists of topics, and such mechanical contrivances.

That many of the stories are comic, and many of the witticisms good, cannot be denied, but too many of the latter were anticipated by that *bellua* of bon-mots, Joe Miller. Had the compiler possessed any notion of chronological arrangement, a sort of comic history of the stage might have been formed from the same materials; but he seems to have been equal to nothing, but collecting stage anecdotes wherever he could find them, and amassing them in a common place book, which he has literally printed as it stood. One good anecdote, from such a store, may be a sufficient specimen.

"Charles Bannister going into a pastry cook's shop with Parsons, the latter was very curious in examining an *electrical eel*, (probably an advertisement for one to be shown) and enquired of Charles what sort of a pie he thought it would make? who answered a *bocking one*." P. 45.

The story immediately preceding this, is also rather spoiled in the telling, but is genuine and good. It is of a well known wit, who, when Mrs. Billington appeared in *Love in a Village*, being asked whether that was *Rosetta*, replied, "No, I believe it is *Grand Cairo*." This, the author has thought it necessary to explain for his readers; but we do not pay ours so ill a compliment.

Like other collections of the same kind, this has some stories that ought to have been omitted, some that are ill told, some ungrammatically expressed, but few that may not occasion a laugh, in the Green room. What is so wittily called an appendix of *Grave subjects* is no other than a collection of epitaphs on actors and actresses. As a singular accommodation to such a miscellany, this is furnished with an index of names.

ART. 29. *A Dictionary of Anecdotes: chiefly Historical, and illustrative of Characters and Events, ancient and modern. Drawn from genuine Sources, and systematically arranged according to the respective Subjects. 2 vols. Crown 8vo. 16s. Simpson, &c. 1809.*

The French have long had a "Dictionary of Anecdotes," but it does not appear that this is at all unfairly borrowed from it. There is not even so much resemblance as might naturally be expected,

pected, where the titles coincide. Thus, under ACTING, we do not see a single article borrowed from ACTEUR, in the French book. Under AMBASSADOR we might still more expect them to coincide, but even there we find only the story of John Basilowitz and *Jeremy Bowes*, whom the French author calls *Bose*; and as the subject of the anecdote is an Englishman, it certainly ought not to be omitted in an English compilation. As far as we have been able to compare the two, the English is the preferable book: but though the compiler tells us, that he has drawn his anecdotes from *genuine sources*, he has not regularly referred us to those sources, which the French author has done; and which certainly ought not to be omitted. Under the article AVARICE, the compiler is extremely profuse in his anecdotes of the famous Mr. Elwes, nearly the whole of whose history, as printed by Topham, he incorporates into his book.

We cannot make such a book known by selecting specimens from it, but we may enliven our own by taking one, which shall be of a literary nature, the subject being a famous English translator.

"The industrious Philemon Holland, who was a schoolmaster and a physician, produced several voluminous publications, particularly translations of Pliny's Natural History, and of Camden's Britannia, both in folio. On completing the former work he composed the following lines:

"With one sole pen I writ this book,
Made of a grey goose quill:
A pen it was, when I it took,
A pen I leave it still." Vol. i. p. 190.

A similar anecdote of Dr. Ferdinando Warner is subjoined. Of some person who boasted of such an instance of parsimony, the famous Lord Chesterfield observed, not very unjustly, that he had "a mind as narrow as the neck of a vinegar cruet."

ART. 30. *Scripture Geography in Two Parts, containing a Description of the most distinguished Countries and Places noticed in the Holy Scriptures, with a brief Account of the remarkable historical Events connected with the Subject, intended to facilitate the Study of the Holy Bible to Young Persons, for the Use of Schools and Families; and illustrated with Maps; by John Toy, private Teacher of Writing, Arithmetic and Geography. Large Octavo. 6s. Scatcherd and Co. 1810.*

We consider this book as filling up a desideratum in the class of books published for the instruction of youth, and therefore warmly recommend it. It is of much importance that geographical knowledge should accompany that of the facts recorded in the Scriptures, as by this they are rendered more interesting, and receive indeed considerable illustration. Thousands read of the children of Israel, and their wandering for forty years in the wilderness,

derness, without having the remotest comprehension of the geographical situation of the places described.

The present volume is judiciously arranged, and the maps are neatly and perspicuously executed. We doubt not but it will answer the author's purpose, and we think it deserves encouragement.

ART. 31. *London; being a complete Guide to the British Capital: containing an accurate and succinct Account of its Origin, Rise, and Progress; the Increase and Extent of its Buildings; its Commerce, Curiosities, Exhibitions, Amusements, Public Calamities, Religious and Charitable Foundations, Literary Establishments, Learned and Scientific Institutions, &c. &c. Interspersed with a Variety of Original Anecdotes, Eccentric Biography, Critical Remarks, faithfully abridged from Mr. Pennant's London, and brought down to the present Year. Third Edition. By John Wallis. 12mo. 7s. Sherwood and Co. 1810.*

This Book might properly be recommended as well calculated to give a general view of the Metropolis, if the Editor had not stepped out of his way, to make himself a party, as it were, with the mob against the managers of Covent Garden, and if he had not also occasionally taken opportunity to insinuate his political prejudices, which are those of the partizans of Burdett and Wardle. Now this was certainly travelling out of the record, though it is true, that the title-page professes to give a description of "Public Calamities," among which the excesses above alluded to, may be reckoned. But the book, with these exceptions, will be found a compendious, useful, and entertaining compilation.

ART. 32. *Elements of Punctuation: including essential and general Rules for pointing: with numerous, and appropriate Examples. Extracted from the admired Treatise by the late David Steel, Esq. Barrister at Law. 8vo. 15 pp. 8d. Maurice, Fenchurch Street. 1810.*

We are not likely to see a better treatise on punctuation than that which was written by the late Rev. Joseph Robertson, who wrote also a Dissertation on the Parian Chronicle. His little tract, originally published in 1785, went through several editions, but is now we believe scarce, and not so well known as it deserves. The present "Elements" may serve very well as a substitute, where that Essay cannot be procured. The thing undertaken to be taught, in fact, is very simple; and more depends upon well arranging the rules, than upon any great acuteness in discovering the principles. The present little tract is much recommended by its brevity: it reduces the whole subject to nineteen rules, which in general are plain and clear. In the third rule, we differ both

from this author, and also from Robertson. In a list of substantives, standing in apposition, when *and* is introduced, Robertson omits the comma. This author does the same with substantives in pairs, thus: "Interest and ambition, honour and shame, friendship and enmity, gratitude and revenge, are the prime movers in all public transactions." Here we should point "Interest, and ambition, honour, and shame," &c. because otherwise it must seem that the two united without a comma, are to operate conjointly; whereas they are contraries. Also in this instance, "the King, the Queen, the Princesses, and all the Royal Family," here Robertson and Steel would omit the comma after *Princesses*, because *and* follows. We would not; and we appeal to every reader of taste, whether the voice must not make a pause, equal to a comma, after that word. These trifles however are not worth much dispute.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Concise Manual of the Principles and Duty of a Christian, collected from the Scriptures, and arranged under proper Heads, after the Manner of Gairdner's Institutes. By the Rev. J. Maule, A.M. Rector of Heath, in Cambridgeshire, and Chaplain of Greenwich Hospital. 2s. 6d.

Columbus's Second Letter, with Part I. of an Historical Address on the Calamities occasioned by Foreign Influence in the Nomination of Bishops to Irish Sees. By the Rev. C. O'Connor, D.D. 7s. 6d.

A Scriptural Education the Glory of England, being a Defence of the Lancastrian Plan of Education, and the Bible Society, in Answer to the late Publications of the Rev. C. Daubeny, Dr. Wordsworth, the Rev. Dr. Spry, &c. By Joseph Fox. 2s. 6d.

Reflections on Mortality: suggested by the General Mourning, a Sermon, preached at Worship Street, Finsbury Square, and at Leather Lane Chapel, Holborn, November 11, 1810, on the Decease of her Royal Highness the Princess Amelia; with an Account of her Interment, and an Appendix on the Resurrection of the Dead. By John Evans, A.M. 1s. 6d.

Reflections on the Shortness of Time, suggested by the General Mourning for Her Royal Highness the Princess Amelia, and delivered in the Octagon Chapel, Bath, Sunday, November 11, 1810. By the Rev. J. Gardiner, D.D. 1s. 6d.

HISTORY.

The Chronicle of the Kings of Britain. Translated from the Welch Copy attributed to Tyfiliu, and illustrated with copious Notes, and original Dissertations on various Subjects. By Peter Roberts A.M. 4to. 2l. 2s.

The Itinerary of Greece, containing Argolis, with Descriptions of the Routes, Rivers, Antiquities, ancient and modern Towns, Villages, &c. of that Province. Illustrated with twenty-eight Maps and Plates. By William Gell, Esq. M.A. F.R.S. and S.A. 4to. 2l. 12s. 6d.

The Picture of New South Wales, 1810, containing a faithful and correct Account of the State of Agriculture and Trade, &c. being a Continuation of Governor Collins's and other Accounts to the present Time. By D. D. Mann, many Years resident in the Colony. 4to. 3l. 13s. 6d.

The History of Europe, from the Peace of 1783, to the present Time, exhibiting a View of the Commotions in Holland and Brabant, the Wars between Russia, Austria, the Ottoman Porte, and Sweden, &c. &c. By John Bigland. 2 vols. 8vo. 1l. 4s.

A Slight Sketch of the Campaign in Portugal to December, 1810: with some Observations. 8vo. 3s. 6d.

Brief

Brief Remarks on the Character and Composition of the Russian Army, and an Account of the Campaigns in Poland, in the Years 1806 and 1807. By Sir Robert Wilson, Knt. 4to. 1l. 11s. 6d.

South American Emancipation, or Documents, Historical and Explanatory, shewing the Designs which have been in progress, and the Exertions which have been made, during the last twenty-five Years, for the Emancipation of South America. 10s. 6d.

BIOGRAPHY.

The Literary Life and Select Works of Benjamin Stillingfleet, several of which have never before been published. By the Rev. William Cox, M. A. F. R. S. and S. A. 3 vols. 8vo. 2l. 2s. Royal 3l. 3s. with coloured Plates.

Memoirs of the Political and Private Life of James Caulfield, Earl of Charlemont, Knight of St. Patrick, &c. By Francis Hardy, Esq. 4to. 1l. 11s. 6d. Royal 2l. 12s. 6d.

The Life of Sir Julius Caesar, Knt. Judge of the High Court of Admiralty, &c. &c. 4to. 3l. 3s.

MEDICAL.

A Summary View of Observations on the principal Diseases incident to Seamen or Soldiers, whether engaged in active Service or retired from it, carefully abridged and digested from the latest Editions of the Author's Works, in four Volumes. Designed chiefly for the Use of young professional Practitioners in the Navy and Army. By Robert Robertson, M. D. F. R. S. and F. S. A. 8vo. Vol. I. 9s.

Illustrations of Madness; exhibiting a singular Case of Insanity, and a not less remarkable Difference in Medical Opinion: developing the Nature of Affairment, and the Manner of working Events; with a Description of the Tortures experienced by Bomb-bursting, Lobster-cracking, and lengthening the Brain. Embellished with a curious Plate. By John Haslam. 5s. 6d.

Elements of Chemistry, by J. Murray, Lecturer on Chemistry, and on Materia Medica and Pharmacy, Edinburgh, and Author of a System of Chemistry, and a System of Materia Medica and Pharmacy. 2 vols. 1l. 1s.

Surgical Observations, Part III. on Injuries of the Head and Miscellaneous Subjects. By John Abernethy, F. R. S. &c. 8vo. 7s.

A New System of Chemical Philosophy, Part II. By John Dalton. 10s. 6d.

Practical Observations on the Sclerocele, and other Morbid Enlargements of the Testicle: also on the Cause and Cure of the Acute, Spurious, and the Chronic Hydrocele. The whole illustrated by Cases. To which are added, Four Cases of Operation for Aneurysm, with practical Remarks and Plates. By Thomas Ramsden, Surgeon to the Royal Foundation of Christ's Hospital, to the Foundling, and Assistant Surgeon to St. Bartholomew's Hospital. 8vo. 7s. 6d.

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ERRATA.

- P. 437, line 29, for care read love
 438, 2, from bottom, for Wharton's read Warton's
 Ibid. the last, for grove read Grave
 446, 24, the two lines there quoted should stand thus:—
 "Heaven lend it happy dew,
 Earth send it sap anew."

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ERRATA

Observed in looking through the Volume.

- P. 360, line 24, *for heads read hands*
 369, 6, and in the running title of that, and the next
 five pages, *for History read Dictionary*
 399, In the first Latin verse, *for uncia read unica*
 417, 8, *for inveniat read inveniet*
 557, 21, *for Carlyle read Carlisle*
 564, The passage beginning "what, to write in his
 own style, &c." should not have been printed
 as a quotation, being the words of the Re-
 viewer.
 603, 12 lines from the bottom, *for Robinson read Robison.*
 611, 5 lines from the bottom, *for "six physicians and surgeons,"*
 read "his physician and surgeon."

*In the Index of Authors and Books reviewed, under the title of
 Translations, add,*

Baron Sack's Surinam	-	-	p. 480
and Ticken's Statistical Synopsis	-	-	p. 201

